HYDERABAD

400

GLORIOUS YEARS

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HYDERABAD
400 GLORIOUS YEARS

By

K. CHANDRAIAH

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PREFACE

The formation of Andhra Pradesh with the city of Hyderabad as its capital in 1956, is a land mark in the history of Hyderabad. With this event, Hyderabad became a focal point in the country. Naturally, the city has been attracting large sections of people from all over the country seeking virgin areas and opportunities for investment in commerce and trade. Thus a variety of problems arose out of the rapid expansion in activity, needing the development of both urban and rural Hyderabad to look after growing needs of civic amenities protocol duties and law and order. Bifurcation of Hyderabad district into Ranga Reddy district and Hyderabad became a felt need, and this became a reality on the 15th of August, 1978. I was the last Collector of the composite Hyderabad District.

As the first Collector of the newly formed Hyderabad District, it was a challenging task for me to face the intricacies of administration in a miniature India. With a variety of racial, religious and linguistic groups of people, Law and Order problems had its own novelty. The different land tenures of the erstwhile Hyderabad State added to the confusion. Yet people presented themselves as basically peace loving. While going through some of the firamanas and books, it struck me that the city, a premier Princely capital, enjoyed a long period of communal amity, religious tolerance and perfect understanding between Hindus and Muslims and various other groups of people. However, since 1947, when India gained independence, the city witnessed frequent communal tensions, clashes and rioting. As I studied further, I realised that racial and religious conditions in Hyderabad continue to prevail as in pre-partition India and preservation of peace is a must for the progress of the city and the State. Fortunately, the erstwhile rulers of the city, the Qutbshahis, and by and large the Nizams, did their best to lay firm foundations of communal harmony. The occasion of celebration of four centuries of Hyderabad in 1992 in a way acted as a sort of inspiration or motivation for me to study further the socio-economic history of Hyderabad and the life style of its people. While doing so, I tumbled on invaluable records lying in the Salarjung Museum, the State Archives, the Archaeological Department and a number of other academies that throw much light on the city's rich socio-economic and cultural life. Though it is difficult to recapture the spirit of the history of the city for a long period from 1592 onwards, I have done my best to bring out the wide canvas of this glorious city.

As I said in the introduction great many scholars like Bilgrami, Shervani and, Yezdani have rendered valuable service to the city in recording its history. Similarly, we owe a great debt of gratitude to travellers like Tevernier, Bernier, historians Ferishta, Kaffikan, Briggs and others for the early and later

history of the city. I have also made a large collection of copies of paintings and photographs of the Qutub Shahi and Asaf Jahi periods, of firmanas, manuscripts, calligraphic styles, coins and other documents that vividly reveal the life style of the people and rulers.

To avoid repetition, elaborate accounts on the Qutb Shahi Kings and the Nizams and their Prime Ministers are condensed providing more space for the socio-economic development of the city.

Narrating the qualities which a historian should possess, Sir William Jones remarks : The first duty of a historian was to be free from prejudice; his first obligation was to accept nothing as fact without reliable evidence. Having established his facts, the historian should narrate them in a pleasing style, preserving a proper chronology. He should unfold the causes at work in the historical process, taking into account the characters of distinguished men as well the interplay of 'chance' and human motives. In short, "an unbiased integrity, a comprehensive view of nature, an exact knowledge of men and manners, a mind stored with free and generous principles, a penetrating sagactiy, a fine taste and copious cloquence" were the necessary qualifications of a good historian.

I have to admit that it is difficult to follow these axioms since the account of socio-economic subjects sometimes over-lap over periods making it impossible to maintain the historical sequences. Neither is it possible to be free from the views of authors on whose writings now one has to depend upon.

As Dr. Ambedkar and M.S. Randhawa observed , history alone will not be satisfying; man cannot live without bread. But he does not live with bread alone. More people have died for the sake of their faith and ideas than for bread. I have therefore endeavoured to discuss these issues in a chapter on this aspect, urging people of Hyderabad, as Rannan says, 'to develop the spirit of willingness to live together which is so essential for a peaceful and prosperous life". "We have to preserve the house that we built'. So shall we hope!

I am extremely grateful to the Andhra Pradesh Government and its seasoned, dynamic Chief Ministers who in their wisdom and love of Hyderabad, its culture, blessed this publication. I am indeed greatly in debted to them for their generous gesture in meeting the cost of publication.

Acknowledgements

In fulfilling the difficult yet pleasant task of writing, editing and publishing a history on the historic city of Hyderabad, many people extended their helping hand ; from senior civilians and scholars to technical persons like typists and computer operators.

I am neither a trained historian nor an academician having the assistance of an institution with infrastructure facilities. In the matter of collection of needed material and copies of photographs, Dr. Nigam, Dr. Rahimat Ali of Salar Jung Museum, Dr. Krishna Sastry, Director, Archaeology, Prof. Vaikuntam, Sri V. Prasanna Kumar and , Sri John of Archievs offered helpful points and guidance to me in this direction. My personal steno, Sri Karunasagar of Andhra Pradesh Public Service Commission, strained every nerve in taking rough copies of texts, while Janab Hamid Khan, a skillful binder, did commendable serivce in the preparation of albums of photographs of various subjects although the entire collection could not go into publication on account of financial constraints. I hasten to thank all the above.

The Book itself has brief episodes. When I began it as a sort of District Gazetteer, the then Chief Minister, Dr. Chenna Reddy and the the then Chief Secretary, Sri. S.V. Ramamurthy, I.A.S., greatly appreciated it and desired its publication. But then there were already two gazetteers on the same subject. Soon political events overtook and the text had to be revised and re-oriented. However encouragement came soon from Sri Rama Chandra Reddy, Ex-Minister, Sri Chamdramouli, I.A.S., Sri Abid Ali Khan, Editor, Siasat, Sri T. Venka Reddy I.A.S., and Sri M. Narasimhulu, Ex-Minister that the effort was worth pursuing.

I am thankful to the Commissioner of Archives, Dr. Pachauri, Sri J. Sreedhar Sharma, I.A.S., Sri. C.S. Rangachary, I.A.S., who took real interest and helped me to give a shape to the manuscript which contains historical data of Hyderabad such as paintings, farmanas, caligraphic styles, jewellery, costumes and textiles, antique manuscripts which form an unique archival wealth of Hyderabad.

I cannot but acknowledge with sincere thanks the Commissioner of Information and Public Relations Sri M.V.S. Prasad I.A.S., Sri Sudhakara Rao, Addl. Director, who inspite of their multifarious duties spared their valuable time to get this work published in a pleasant shape.

My thanks are also due to Suraj Printers & Packagers and their fine artist Shri G. Chandra Shekar who produced it in an excellent manner, though in black and white.

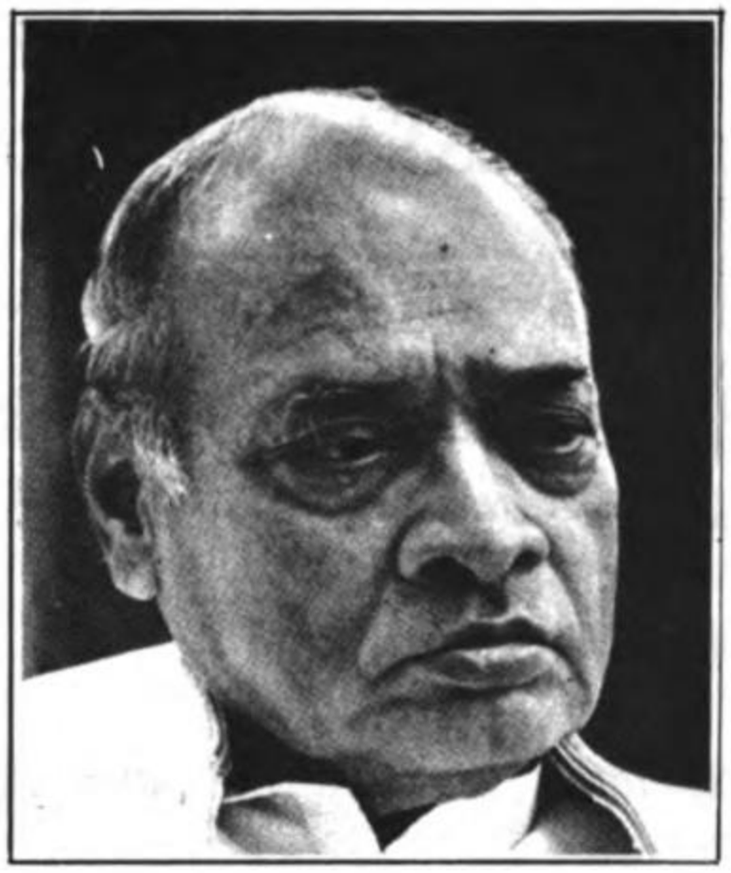
I have to place on record my sincere thanks to Sri Prasad, Director, Archaeology, Dr. N.S. Ramachandra Murthy, Sri Prasanna Kumar, M.A., M.Phil, Sri Raju, M.A., Mr.S.D. Brynerd, Kum. Swarupa and Mrs. Hema Gulati Chandra, who went through the proofs and supervised the final processing of layout and printing with utmost care and interest. They greatly relieved me of my anxiety to complete the work.

Yet another set of people, Smt. Anuradha, Smt. Indravathy, Kum. Bandhavi Ragani and Smt. Shyamala, Computer Operators and Stenos did an exceedingly good job in taking dictation and computerising the Master Copy. I am thankful to them.

I could not have accomplished this work but for constant encouragement and concern shown by my wife Prof. Dr. Vimala Bai, M.D., who has been looking after my failing health and to see this manuscript lying with me, see the light of the day. I am grateful for her devotion, love and affection in this effort.

K. CHANDRAIAH

MESSAGE



Dear Shri Chandraiah garu,

Your letter dated 25th June, regarding the book, "Four Centuries of Legendary Hyderabad". This has been brought to the notice of the Prime Minister. He is very happy that such a monumental work is being brought out. The subjects you have mentioned are very comprehensive. It is a very thoughtful idea.

The Prime Minister sends his best wishes. As desired, an autographed copy of the Prime Minister and a small folder are enclosed.

With regards,

Yours Sincerely,

(Sd/- P.V.R.K. Prasad)
Information Adviser to the Prime Minister

MESSAGE

I am happy to learn that Shri K. Chandraiah is bringing out a book Four Centuries of Legendery Hyderabad, covering extensively the minutest details of the history of the city and its growth, over a long periord.

Hyderabad stands as a hall mark for Communal Harmony, with the fusion of Hindu Muslim Culture and the growth of the unity of the city in its diversity, bridging the north and the south, allowing its people to adopt and practice different religions in their own style of life, in contrast to the other metropolis of our country. Its distinction lies with its different races, linguistic groups living in harmony.

Shri Chandraiah has also dealt with in detail about the contributions made by the sons and daughters of Hyderabad to our country's social, political, economic, and cultural development.

I wish the endeavour all success.

(Sd/- Shivraj V. Patil)

INTRODUCTION

The popular opinion of Hyderabad is that it is a wealthy city of the fabulous Nizams. But it is little known that it belongs to the Qutbshahi dynasty. Sultan Quli, the founder of Qutbshahi dynasty, began his rule over Golkonda from A.D. 1512. The third King, Ibrahim, consolidated the kingdom. In fact he built the Purana Pul Bridge over the river Musi to link Golkonda with Hyderabad and even the Hussain Sagar. His son, Muhammad Quli, who succeeded him was the builder of the historic city of Hyderabad in A.D. 1590-91. Well planned, the city, with its salubrious climate, fine palaces, hospitals, madarasas, shops and caravan sarrais was praised even by Mughal historians and poets as a paradise. Cities, like great personages, have come to celebrate milestones over long years. It is a pleasure to know that Hyderabad crossed 400 years in the year 1990-91 and the event received the attention of the citizens and the Government of Andhra Pradesh, for holding befitting celebrations.)

Perhaps the present generation of Hyderabad is lucky and proud for a unique opportunity to organise, participate and rejoice in the colourful celebrations of 400 years of Hyderabad. The other cities like Calcutta and Madras too have crossed their memorable existence of 300 years and 350 years as prime metropolitan cities. Yet, the oriental peagentry of a mediaeval capital of a princely state, having a rich legacy of composite culture of many races, linguistic and religious groups, are distinct and proud features of this legendary city, in contrast to the others, which have grown large in the recent past as commercial and modern cities of the British in the East. Hyderabad should also rejoice to see its prime position retained because the other mediaeval great Deccan capitals, Kalyan, Vengi, Vijayanagar, Gulbarga and Bidar have become a heap of ruins or reduced to the status of headquarters of districts . These apart, Hyderabad enjoys much greater and loftier qualities. With a by-gone hoary past, Hyderabad is a towering landmark in the Deccan, bridging the north and south, with a rich mediaeval history. It also enjoys a special status as the southern capital of the President of India.)

The mediaeval contemporary historians of the times *spared no words of praise for the wonderful city of Hyderabad. For example, Nizamuddin, a historian of the period, compares it with paradise. His description of the city takes us into raptures but unfortunately much of it was destroyed during the Mughal invasion in 1686-87.*

He writes that Hayatabad is really a part of paradise, radiant with heavenly light, lying to the east, at a distance of six miles to Golkonda. With the advent of the glorious reign of Qutb Shahi Kings the city was transformed into a nursery of all that is good and beautiful. It is a cradle of craftsmen and industrialists and here stand lofty palaces, lovely gardens and all other things which exist in the city of Hyderabad.

The scientific planning and grandeur of the city of Hyderabad and its buildings go to prove the reality in the historical assertion that "that it had no counterpart in the whole of India". It was really a marvel of the mediaeval age. Foreign travellers and historians expressed their profound admiration about the grandeur of the city. The famous French traveller Tavernier who had come to Golkonda many a time, highly praises the city and writes: "The city has been planned with good taste and it has good roads and highways." William Methold says "In view of its healthy climate and abundant supply of water, the city of Hyderabad is the best city in the whole of India." It may here, be borne in mind that these travellers had visited the imperial cities in India and they had formed an opinion about Hyderabad after a comparative study. Ferishta, the famous historian who had never been in touch with Qutb Shahs, had praised this city in these words "It is a city which in respect of its elegance and charm, can never be found in the whole of India from North to South and from East to West." It should be remembered here that Ferishta, was a contemporary of Md.

Quli Qutb Shah. More than all others Khafi Khan writes "If I venture to write my own impression about the lakes and tanks of that city, or to command the pleasant beauty of that green land or even the fertility of that soil, I fail to find suitable words." It is a resort of heavenly peace and wordly comfort. It gives solace to human heart and comfort to human body. Its buildings are loftier than human intellect can imagine. Its air is as refreshing and flow of fountains as sweet and its verdues as pleasant and invigorating that the flowers and the vegetation of this land may be compared with the glitter and colour of emerald and ruby." We know that these historians were natives of Shahjahanabad and belonged to an age which witnessed the climax of Mughal culture and civilisation.

When the emperor Aurangazeb came to Hyderabad after the conquest of Golkonda, he was so much impressed with the elegance of the city and the grandeur of royal buildings that he stayed at Hyderabad for two months. Not only the imperialist but all those who lived in Hyderabad had very poor impression of the Imperial cities. Whenever they searched for an example to compare Hyderabad with, they spoke of the cities of Iran and not Akberabad or ShahJahanabad. There can be little doubt that Hyderabad has a precious legacy of the Qutb Shahis which, the Telugu people should be proud of. Now it is the only city worth the name in the whole of Andhra Pradesh.

Sri R. Venkataraman former President of India in one of his addresses aptly described its distinction thus : 'Within Andhra Pradesh, it is the unique privilege of the city of Hyderabad to represent an ethnic and cultural synthesis, a bridge between the North and South, a confluence of different streams of civilization and tradition. Its unique ethos, representing the Hindu as well as the Islamic traditions of Indian culture in a fine blend, constitutes something of a model and example to the nation. Hyderabad's history bespeaks India's unique ability to receive and synthesize different cultural and philosophical influences. To come to this city where Salar Jung set up his world-famous museum and where the Nightingale of India, Shrimati Sarojini Naidu lived, is to have a glimpse of the essence of India's composite personality.'

It is these diverse complex events and cultural synthesis of a long period that makes it difficult to recapture the spirit, its achievements and turbulations, the pomp and show the wars that were heaped on it by the Mughal Aurangazeb, the calamities, the floods of Musi, the famines of 1881 and 1908 that the nature wrought on it, the plagues that struck and the circumstances of the times of the bye gone centuries of Hyderabad that are unique features. Did it not pass through an eventful life of a feudal, a semi mediaeval, and a modern period of great consequences? Of its tremendous past glory and distress, a vivid account of the city has been left by the court poets of the rulers, a stream of travellers, merchants, jewellers and scholars of the times of Qutbshahis. Some of them, Ferristha, the French traveller Tavernier, the Physician Bernier, Manucci, Methold, Thevenot and others of the Qutb Shahi times (1512-1647) witnessed its rise and fall as a jewel of the Deccan. They viewed the kingdom and the marvellous rich city; its gardens, the river Musi, with admiration, their eye feasting not only on the peagentry of the court life of the kings but they also brought their accumen upon the socio-economic life of the common people, the evil system of Sati, trade and commerce.

The Mughal and early Asaf Jahi historians Saqui and Lakshmi Narayana, wailed over the wanton destruction of the glorious city by the Mughal army and left poetic descriptions of the same. Now if one moves on from a 170 years of the Qutb Shahi dynasty on to the Asaf Jahis, whose rule extended over a period roughly from 1724 to 1947, one comes across a series of European writers who have had many occasions to describe not only its historical accounts but also related spicy stories of the fabulous Nizams; their life styles, their magnanimity, their failings and the modernity of the city. The evil custom of Sati that plagued the mediaeval times, took a heavy toll of its share in the Nizam's dominions as well as from the city. When this evil practice was banned in British India in 1843 by Lord Bentick, the Nizam also moved fast and *prohibited it ruthlessly. The terrible famines of 1802, 1881 and 1908, the flood of Musi of 1908 that drowned 15,000 people over night, the plague of 1902 that killed 8000 precious lives of the city, the Rajakar movement of the*

1940's that was a nightmare, are some of the horrors that the city suffered and experienced with great anguish.

The city which was known as a paradise for its palaces and gardens and its richness in diamonds, trade and commerce reached its zenith by the time of Abdulla Qutbshah, the sixth king. But he was defeated by the Mughal army twice in January 1656, and in October 1685, with the treachery of his Mirjumla who joined the Mughals. The city was exposed to the ravages and violence of the invading army and to the anti social elements who robbed its valuables, treasury and every other article of worth. Again the Moghal army besieged Golkonda during the times of the last king Abul Hassan. The Mughal army killed the elite and molested the women and destroyed the palaces. In that atmosphere of intrigue and confusion, the then Prime Minister of Golkonda, Madanna and his family were put to sword by traitors, at the instance of the widows of Abdullah Qutbshah to placate Aurangazeb. The Mughal Aurangazeb also took its ruler Abul Hasan as a prisoner, and imprisoned him at Daulatabad where he died in humiliation.

Hyderabad attracted many a monarch over these years. The controversial ruler Tughluq , spent a rainy season at Hyderabad in one of his southern invasions. After rebelling against his father Jahangir, Shajahan fled to Golkonda and stayed as a refugee with Sultan Mohammad Qutub Shah for some time. That was how he was rather soft towards Golkonda as against his aggressive son Aurangazeb. During the time of Sultan Abul Hasan and Minister Madanna, the Maratha ruler Shivaji was an honoured guest at Hyderabad and negotiated for a strategy to resist the Mughal onslaught against the Deccan. This episode perhaps provided Aurangazeb an excuse and precipitated his invasion of Golkonda.

There were others who visited the city during the Asaf Jahi period, giving it a touch of importance, as a capital of princely premier state and as a centre of trade and commerce. A Dubashi of East India Company of Madras, Yenugula Veeraswamy, a French Prime Minister Clemenco, the great sage of India, Swami Vivekananda, the noble laureate Rabindranath Tagore, King George-V as Prince of Wales, the Duke of Connaught, one of the sons of Queen Victoria and Edward VIII were some of the prominent visitors. The flora and fauna, the fascinating Ajanta and Ellora, the big game in the Warangal forests and the grand hospitality of the Nizams were no doubt great attractions to many a viceroy, members of the royal family and other Europeans. Syed Ahmed of Aligar, Sir Iqbal of Sare-Jaha Se Accha', the founder of Pakistan, Mohammed Ali Jinnah, the Aga Khan, Dr. Ambedkar all came with different purposes, some in search of tourism, friendship, good will, and some for financial and political support.

Though there were echoes of opposition from the Rohillas of Hyderabad, under the leadership of the brothers of the Nizam and from the Paiga nobility to the foreign rule of the British in 1857 in support of the Sepoy mutiny, by and large the Nizams and Salar Jung-I showed their friendship and loyalty to the British. All these form landmarks and part of the different facets of '400 years of Hyderabad' with sufficient back up through photographs.

With the keeping of the 'Subsidiary Force' at Secunderabad, to safeguard the territories of the Nizams in 1802, the British took the coastal Andhra and later on Rayalaseema for their maintenance and thus a part of Telugu speaking areas was seperated, leaving the rest of the Telugu people under The Nizam. And it is after a long period of 150 years that all these areas came to be united with the formation of Andhra Pradesh. Though the British Residents controlled the Nizam's administration in conformity with their policies, they often prevented bad elements from fleecing the State. Metcalfe took steps to wind up a bad banker, Palmer and Company. They encouraged educational institutions and opened hospitals. Modernity came to the city with the 'Subsidiary Force.,' though the Nizams' lost their independence.

Of all the residents a colourful and shrewd diplomat of very high order was one Mr. A.J. Kirkpatrick (1802) who was involved in a romance with the pretty Khairulnissa Begum, a niece of Mir Alam Bahadur and ultimately married her. The echoes of 1857 Sepoy Mutiny were also felt in Hyderabad and the Residency was attacked by the Rohillas. It was also in these days that a Resident, Davidson, was fired at, by one Jahangir Khan

of the Paigah family, while he was coming out from the Nizam's palace, with Salar Jung, the Prime Minister.

The city could not escape the winds of the National Movement

Aghoranath Chattopadhyaya and Qayyum ushered in Swadeshi Movement. Old order changed yielding place to new , with political reforms - new Prime Ministers Sir Ali Imam, Sir Akbar Hydari and Mirja Ismail replacing the Salar Jungs, the Asmanjahs and Raja Krishna Prasads. Hyderabad moved along with the rest of India, the State Congress, Andhra Mahasabha and Communists, waging battles against the Nizam for a new order in the State. Significant changes have since taken place in the mid 50's in the history of our country and in the destiny of the city, with the curtain drawn on the foreign British Imperialist rule and with the feudal Nizam, refusing to merge with the democratic sovereign nation. K.M. Munishi was kept as Agent General of Indian Union at Hyderabad to watch the hostile activities of the Nizam's Government. With the Nizam's hostile attitude towards the Indian Union, a police action was caused in 1948 and a Military Governor Major General Chowdary was appointed to rule the State, followed by a civil administrator, Sir Vellodi as Prime Minister.

The Adi-Hindu awakening and their Organisations, the depressed classes Association, the Arundhatiaya Maha Sabha and the Scheduled Caste Federation which have had close and affectionate contacts with Dr. Ambedkar did remarkable service in the uplifitment of the untouchables. Dr. Ambedkar paid five visits to the city. His thoughts and actions were a source of inspiration to the depressed classes here. Babu Jagajivan Ram, another National Congress Dalit leader, also came to the city in different capacities and was instrumental in bringing about unity among various groups of scheduled castes. All these National Leaders never missed an occasion to visit the city and inspire its citizens, for national integration and communal harmony.

The prominent works that have come to be published and throw light on the city and its rulers are a brilliant work on the Asaf Jahis of Hyderabad' by Rajendra Prasad and 'the Days of the Beloved' by two American authors, one of whom is of Indian origin. Then come two senior civilians of Andhra Pradesh who have been keeping the tradition of the Indian Civil Service men, inclined towards research on the past, viz. Dr. V.K. Bawa and Shri Narender Luther, both of the Indian Administrative Service. While the former has done a work on the Nizams, and the Berar, once, part of the Nizam's state, and on the role of Salarjung-I the latter produced one more account on the builder of Hyderabad, Mohammad Quli. These are welcome additions to the historical works on this occasion. However, it is difficult for the modern authors to improve upon the early scholars like Sherwani and the English Writers Briggs, Barton, Fraser and Treble, who had intimate familiarity with the life of the Nizams and their Court and the crucial role of the Residents. Karaka's 'The fabulous Mughal' and the 'Tragedy of Hyderabad' by Lia Ali, the last Prime Minister of Hyderabad, deal with the last days of the Asaf Jahi dynasty.

The indepth works on Hyderabad by Dr. Manzoor Alam, Smt. Sheela Raj, Dr. Dharmendra Prasad on the geography of the city, the socio-economic and cultural life of the city and on the toponomy of it are extremely wonderful contributions to the respective aspects of the city. "Hyderabad in Legends" is yet to come into the market. There is one latest good book on Hyderabad - 400 year by Ali Raza with fine pictures. Our travail does not end here.

"HER HYDERABAD" : is full of life style of the Nizams, the elite, and the contributions of the well-known Bilgrami family and of Sir Akbar Hyderi, the niceties of high society functions, their costumes and jewellery and flashes of some events of her mother and of some land-marks of Hyderabad. "Yester Years" by Taheer Ahmmed takes us through the elite and administrators of the state.

Hyderabad Urban Development Authority Conservation of historical buildings and areas in Hyderabad City-conducted an in depth study of the growth of the city, architectural styles of Hyderabad, identification of certain palaces for conservation, and on need for a legislation for urban conservation among other things. The study was sponsored by the Ford Foundation. They also collected and provided in their work, maps and drawings, summary sheets containing particulars of certain histori-

cal buildings, sketches, cross sections and such other valuable details.

The Hyderabad University undertook a project - a detailed study of the old city of Hyderabad. Prof. Ratna Naidu with a team of scholars conducted this study. The work known as "Old Cities, New Predicaments" furnishes details of population growth, density, population growth community-wise, literacy, poverty, cases for communal tensions, infra-structure of the families is a gold mine of statistics for the old city. This is a thorough study most useful for the administrator, Police and political leaders.

While we celebrate the past glory of our beloved city, we should also ponder over what we could contribute to perpetuate its rich heritage. Here it is worth remembering, the caution and warning that was rendered to its citizens 60 years ago by Prof. E.E. Speight, Principal of the Osmania University, in his Foreword to 'The Pictorial Hyderabad' the magnum opus of Krishna Raj Mudi Raj : Speight writes : "In this connection I wish to emphasise that it is a fallacy to assume, as so many Asian doctrinaires do, that Western civilization is a slow disease bringing inevitable ruin. On the countrary it is, at its best, a high form of obsession, which is the very secret of the life process as revealed in human development and what of social set-back accrues in Europe is precisely due to stubborn introversions, to the survival of subhuman proclivities in conflict with ideals of progress".

The United States of America and the West are in the vanguard and the rest of the world is following its life style which vary but basic values remain the same. Such a phenomena is inevitable in man's onward march for progress and no one can stop it. The aberrations caused now in the Soviet economy and its allies is a temporary phase. It is clear that the poor position of Soviet Russia and the phenomena of Glassnost and Perestroika, have nothing to do with the failure of Marxism or Socialism but resulted from the bad economic planning and inefficient Communist party leadership and the corrupt adminstration of the Communist Governments ruling in the USSR, their incapacity to cope up with market economy and rising aspirations of the people.

Speight further writes "thus you will see that my interest in Hyderabad is of a prophetic constructive kind. We can only really understand the past, by that energetic endeavour to grapple with present problems, which alone can ensure our future welfare. What is bright in the past will become the brighter by our ardour and stead fastness, that which is dark can only be dispelled not by sophistry, but by resolute gesture and action which shows the refusal of the spirit to be shadowed or thwarted by such memories". In the light of these, let us review the position of the city.

The fast growth of population in Hyderabad from 5 lakhs in 1921 to 50 lakhs in 1991 is a clear evidence to show that the Citizens have shown steadfastness and endeavour for progress and prosperity. Hyderabadis are openly receptive to modernism, progress and westernism. They have gone all over the world in search of greener pastures establishing mini Hyderabads in U.K., U.S.A., and in the Persian Gulf.

In 1901 itself the Nizam's government obtained a Mogalai Post Office within the limits of Secunderabad cantonment.

The installation of electric telegraphic system in India was a result of the initiative taken by Lord Dalhousie. Hyderabad was connected with Bombay in 1856-57 and the new services were utilised by Sri Salar Jung and Nizam for official purposes. The first telephone in Hyderabad was installed at Baradari in 1885. Zafar Jung, a noble of the city set up a telescope in the 1920's to span the sky and to record the myriad of stars. The Nizam himself was the first purchaser of a Motor Car.

Neverthless, how far the ambitions and expectations of the founder and other rulers and the people of Hyderabad were realised? To what extent Hyderabad has become modern and scientific? Hyderabad was on the maps of Indian Railways and Indian Airlines long ago. Undoubtedly, the city has grown multi-dimensionally, its achievements being multifaceted. The Qutb Shahis and the Asaf Jahis have endowed the city with beautiful lakes, the Hussain Sagar, the Mir Alam Tank, Mirjumla Tank, the dry Masaheba Tank of Kanum Aga, the Himayat Sagar, Osman Sagar, the magnificent monuments like Charminar, Mecca Masjid, Darulshafa, a free hospital,

the Purana Pul, Chaderghat and other bridges over the Musi river, which are nothing but infrastructure facilities to the common citizen. The Nizams have seen to the opening of Railways, Posts and Telegraphs, the Osmania General Hospital and the Osmania University (1911). Sir Ronald Ross won the Noble Prize in 1902. New ground in administration and social life was struck with the introduction of modern administrators as Chief Ministers -- Sir Ali Imam, Sir Mirza Ismail and Sir Akbar Hyderi, with brilliant European Indian Civil Service men Trench, Grigson and Dunlop as senior administrators and ministers.

After the merger of Nizam's dominions with Indian Union, National leaders - Presidents and Prime Ministers of India, took particular interest in its allround development. With India gaining Independence in 1947, the national leaders Dr. Rajendra Prasad, Pandit Nehru, Sardar Patel, Moulana Abulkalam Azad, Jaya Prakash Narayan, Khan Abdul Gaffar Khan, Indira Gandhi, Morarji Desai, Shaik Abdullah and others paid particular attention towards its emotional integration with the main stream of national life. The first Governor-General Rajaji, who stayed at Faluknama, set the tone for a new Hyderabad, when he delivered a convocation address of the Osmania University in 1950, Sir Ali-Yavar-Jung was its Vice Chancellor. The recent visitors were Rajiv Gandhi, V.P. Singh, Chandrashekar, former Prime Ministers and the present Prime Minister P.V. Narasimha Rao, the son of the soil. Mother Theresa, Dalai Lama, Queen Elizabeth of United Kingdom were the other notable visitors of Hyderabad.

Travellers Accounts of Hyderabad

One of the prominent native travellers, Yenugula Veeraswamy, a remarkable personality, born in A.D. 1780, undertook a travel from Chennapatnam-now Madras, to Kashi-Benaras, between 1830 and 1831 twice. A Telugu Brahmin, Veeraswamy, was a Dubashi of the East India Company and was a contemporary of C. P. Brown, the famous lexicographer and compiler of the famous Telugu dictionary. The travelogue is mostly in the shape of letters to C. P. Brown. The relevant entries pertaining to his journey of Hyderabad reveal more or less a brief history of the then Hyderabad.

Here are a few relevant extracts

After leaving Ashapuram, Veeraswamy entered the outskirts of Hyderabad. He describes it in his diary : "I stayed at a bungalow near Begum Bazaar, which was close to the main town". The day he reached was Moharrum, an important solemn occasion for the Muslims. From June 29 to July 8, he was in Begum Bazar.

Begum Bazar, Veeraswamy writes, was a Kothi for big businessmen. It was a far better place than the actual town, and a mile away from Begum Bazar was Karwan which was inhabited by diamond merchants. There was this big HAVELI next to Karwan which was occupied by Englishmen, for a nominal rent to be paid to the Nizam. Surrounding the HAVELI, many residents and traders had built houses which became a township. It was called 'Chandraghatt' (Chaderghat).

He writes about Shalibanda and Fakirs

Inside the township was another place — Shalibanda, where Diwan Chandulal was residing. The Nizam's devdi was in the middle of the township. Many important citizens of the city lived in the heart of the township. Mecca Masjid was also situated inside the township. Just opposite the masjid, there were these KARANJIS (the word used by the author) nearby, built by Mir Alam where textile shops, hosiery and other petty shops were situated. There were four big minarets (Veeraswamy did not identify it as Charminar) at the CHAURASTA and all the streets leading to the Nawab's place were covered with round pebbles, making it difficult for the man to walk comfortably.

Another noticeable thing was that he found the lanes were congested and dingy, giving no scope for the pedestrian to walk. Going by his description, the conditions were no different from today! He finds too much of tyranny and ill-treatment of strangers by security men. "There are too many FAKIRS who pester you for money." Veeraswamy wrote, "One cannot get away without giving them alms."

Now he passes along Hussain Sagar and describes the area. The tankbund was not open to all as it is today !

Between the town and Secunderabad there was a lake called Hussain Sagar. The road was exclusively

meant for the English Army and for the royal subjects. Others were not allowed to step onto the road. The road was meant for allowing the horse carriages of the Englishmen and for the members of the royal family. The place resided by the British army officers was gradually expanding (Secunderabad area) at a greater pace than Hyderabad. "It had grown rapidly and is different from what I had seen 20 years ago," says the writer.

The modern democratic governments at Delhi and Hyderabad have encouraged science and technology to flourish and established scientific institutions and large industrial undertakings, like the D.R.D.L, D.M.R.L, R.R.L, H.M.T, H.A.L, B.H.E.L, and C.C.M.B. These premier organisations of scientific advancement and utility in the country, provide not only security and teeth to the nation but employment to young scientists and engineers, while adding new townships, shops, factories, schools and hospitals.

While the city has been heaving a sigh of relief it wears a congested look with new additions of buildings in and around the city, the five star hotels, multi storeyed housing complexes, commercial complexes, and growing educational institutions and residential colonies. All the same, the open spaces in the city, with the execption of the Nehru Zoological Park, the Hussain Sagar Lake, the Indira Park below the Tank Bund and the Fateh Maidan are all fast being built up. Much of the Hussain Sagar lake is being encroached upon by mushrooming slums of the landless and the landgrabbers. If Amir Ali the thug chief were to pass along the Tank Bund again as he did a century ago, he would find theTank bund beautified with greenery and statues of great men of Andhra Pradesh of diverse fields. The other notable additions to the metropolis are the Birla Mandir, the Planetarium on the Naubat Pahad hill, the new secretariat, the telephone exchange, the Ravindra Bharathi, the New Legislative Assembly and hostel, the Apollo hospital,the five star hotels and the Television Tower. The other land marks are the University of Osmania (1911) a sprawling campus on the eastern side of the city, the Jawaharlal Nehru Technological University (1970's), the Hyderabad University at Gachibowli and the A.P. Agricultural University at Rajendra Nagar. These leading educational institutions, were established during the decades, between 1960-80 to cater to the growing needs of the youth, in arts, science and technology.

Hyderabad came into focus at international level, when two of her distinguished citizens, ***Rakesh Sharma*** *of St. George's Grammar School and of the Nizam College became the first spaceman of the country and again when another* ***Dr. Abul Kalam*** *made significant contribution to scientific field. While the first became an astronaut in company with the Russians, Dr. Abul Kalam, a senior scientist of the D.L.R.L was chiefly instrumental in the evolution of 'Agni', India's latest missile. The modern Hyderabad is a veritable mine of educational institutions, research laboratories, Telugu and Urdu academies, with umpteen voluntary organisations patronising literature, art, music, dance and drama. Bangle making, pearls market, Nirmal works and Bidriware are some popular items and crafts of Hyderabad.*

During the monarchy of Qutub Shahis or later the rule of the Nizams, there was no question of the common people of the state or of the city having any say in the affairs of the city. The Peshwas or the Prime Ministers or the Kothwals and other officers acted to the dictates of the monarchs or Sultans. But it is not to deny that the rulers were influenced by their Diwans or the Prime Ministers as well as the compelling advice of the British Resident. Now it is common knowledge that the country and states are democratically ruled. The city too is administered by an elected Mayor with elected Councillors. In addition, there is a Collector and District Magistrate to look after matters other than civic affairs. With a view to develop better, Urban and rural areas of the city, a new District was formed, during the regime of Dr. Channa Reddy bifurcating the rural area from the urban in the year 1979 into Ranga Reddy District and Hyderabad District.

Hyderabadis at the National level

Hyderabad enjoyed an unblemished, unique peaceful harmonious life over all these years. While Mr. Khusro, a famous economist discharged his duties with distinction - as a member of the Planning Commission, Sri Abid Hussain of the Indian Administrative Service won laurels, first as a member of Planning Commission and then as Ambassador to U.S.A. Sarva Shri Dr. Channa Reddy, P.V. Narasimha Rao, T. Anjaiah, Shivashankar,

G. Venkataswamy, Jalagam Vengala Rao, K. Vijaya Bhaskara Reddy filled Union Cabinet posts, while Justice Jagan Mohan Reddy, Ramaswamy, Jayachandra Reddy and Jeevan Reddy will be remembered as judges of the Supreme Court. . Has not Hyderabad provided Governors? Yes, Mir Akbar Ali Khan and Sarojini Naidu, Padmaj Naidu, and Dr. Chenna Reddy to quote only a few. G. Rami Reddy, Chairman, UGC adds another feather to the cap of Hyderabad.

The roll of honour does not stop here. Sri N. Sanjeeva Reddy who was the first Chief Minister of the state rose to become the speaker of the Lok Sabha and then the highest office of the Head of the Country. -The President of India. Sri D. Sanjeevaiah and Sri Brahmananda Reddy too held office of senior Cabinet Ministers.

Hyderabad and Lal Bahadur Stadium in Fateh Maidan have always occupied a pride of place in the national map of sports and games. The outstanding cricketers of the country Ghulam Ahmed, M.L. Jai Simha in the past and now the young Mohammad Azharuddin and Sri Venkatapathi Raju are great names in the Cricketing world. They are not only the pride of Hyderabad and Andhra Pradesh but also of the nation.

Yet the crowning glory of Hyderabad and Andhra Pradesh is the unanimous election of Sri. P.V. Narasimha Rao as the Prime Minister of India in June, 1991. This is a great honour to the city where Sri Narasimha Rao a scholar, a linguist and an outstanding statesman was brought up.

A book or a writeup on the long history of Hyderabad of 400 years, is bound to be incomplete or inexhaustive, even when copious material is drawn from a number of books published on the contemporary scene. While the visuals of the city of the first 100 years are preserved in the extant monuments, tombs and in manuscripts, besides the fascinating paintings of the Qutub Shahis and those of the early Asaf Jahis, modern photography took care of the subsequent period. In this regard the city owes a great debt of gratitude to Raja Deen Dayal, a pioneer in the field of photography who was employed by Mir Mahboob Ali Pasha, Nizam the VI. With rare mastery over the subject, he had done a remarkable job, to catch and record innumerable aspects of the city's life. These photographs taken at the instance of and in the possession of the Nizam's Administration, the Salar Jungs and other nobility, provide unique opportunities for the sociologists to study and write volumes on the socio-economic life of the times. Thus the city can be viewed from the book in all its splendours, its ebb and flow of life of pride, calamities,its sorrows, and in its totality.

However, communal harmony in the city is the need and this requires special treatment.

Even though no historian can neglect to record the communal clashes that have been occuring in frequency right from 1948 with varying ferocity. During the year 1991, the Rama Janma Bhoomi and Babri Masjid issues' echo had their impact felt in the old city of Hyderabad, its climax reaching its nadir in December 1990. The result was that a wide spread communal carnage engulfed the city and required the clamping of continuous curfew for a number of days. The city spent sleepless nights and the clashes resulted in the death of nearly 200 people, with hundreds of people receiving injuries and their habitations burnt down. This is an abominable slur on the rich legacy of the city which was known to have maintained communal amity and religious tolerance from ages. Should not the citizens of Hyderabad grapple with this devil of communal riots and religious frenzy? It is time that the A.P. Government caused an indepth study of the socio religious maladies of the people, the congestion of housing, and unemployment and provide relief, besides providing better environment to the citizens and booking the culprits that indulge in the crime. What is needed is intrastructure facility, civic needs, sports and play grounds, recreation clubs, wholesome hotels, centres to teach craft and other technologies leading to comradeship among Hindus and Muslims. Unemployment and the way-ward youth should be eliminated with the absorption of all such elements in useful avocation. For this purpose Government should be able to acquire the large surplus urban land from the sprawling palaces of the ex-rulers and other nobles under the Urban ceiling Act and open workshops, training institutions and cooperative centres for creating a variety of jobs to the youth for leading a dignified and meaningful life.

Cities : Ancient and Modern

Hyderabad passed through an eventful life of a long period of 400 years and celebrated the turn of this great milestone during 1991-93. What was her position in history when compared with other cities of the world?

Over the centuries, several countries, cities, towns, men and women have been taking pride in their achievements. Perhaps the Himalayas, we do not know, would ever think that they are the highest peaks in the world, almost reaching the heavens. Do the long, longer, longest rivers Nile, Missourie - Mississippi and Congo pride themselves as benefactors in offering their water for bountiful harvests, to feed the ever growing and hungry population? No doubt, human beings, men and women, great personalities of high intellect are now-a-days conferred with noble prizes and such other distinctions in India like Bharat Ratna, Padma Bhushan, Padma Vibhushan, Padmasree and so on. Similarly great and historic cities also are designated as No. I, II, III, IV and V, as large cities from the point of view of population and other aspects. Which is the oldest town? Is it Benaras, Dhanyakataka, Patna or Mathura? Perhaps Calcutta has the honour of being the largest city in India and the second in the erstwhile British Common Wealth. Cities like Bombay, Troy of Helen fame, New York are on the shores of the seas challenging the great Blue Sea Waters. But Venice, a very ancient city famous for trade, culture and education, from where many a traveller went all over the world and wrote valuable socio economic conditions of unknown areas for the humanity, is in the midst of water. It has several historic and magnificent cathedrals, sinking every year by an invisible depth. If what the scientists and oceanographers say is correct, it will be a tragedy if one day the entire city sinks and disappears. True, man is ingenious and is trying to conquer the vagaries of nature but a catastrophy can occur. Let us hope that Venice will not disappear into the depths of the ocean. Yet it is a great city and we are connected with it through Marcopolo the traveller who came to the Kakatiya kingdom in the 13th century, during the reign of that great Queen Rudramamba, when Golkonda was part of her kingdom. We know many things about this part of peninsular India through his writings.

The other cities, by their situation on the top of hills like Mussorie, Nainital, Ooty, Shillong attract attention. Benares and London claim holiness or importance to become prominent in the world by virtue of their position on national rivers. It is in this context and circumstances that Golkonda, the capital of the Qutb Shahi kings can claim to be great with a lofty fort, backed by a series of hillocks that protect it, giving it a robust look and physiognomy, apart from being a great market centre for diamonds in the medieaval period. Now, Hyderabad and its sister town shared its place as a capital of a premier princely state of the fabulous Nizams. Kipling did have cities like Golkonda in his mind when he penned his poem on cities which is reproduced here under.

The cities are full of pride,
Challenging each to each
This from her mountain side,
that from her birthend beach.

Kipling did mean that some towns or cities gloat over their positions, being on the top of the hills or situated in high ranges. But here we are concerned with our own city Golkonda -Hyderabad which acquired a place in history. Are we proud of them? Do they claim any respectability? Yes, Golkonda -Hyderabad also had hills, lakes, ridges, if not mountains, surrounded by the romantic river Musi. More than that, a romantic place of diamonds and of the fabulous Nizams. As a jewel of the Deccan, it carved for itself a place in history over the centuries.

Just as we are celebrating 400 years of Hyderabad as a landmark, the cities like Bombay, Madras and Calcutta too

have had their days of enjoyment and celebrations. Profuse literature has appeared on these cities. In fact films on Bombay and Calcutta have been produced with great effect and they ran for several months as box office hits. No such attempt was made in the case of Hyderabad so far. But the Qutb Shahi tombs and other monuments in Hyderabad were used for many a scene in several pictures. The Archaeological Survey of India does not allow film shooting at Golkonda fort as easily as they do in other monuments. But we do have quite a number of poets, rendering some aspects of the city in verse or in poems.

Some cities have sprung overnight. Fathepur Sikri was built by Akbar as his new Capital. It was also abruptly abandoned as it had no water. It had no history. Similarly Chandigarh, the new capital of Punjab and Haryana was constructed as a necessity. Kushwant Singh, traveller, writer and journalist records that this city, planned by the French architect, Courbousier, had no past. The coastal cities Madras and Bombay sprang as trade centres during the colonial rule of the British. In contrast Hyderabad and Golkonda made history even from about A.D. 1500.

There is the other side of the picture. Some cities have gone in to oblivion or have shown decadence in spirit and form. Hampi, the glorious capital of Vijayanagar empire, Gulbarga and Bidar-capitals of the Bahamani empire, have either remained as historical sites or District Head Quarters with many of the ancient monuments decaying with neglect.

Elliot, a famous poet expressed strong feelings about such ancient cities when he writes:

Over endless plains, stumbling in cracked earth
Ringled with a flat horizon, only.
What is the city over the mountains bursts
Cracks and reforms and breaks in the violet air falling towers
Jerusalem, Athens, Alexandria
Vienna, London.
Unreal
In this decayed hole among the mountains
In the faint moonlight, the grass is singing
Over the tumbled graves, about the Chapel,
There is the empty chapel, only the wind's home
It has no windows, and the doors swing

The above, perhaps, reflects the state of hundreds of mosques and palaces that were abandoned in and around Hyderabad or the Golkonda fort. There are innumerable abandoned palaces and tombs like the untraced tomb of Bhagamati, the stately Asmangarh, the solitary tomb of Raymond the gallant French soldier, that are no longer of any significance to the swelling slum dwellers in the city of Hyderabad. Elliots description of London takes one to some of these monuments in the historic city of Hyderabad, lying in ruins and neglect. The Qutbshahi royal abodes, the Taramati and Premamati Baradaris, from where melodious music was heard in the fort by the Qutb Shahi Kings.

The following lines of Elliot reflect the above situation.

O City, city, I have heard and heard
The pleasant whining of a mondoline
. . .
The swarming life
Huddled the concrete and the stunned
Responsive to the momentary need its formal
Vibrates unconscious to destiny;
Knowing neither how to think nor how to feel,
But lives in the awareness of the observing eye;
Phantasmal gnomes burrowing in brick and stone and steel
Some minds, aberrant from the natural equipoise
(London! your population is bound upon the wheel)
Thus bemoans Elliot for the growing populations too!

While the capitals of Vijayanagar and Bahamani empires, Hampi, Gulbarga and Bidar became unknown and disappeared as mere sites of tourist importance, Hyderabad retrieved its fall in A.D.1687 at the destructive hand of the Mughal army, resurrected and retained its position as a fore most premier princely pompous city and now the capital of a large state of Andhra Pradesh, a jewel in the Deccan that bridges north and south. It also earned the position as the southern sojourn of the President of India. Long live Hyderabad.

A Backdrop of History

The History of Hyderabad is actually linked with Golkonda, the famous mediaeval town from where, famous diamonds including 'Kohinoor" were put out to the world markets. This citadel, around which, sprang up a great city, was believed to be a fortress of the Kakatiya rulers in the medieaval times, before Sultan Quli Qutb Mulk, the founder of the Qutub Shahi dynasty made it the capital of his Government, under the Bahamani rulers of the Deccan in A.D. 1496. Before the Kakatiyas and after the great Mauryan emperor Ashoka, the Andhras were the rulers of the Deccan, whose culture and language is deeply rooted in the soil of this area even to this day. The Andhras gave way to a number of local potentates like Ikshvakus, Satavahanas and the Pallavas, who ruled south of the river Krishna. The next dynasty of importance was that of the Chalukyas, who rose to power in about A.D. 550 and ruled practically over the whole of the Deccan. The Chalukyan power fell during the last quarter of 8th century to the Rashtrakutas.

About the close of the 13th century, Deccan was under the suzerainity of the Delhi Sultans -beginning with the Khaljis and later on the Tughlaqs. During this period the Bahmani kingdom was established by Hasan Gangu. In A.D. 1363 Kannaya Naik, the Raja of Warangal, invited Feroz Shah Tughlaq to invade the Bahamani kingdom. At this, Mohammad Shah Bahamani-I, retaliated by marching against Warangal, whereupon, the Naik, realizing the superiority of the Bahamani forces came to terms, by ceding the fortress and the district of Golkonda to Mohammad Shah. Thence forward the city was known after him, for quite a long time as Mohammad Nagar. With the disintegration of the Bahamani Kingdom in early 16th century, Sultan Quli, the Tarafdar or Governor of Golkonda, assumed virtual independence. Thus he laid foundations of the Qutb Shahi dynasty in A.D.1518 which ruled the Deccan till its end in A.D.1687 caused by Aurangzeb, the Mughal Emperor.

In his "Glimpses of Nizam's Dominions" Campbel says "In the early days Golconda was but a small fort, under a Hindu Prince but it afterwards fell under the sway of the Rajas of Warangal . . . There does not appear to be any recorded history, but traces exist, in the citadel which show that it is quite as old as the fort of Warangal, while some authorities claim that it is not less than two thousand years old . . . . . Sultan Quli added many buildings to Golkonda and strengthened its fortifications".

Beginning with Sultan Quli (d. 1543) seven more Qutbshahis, namely Yar-Quli Jamshid (1543-50), Subhan Quli (1550), Ibrahim Quli (1550-80), Mohd. Quli (1580-1611), Mohammed Qutb Shah (1611-26), Abdullah Qutb Shah (1626-72), and Abul Hasan (1672-87) ruled over the kingdom which covered, in its heydays, almost the entire Telugu speaking area of the Deccan.

Aurangazeb, the Moghul emperor, invaded Golkonda in 1687 and annexe it to the Moghul empire. When this was done, Golkonda became part of the Deccan Subha and a Nazim was appointed as an agent of the Moghul emperor. Thus for about a period of 35 years it was ruled by Nazims, the last one being Mbraiz Khan, who was slain by Asafzah I in a battle as a result of the former having been instigated to kill the latter by the then Moghul Emperor. This happened in 1724. Thus begins the Asafjahi rule over Golkonda with the capital at Aurangabad. It was only during the rule of Nizam II that the capital of the Deccan Subha was shifted to Hyderabad reviving its importance.

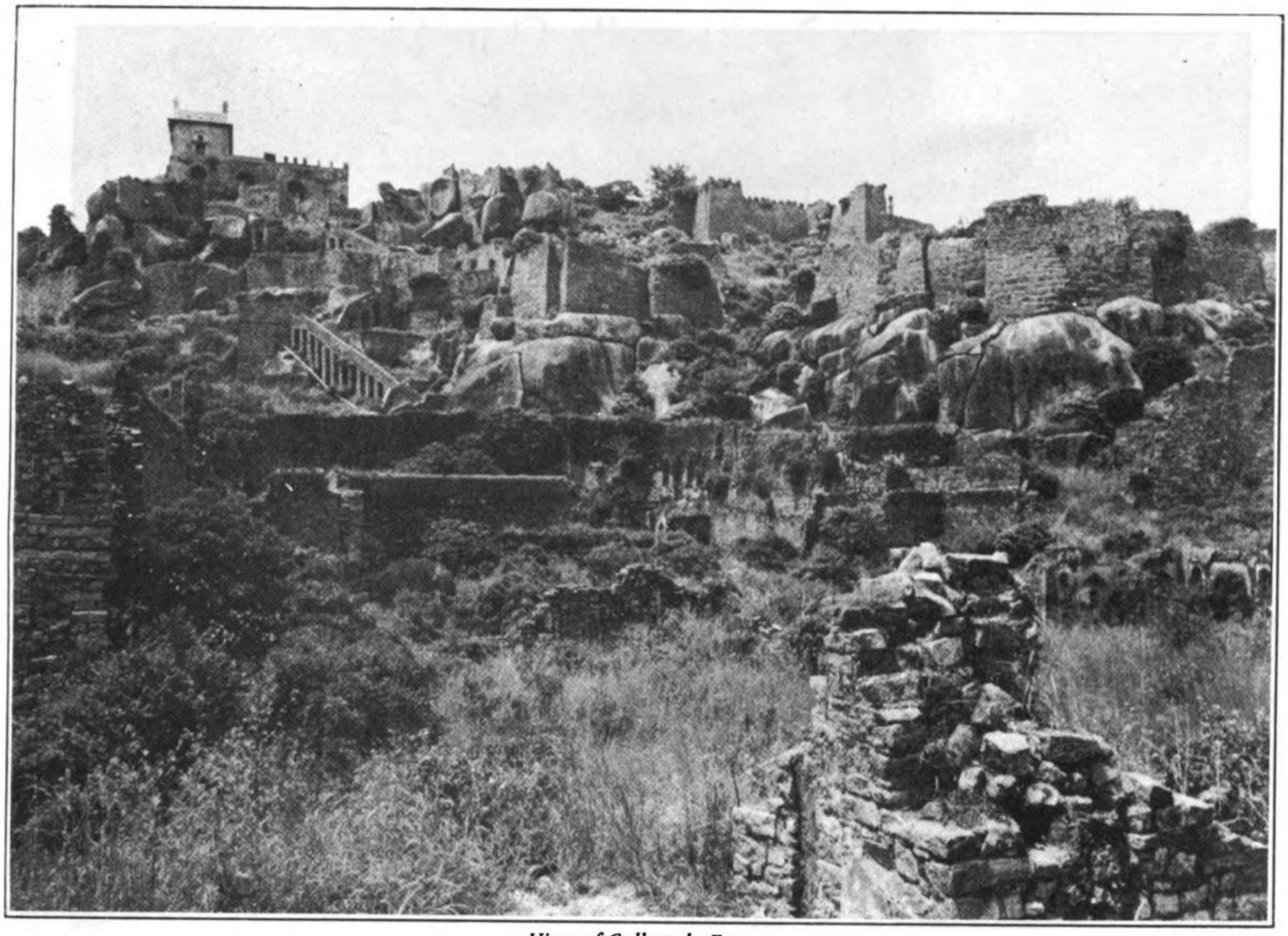
Founder of the Dynasty

Sultan Quli of Hamdan of Turko-Iranian Race

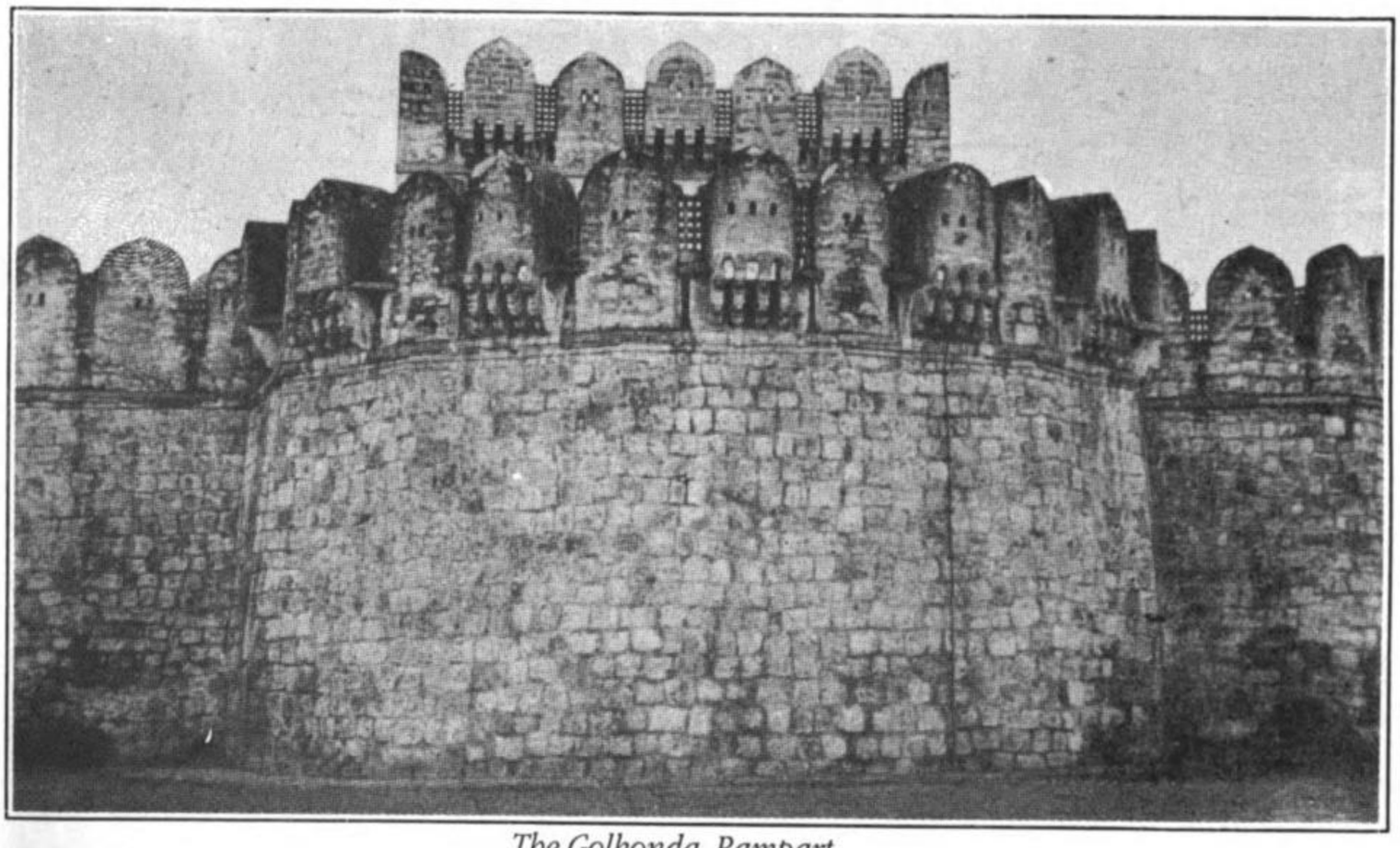
Sultan Quli who belongs to the Quar Nilu Tribe was the founder of the Qutb Shahi Dynasty. Sultan Quli made Golkonda his seat which was then called Mankal or Mangalwaram, and renamed it as Muhammadnagar. After repairing the fort and encircling it with walls and bastions, he had several palaces built in the fort and the city of Golkonda. He subjugated the rebellious Zamindars of Telangana and adopted a policy of expanding his territory by annexation. At the outset he imprisioned the Zamindar of Raja konda and invaded the fort of Devarkonda, where upon, Krishna Rai of Vijyanagar, attacked the country of Sultan Quli. The conflicting armies met at Pangal (Mahaboobnagar District) and the fort of Pangal fell to Sultan Quli after a siege of 2 months.

After the death of Mahmud Shah II, when Amir Barid became the sole master of the Bahmani Kingdom, Sultan Quli did not hesitate to declare his own independence, which he did, by incorporating his own name in the Qutb and in accordance with the practice of the Kings of Persia he introduced the custom of beating drums in his capital five times per diem.

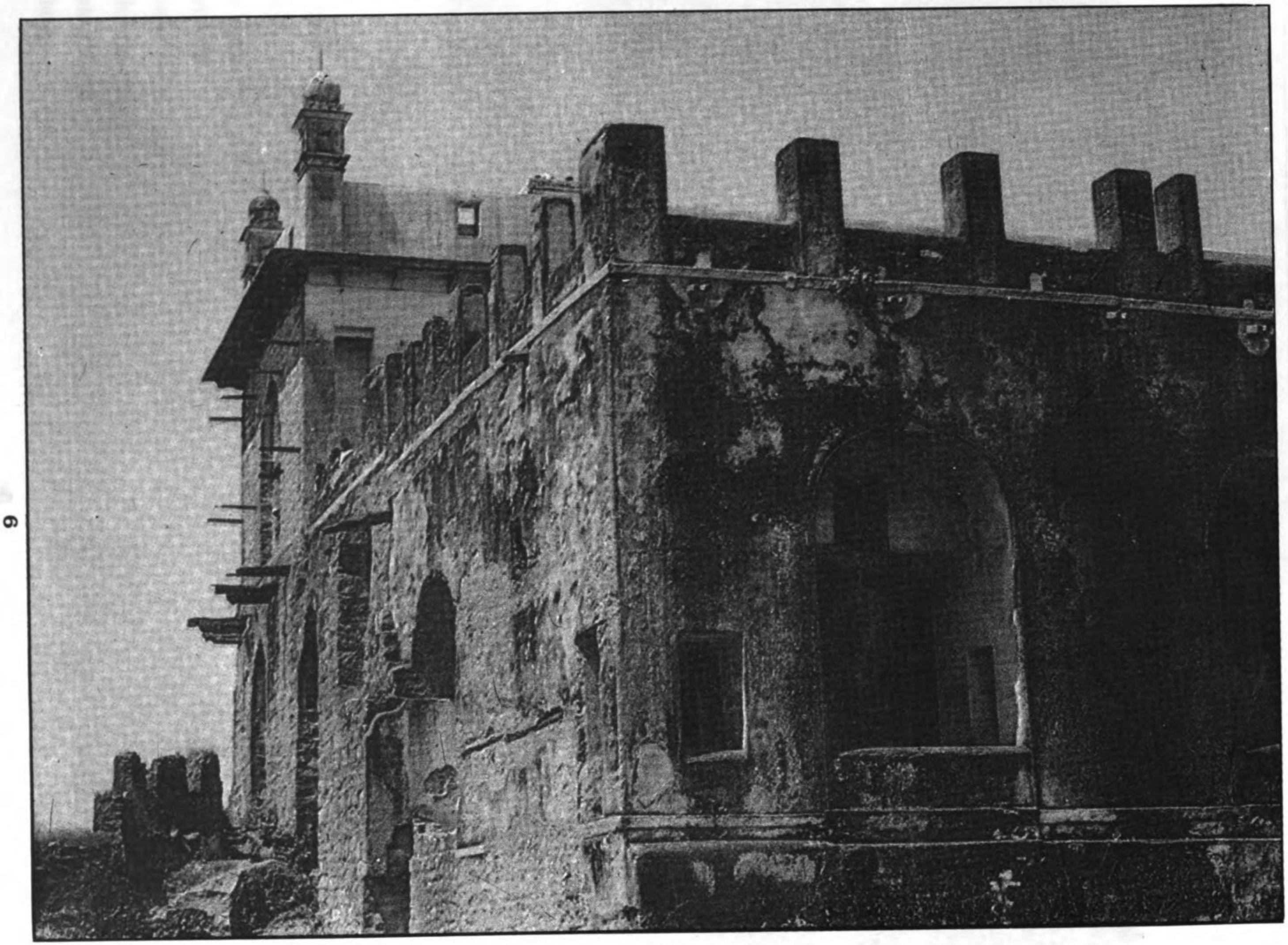
Between A.D. 1519 and 1525 he was engaged in defeating Shitab Khan, a Zamindar of Warangal and annexing his forts of Khammammet and Vemalkonda. In 1526 - 27 A.D. he occupied Kondapalli, Rajahmandry and Ellore and the river Godavari was fixed as his northern boundary. In A.D. 1533 he fought against Ismail Adil Shah at Koelkonda, where, one of the soldiers of Ismail, coming out of an ambush, inflicted a wound on the face of Sultan Quli, which defaced him for the rest of his life. The sudden illness and death of Ismail in A.D. 1534 turned the scales in favour of Sultan Quli, as he got hold of the forts of Koelkonda and Kohir. In A.D.1535 he defeated the Rajah Harichand and occupied Nalgonda, after wards Kondavidu also fell to his lot. With all these territories, his resources increased and Golkonda town expanded along with his army, civilian population and habitations.



View of Golkonda Fort



The Golkonda Rampart



Bala Hisar at Golconda Fort

The Golkonda Fort

Golkonda, the mediaeval Capital of the Qutb Shahis was known as an impregnable fort in the Deccan. It was also a big name in the world as a great market centre for precious diamonds. Jadunath Sircar ably describes the Golkonda Fort. "Two miles due west of the stone bridge - Purana Pul- some 160 yards north of the Musi river, lies the fort of Golkonda, the impregnable stronghold of the Deccan. It is an irregular rhombus, with a rough pentagon (the Naya Qila) annexed to its north eastern face. A strong crenellated wall of granite, over four miles in length and of great thickness, surrounds the fort, which is further defended by 87 semicircular bastions, each from 50 to 60 feet high and built of solid blocks of granite, cemented together, some of them weighing more than a ton. The eight massive gates could have safely defied any artillery known to the 17th Century. On the walls were mounted a vast display of cannon, some of them being very fine specimens of the mediaeval gunfounder's art. Outside is a deep ditch, 50 feet broad, with stone retaining walls, and along the entire southern side, there are traces of a second parallel moat still visible."

But Golkonda really consists of four distinct forts joined to each other and included within the same lines of circumvallation. The lowest of these is the outermost enclosure into which one enters by the Fatheh Darwaza near the south-eastern corner. During the Qutbshahi period, it was a vast tract covered with mansions of the nobles, bazaars, temples, mosques, soldiers, barracks, power magazines, stables and even cultivated fields. Here the whole population of Hyderabad used to live in times of danger. It happened when Aurangazeb the Mughal emperor invaded it in A.D. 1687. If one proceeds inside along the grand main road for some 1.250 yards from the Fatheh Darwaza, and leaves the rather later palaces, harems and offices on a low site on the right, one arrives at the Bala Hissar gate, which leads through a flight of steps to a higher area with exceedingly lofty and strong walls and containing a spacious three storeyed armoury, magazines, stables, mosques, audience chambers, harems, gardens, large wells with steps, and even two serais and a temple of Hanuman.

Bala Hissar, the Kernel of the Fort

If one goes some 200 steps out in the solid rock he is led up to the very apex of the fortress, the Bala Hissar (or Upper Fort), standing on a bed of solid granite, its walls being formed by huge boulders here and there, connecting curtains and parapets that tower far overhead. This is the citadel of the citadel, the kernel of the whole fort . Perhaps here, the early Dravidian Rajahs of the land had built their first stronghold, by filling the gaps in the natural rocky walls with mud and rough stones. Here the Qutb Shahi kings had erected a two storeyed palace i.e. the Bala Hissar, the roof of which commands a free view of the environs for miles and miles around. Here they could have retired as a last resort, for, it contains, in spite of its great height, a well of water, and powder magazines and numerous granaries hallowed out of the bed-rock. The western face of the Bala Hissar is a steep scarp, between which and the outermost wall on that side, the plain is broken by three long granite spurs running westwards, and presents to the eye, a bare uneven desert some 260 yards in width, strewn with fragments of rock.

At the north - eastern angle stands a mound commanding parts of Golkonda but it was enclosed by a wall and added to the fort. This goes by the name of the Naya Qila,or New Fort, constructed by Abdullah VI as a defensive precaution after Aurangazeb's first siege in A.D. 1656."

Muhammad Nagar (Golkonda)

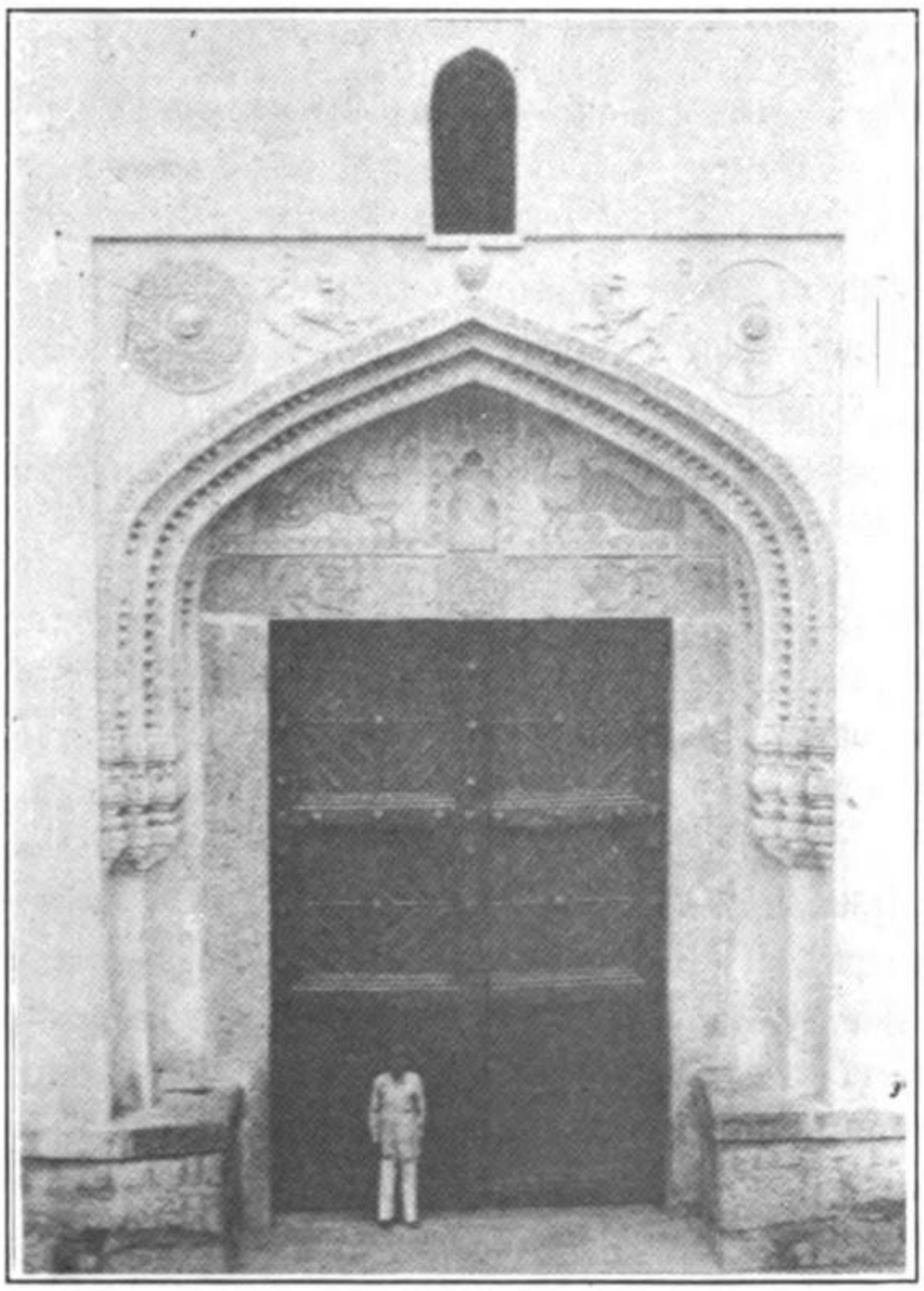
The Pride of the Deccan

The old Golkonda Fort and the town that was developed by Sultan Quli, the founder of the Qutb Shahi dynasty, became over crowded by the time of Ibrahim Qutbshah. This led to the founding of a new town named Hyderabad or Bhagyanagar, two miles due west of the Puranapul bridge on the river Musi.

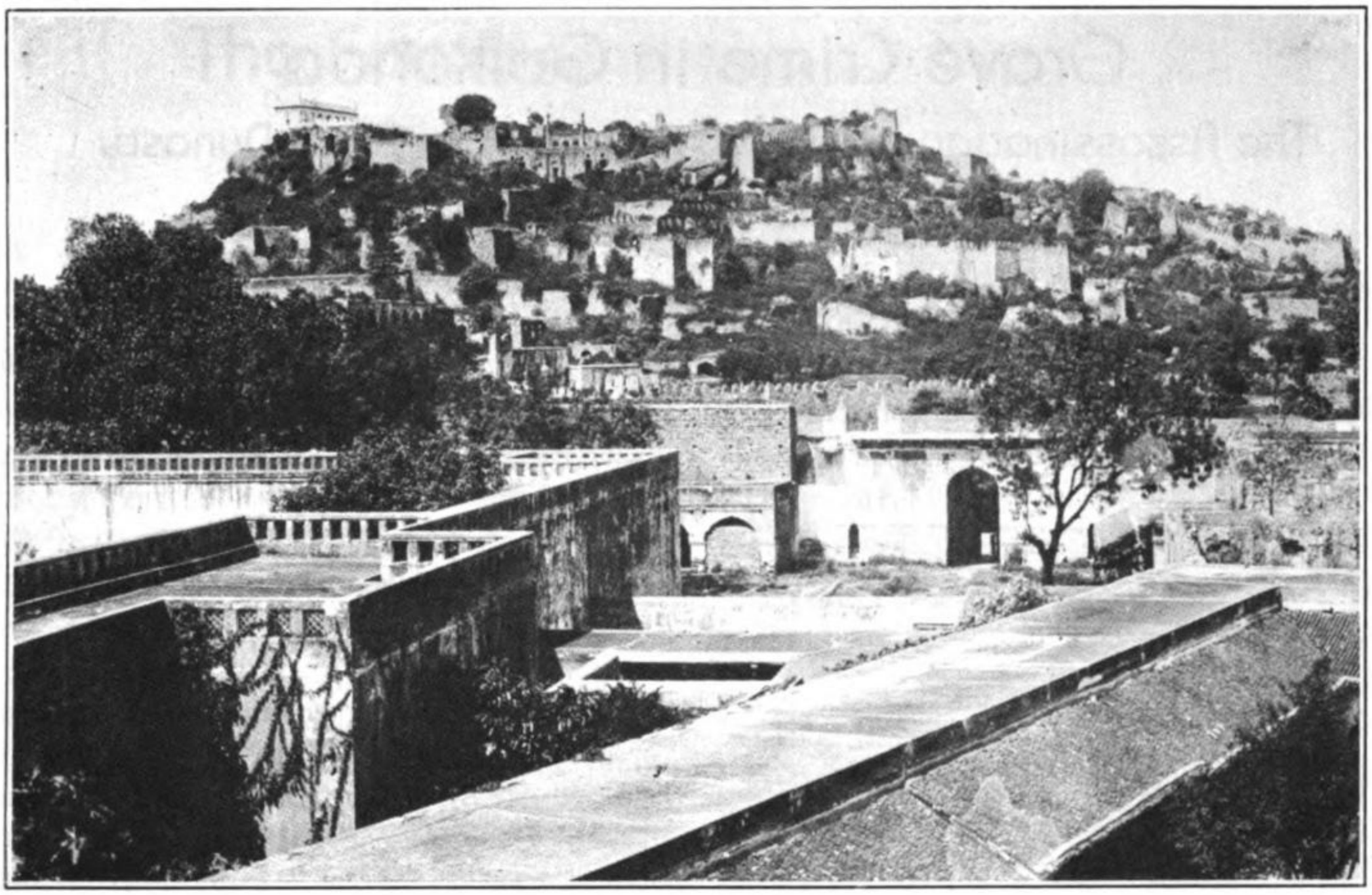
According to the Maathre-Alamgiri, the old name of Golkonda Fort was "Mankal" and the ancestors of Deo Rai, Rajah of Warangal had built this fort with walls of mud. During the reign of Sultan Muhammad Shah Bahamani, (1358-1375 A.D.) this fort, originally known as Gollakonda, was made over by means of a Sanad by the Rajah of Warangal to the Bahamani Kings. Later on in A.D.1518 this was ranked among the important forts of the Bahamani kingdom. In the same year, on the death of Sultan Muhammad Shah Bahmani, the "Barid Shahi" dynasty took over Bidar. It is at this time that the Bahamani governors at Bijapur, and the Immadshahis at Ahamadnagar became independent. Sultan Quli, the governor of Telangana also proclaimed his independence and made Golkonda his capital. This was around A.D. 1518. Sultan Quli, after constructing the boundary wall of the fort, the Jama Masjid (safa mosque) and the Royal palace (Dowlatkhana Ali) and other buildings, named this fort as Muhammadnagar, in memory of the Bahmani king referred to above. Even today, in Revenue accounts Golkonda is known as Muhammad-nagar. During Ibrahim Qutbshah's reign the ramparts of the fort were strengthened, with stone and mortar. When this impregnable stronghold of the Deccan was attacked by the Mughals, a new fort Naya Qilla was constructed by Qutb Abdullah Shah, close to the northern boundary, to strengthen it. This fort contains 8 huge gates which are studded with sharp iron knobs, intended to prevent elephants from battering them . These are :

1. Fatah Gate 2. Makka Gate 3. Patancheroo Gate 4. Banjara Gate 5. Jamal Gate 6. Moti Gate 7. Bahmani Gate 8. New Fort Gate

While Golkonda Fort and the town developed within it, became overcrowded, Ibrahim Qutbshah, the third ruler was compelled to look for an alternative site providing vast space for its extension and for building a new town. Perhaps it is in this direction, to bridge the old and new towns, that the Puranapul Narava Bridge was built over the river Musi on the highway from Golkonda to Masulipatnam. We will presently see how rapidly things developed during the reign of his son Muhammad Quli who founded the city of Hyderabad or Bhagyanagar on the other side of the river.



Fort Gate



Over Crowded Golkonda Twon

This Gun has got a history behind the fall of Golkonda Fort to the Moghuls

Grave Crime in Golkonda

The Assassination of the founder of Qutb Shahi Dynasty

Sultan Quli Qutb-ul-l Mulk who was appointed first as Governor of Telangana by Mahmood Shah Bahmani, ruled for many years, first as Tarafadar and latter as independent King of the Qutb Shahi dynasty from 1493 to September 2nd, 1543 A.D. when he was murdered. He was, by this time aged 99 years and it was time for him to think of a successor. Normally it is in this process that the King or the aspiring princess get killed.

Sultan Quli approaching his old age, decided in favour of his son Qutb-ud--din to succeed him. Dowlat Quli, another son was already stigmatized as "mad prince" for his foolish and immoral acts verging on disloyalty. Jamshed, another son was also imprisoned in Golkonda for his wickedness, the object being that they might not join hands in a conspiracy against Qutb-ud-din and eventually plunge the country into tumult and confusion. Jamsheed was confined in Golkonda and Dowlat Quli in Bhongir forts as State prisoners. The latter ultimately died and he could not associate himself with the seditious movement, which was prevailing at the centre. But Jamsheed Quli's imprisonment in the fort of Golkonda proved to be an asset than a liability. He found himself in a better position to hatch a conspiracy from within the fort. He apprehended no danger from his weak and indolent brother, Qutbuddin, who lived a quiet life. What he feared was the attitude of his father who was well disposed to wards his brother. If the aged king were to die a natural death, nothing would deter Qutbuddin from accession to the throne. It was also anticipated that the aged king would, in all probability, abdicate in favour of the crown-prince. With all these suspicions in his mind, Jamsheed's first step was to assassinate his father and to this end, he hired the services of a culprit named Mir Mahmud Hamdani, who sneaked an attack on the Sultan, while he was engaged in the afternoon prayers in the Cathedral Mosque. The Mosque which was designed by Quli Qutb Shah was then under construction, and the old king used to inspect the progress of construction almost every day. No sooner had the Sultan took to prayer after issuing necessary instructions to the masons engaged in the construction, than he fell a victim to the fatal blow of Mahmud Hamdani. Jamsheed jumped out of prison and, with the aid of his clique, took possession of the entire State machinery. He owed his phenomenal success to the quiet life of Qutbuddin. Jamsheed's henchmen forced their way into the prince's house and blinded him. This was another grave crime. But the murderer also had to pay for his sin. Hamdani after slaying the old king went to Jamsheed to report the dastardly deed. As soon as Hamdani approached him, Jamsheed unhesitatingly stabbed and killed his collaborator to remove all evidence of slaying the ruler. This is how Golkonda witnessed the death of its ruler, the first Quli.

Jamsheed Quli

The Founder of the City of Love

Muhammad Quli-the Romantic Monarch

If Sultan Quli was the founder of the Qutb Shahi dynasty (A.D. 1518) Muhammad Quli, his grandson had the distinction of being the founder of the city of Hyderabad (A.D.1591). So much water had since flown in the river Musi over the four hundered years that the city has passed through.

It is time now to know about the founder of Hyderabad. It was a young romantic ruler Muhammad Quli. His father Ibrahim Qutb Shah died in 1580, after a glorious reign of 30 years from 1550 to 1580 A.H. He left behind him three daughters and six sons, all of whom had attained their majority, besides some minor ones. His first son Abdul Qadir alias Shah Saheb died in his 21st year in Devarakonda fort. His second son was Mirza Hussain Quli , who was an authority in Medicine and Logic.

Unfortunately he met a watery grave while swimming in the Nampalli tank in 994 A.H. and was buried in the tombs. The fourth son was Mirza Abdul Fatah, who died of epilepsy in 1003 A.H. in his 28th year. He was a good Qari, a reciter of the Quran in proper manner. The fifth son was Mirza Muhammad Khuda Banda, who died in 1020 A.H. as a prisoner in the GolKonda fort. The sixth was Mirza Muhammad Amin, who married Kanumaga who gave birth to the Sultan Qutb Shah, the fifth ruler of the dynasty.

Muhammad Quli Qutb Shah who, according to a tradition was born of a Hindu lady Bhagirathi, on 14 Ramazan the historical year, which had witnessed the memorable battle of Talikota (A.D. 1565). A chronogram written on the occasion in Persian gives the meaning "Provider of sustenance to the people of the world", numerically denotes the date of his birth. A large number of poets composed commemorative poems on the occasion of his birth and were munificently rewarded by the king Ibrahim, who was engaged at that time in the battle of Talikota or Bannihatti. The following few lines, on the birth of the Prince out of the many, would suffice to bear witness to the importance that the event held in the eyes of the people.

"God has granted a babe to the benign king,
And his sight cheers up one's heart;
Out of gratitude for has the munificent king

Sultan Muhammad Quli had a natural liking for this country. He had no inhibitions against the local populace. He was a warrior as well as a good poet.

Muhammad Quli had profound respect for his Peshwa Mir-Momin , a scholar-saint and venerated him as his spiritual mentor, religious guide and a god-head. He made history when he married Bhagamathi, a Hindu lady and named his newly built city after her as Bhagyanagar. He had only one daughter through Bhagamati. She was the renowned Hayath Baksh Begum.

The glory of his reign lies more in his cultural contribution than in his military conquests. He was the ablest and the most enlightened king of the Qutb Shahi house. It was he who had raised the Qutb Shahi dynasty to the highest pinnacle of glory and made his reign to be crowned as the golden age of the Qutb Shahi period. The founding and lay-out of the city of Hyderabad was the highest achievement of Muhammad Quli. The city, was adorned with magnificent buildings and fine architecture, as also with plenty of gardens. Literature and art went a long way promoting literary activities and initiating intellectual awakening. The local languages, especially Telugu, received encouragement and it was patronised as liberally as Arabic and Persian languages. Telugu poets and prose-writers were munificently encouraged and rewarded by him. If a local tradition is to be relied upon, Md. Quli was himself conversant with Telugu and even composed poems in that language. He was a good poet in Persian as we see him later.

Muhammad Quli was hardly 48 when he died in A.D. 1611 (1120 A.H.) after a fairly long reign of 33 years. History does not record even a single case of his having ever shed human blood. Ferishta applauds him as compassionate and forbearing.

Sultan Muhammad Quli - The Founder of the Hyderabad City

مناجات

مناجات میرا توسن یا سمیع
منجے خوش تو رکھ رات دن یا سمیع

ابادان کر ملک میرا سو توں
بساتو تو دے میرا سن یا سمیع

سکل تخت پر میرا یوں تخت کر
انگوٹھی پہ جوں ہے نگیں یا سمیع

مرا شہر لوگاں سوں معمور کر
رکھیا جوں تو دریا میں من یا سمیع

(یا سمیع)

محمد قلی قطب شاہ

PRAYER

Listen to this my prayer O Lord!
Bless my days and nights with contentment O Lord!

Make Thou my country prosperous and populous,
And grant me a hundred years to live O Lord!

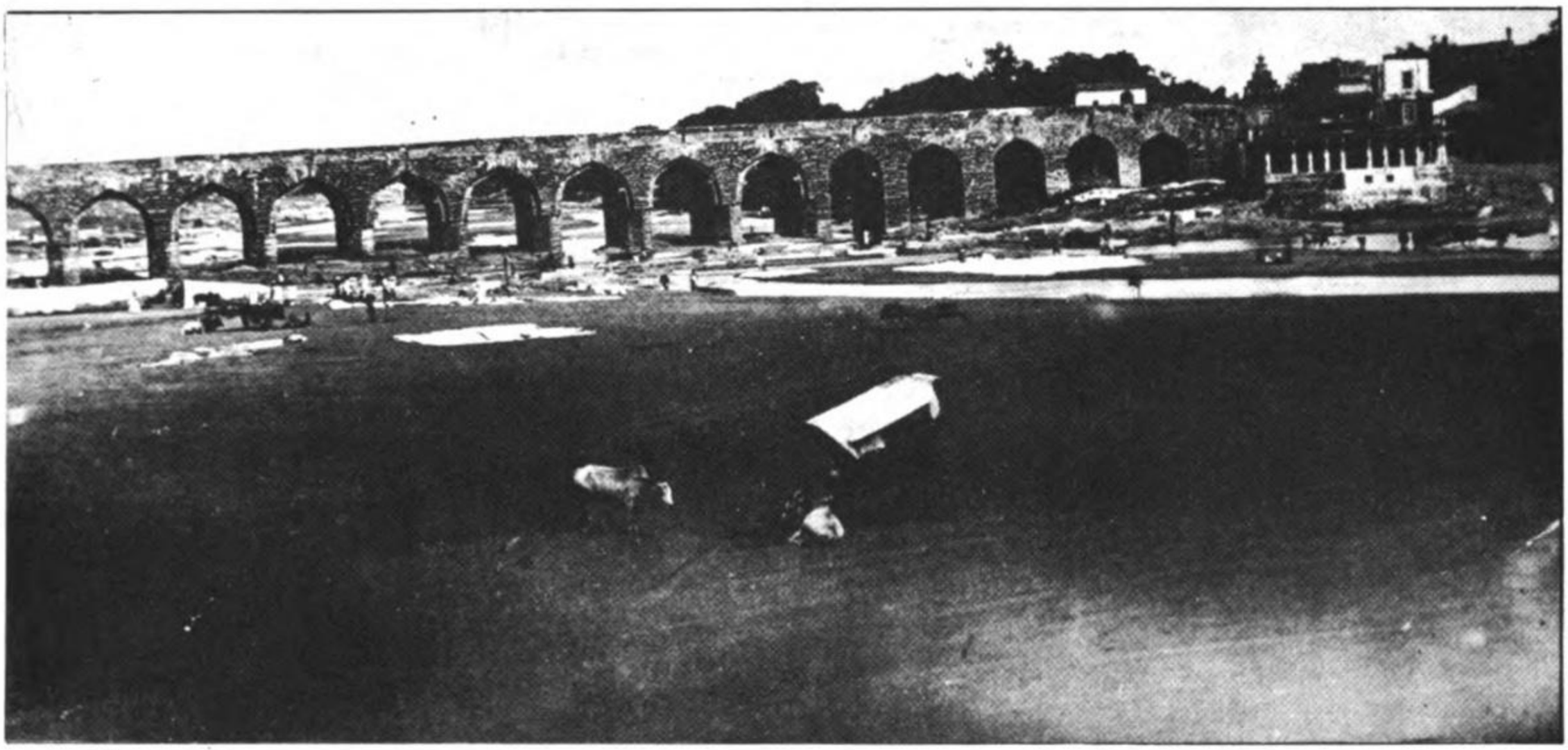
Among all the thrones let my throne be
Like the gem that adorns a ring O Lord!

Fill this my city with people
As Thou hast filled the ocean with fish O Lord!

Muhammad Quli Qutb Shah

Translated from Urdu
by Prof. Syed Sirajuddin.

The River Musi and its first bridge, Puranapul



Great cities have come to be founded and developed on the banks of seas and rivers for a variety of reasons. While affording great many amenities like the provision of drinking water, a great necessity for human sustenance, they tend to obstruct free movement of traffic and thereby navigation, commerce, trade and progress. The cities of London, Paris, Leningrad, Moscow all have their bridges across rivers to provide free movement to men, animal trade and commerce. So was the case with Hyderabad in the control of river Musi that flows between the old city of Golkonda and the new Capital city of Hyderabad. The earliest bridge that came to be constructed on the river Musi, even much earlier than the founding of the city of Hyderabad or Bhagyanagar, is the Purana-Pul-the Old Bridge, a name given to it during the Asafjahi regime. But in the Qutb Shahi period it was called Pul-e-Narya. Local legend has come to associate the construction of the bridge with the romance of Mohammad Quli, the builder of Hyderabad, with a Courtesan who was living in Chichlum village on the other side of the river. This sweet-heart was no other person than the legendary Bhagamati. On one occasion when the Prince set out from the fort of Golkonda to pay a visit to his sweetheart, the overflow of the river Musi did not deter him from crossing the river on horseback. When his father, Ibrahim Qutb Shah, was informed of this venture of the Prince, he immediately ordered the construction of a bridge and it was completed at a cost of Rs. 1,00,000. Some historians discredit this story on the ground that the Prince was too young for such an adventure.

The builder of the bridge was recorded to be one Chowdari Rangaiah. This sturdy and wonderful bridge for those times was completed in the year 1578 A.D. After the famous flood of A..D. 1820 during the reign of SikanderJah and after the great flood of 1908 during the reign of Mir Mahboob Ali when the bridge was damaged, extensive repairs were carried out. There after, over the years, the Oliphant or Chadarghat, the Afzalganj, the Muslam Jung and the Salar Jung Bridges were added to serve the growing population.

The Bhagamati Legend

Many a fact is mixed up with mystery and legend in Hyderabad. This is more so in the case of the lady after whom the city is named.

Hyderabad was known as Bhagyanagar or Bhagnagar and Farkunda Buniyad. While the former name was given by Muhammad Quli in A.D. 1590-91, the latter was conferred on it by Aurangzeb, the Moghul emperor who conquered it in A.D. 1687. A controversy exists regarding the veracity of Bhagnagar being named after Bhagmati, whom some historians liked to call her as a courtesan or mistress of Quli the King and some as his beloved wife. However, histrorians affirmed that Muhammad Quli built the city and named it after Bhagamathi whom he married. She also embraced Islam. (1605) Quli was already married to a daughter of the Peshwa, Mir-Shamir. His only daughter, Hayat Baksh (1598) was born to Bhagamati.

Modern historians have not much to add to the traditional views expressed by Moghul chroniclers and the foreign travellers - the French Thevenot, Tavernier and others, to contradict the theory that the new city built by him was named as Bhagnagar after her.

It was Faizi, the Moghul Viceroy of Akbar at Burhanpur who first reported to his emperor that : "Muhamad Quli (sic) is steeped in Shi'ism, and has built city Bhagnagar by name after Bhagmati, the old prostitute (fahisha-i-kuhna) who has been his mistress for a long time (ma'shuq-i qadim)."

(Historian Sherwani draws the above reference from "Tabashiru-Subh" in the Salar Jung Library, MSS., Nathr Farsi, 31. Insha-i Farsi, 80, which was written down at Ahmadnagar and completed on the 4th Muharram in the fiftieth year of Akbar's reign. This book is called Waki' at Shaik Faizi in E and D).

The other chronicler Nizamu'ddin has just a few lines about Muhammad Quli Qutb Shah. All he knows about the Sultan is :

"Muhammad" Ali (sic) Qutbu' l-Mulk, son of Ibrahim, succeeded his father. He became so enamoured of a Hindu prostitute (patare) Bhagmati (sic) by name that he founded a city which he called Bhagnagar after her and ordered that one thousand horsemen should always accompany the whore (fahisha). He has been on the throne of the kingdom for nine years now, which is 1002 years after the Hijra."

He adds that, "the Sultan was greatly fascinated by a prostitute (fahisha) named Bhagmati. He ordered that when-

An Artists view of Muhammad Quli-Meeting with Bhagamati, with GolKonda in the Background

ever she came to the court she should not look inferior to any of the great nobles. About this time, the climate of Golkonda has become so bad that it had been telling on the health of its inhabitants, and it was for this reason that Muhammad-Quli Qutbshah founded and populated a city four Kroh away which became unequalled throughout the length and breadth of India for its planning as well as for its cleanliness. He called it Bhagnagar at first but later he was sorry for what he had done and changed the name to Hyderabad."

Two other Mughal historians who made a reference are : "Abdu" r-Rahim Khan Khani-i Khanan, the Ma'athir-i Rahimi in A.H. 1025; and the other Khafi Khan who compiled his book Munlakhab-ul-lubab after the conquest of the Deccan by Aurangzeb.

A chronicler - Nizamuddin Bakshi, an imperial courtier also observed that Quli was in the company of a Hindu prostitute Bhagamati by name, founded a city which he called Bhagnagar after her.

Another, Abul Baqui Nihamandi and Khafi Khan in their "Masir-e-Rahimi" and "Munlakhab-ul-lubab" respectively had written about Bhagamati and Bhagnagar. These statements and other facts recorded about Bhagmati and Bhagnagar by Faize and Bakshi are unacceptable to one school of thought headed by Prof. Sherwani.

But the evidence is overwhelming. Contemporary historian Ferishta recorded that the Sultan was greatly fascinated by a prostitute named Bhagmati and Muhammad Quli Qutb Shah founded and populated a city. He called it Bhagnagar at first, but later he was sorry for what he had done and changed the name to Hyderabad.

Thus, the romance of the young Muhammad Quli and the pretty charming lady has firm roots in history. Bilgrami writes that she was a courtesan and resident of Chenchulam village, now known as Shalibanda.

Sarangu Thammaiah refers to Golkonda as Bhagirathipatnam, named as such by Ibrahim Qutb Shah, the father of Quli, after his wife Bhagirathi. May be this move of the father influenced the son to name Hyderabad as Bhagyanagar.

But the factor that gave scope for confusion was, certain references appeared in the work "Mahanama". It suggests that this place was named Bhageerathipatnam after Muhammad Quli Qutb Shah's mother Bhagirathi Bai. It was seen earlier that Bhageerathipatnam was Golkonda. Bhagnagar and Bhageerathipatnam were two distnict and separate towns. There can be no confusion on this. Further all Parsi historians, who lived two centuries prior to Mahanama, had stated that Bhagnagar was named after Bhagmati. The writings of Abul Faize, Nizamuddin Bakshi, Abul Baqi Nihawandi and Khafi Khan, cannot be just brushed aside, on flimsy grounds such as, that some of them never visited the place and their accounts were based on hearsay.

Another argument is that the poet - king never referred to her in his writings. The voluminous divan "Kulliyath", a poetic composition of Muhammad Quli Qutb Shah, mentions the name of Bhagmati among the names of seventeen of his amours through poetic names. All these seventeen damsels were mentioned by their pet names like Gori, Lali, Samli, Nanhi and Chandan, etc. He had mentioned Mishtari, Hyder and Bagh in these seventeen names. Scholars opine and affirm that Mishtari and Hydermahal were the names of Bhagmati. Apart from the controversy over Bhagmati having the names of Mishtari and Hydermahal, it may be stated that the Sultan had written odes on Bhagmati also. Luther who enquired in to the topic with devotion records Quli's verses to disclose his direct references to Bhagmati.

He Quotes :

"Ay Qutbshah Nabike Sadqe mein Bhagmati semikarthoo apne hoke yaa havas ke mutaabiqvasal ke banda ude. Kyonke voh khud ko Qutub shah ki dasi samajhkar khoob saj sajaakar ayi hai" meaning broadly, "O Qutubshah, you enjoy in gay. By the grace of "Nabi" you have met Bhagmati. She had come to you well attired and glitteringly adorned, believing that she is your slave". Wives or courtesans were mentioned as slaves. Ibrahim Qutbshah offered his daughter Khairtunnissa as wife to Hussain shah vali and requested him to take her as his slave.

Bernier, the physician of Shahjahan also said that Bhagnagar was named after Bhagmati. Francoise G. Careri who came to this city in A.D. 1695 also called this place as Bhagnagar. The commentators and editors of the travels of Thevenot and Careri recorded that Bhagmati was the favourite mistress of the Sultan Muhammad Quli Qutb Shah and Bhagnagar was named after her.

Bhagamati Tomb

It is now well settled that Hyderabad was named as Bhagnagar by Md. Quli, the founder of the city after his favourite wife Bhagamati. Their romance too is no legend but a reality.

Historians and Archaeologists have been in search of her burial place. Somebody found a tomb at Mir Jumla Tank and the attention of the authorities was drawn to it in A.D. 1993 to preserve and stabilise this falling tomb. But the officers concerned - Sri Ramanachary of the Quli Qutb Shah Urban Development Authority, Dr. Sastry, former Director, Archaeological Department and many opined that unless it was proved that it is the tomb of the first lady of the city, nothing should be done to interfere with it. Sometime back Sri Jagannadham, a resident of Osmanshahi and an ex-MLC of the old city wrote that Bhagmati's tomb should be identified with the one now being shown as her tomb and that the Lakhsmi Temple right under Charminar which was also built at her desire by the then King. Janab Mir Ahmad Ali Khan, former PWD and Home Minister supports this view. He wrote in the letters to the Editor of the Deccan Chronicle, that as a teenager he played around this tomb with his play mates and that the people in the neighbourhood said that it was the tomb of Bhagamati.

It is argued that all the inscriptions that are found in Golkonda fort as well as in the twin cities are documented and that nowhere any inscription was coming forth on any tomb to identify that of Bhagamati. Another question that arises is about her social status. Thevenot mentioned that she was a Brahmin. But late Sri Jagannadham an ex-MLC and a resident of Osman Shahi and a literary figure of the locality, asserts that she was an Arundhatiya damsel. So far this aspect was not examined.

What was her social background? : It was at Nagamalleshwar shrine at Chinthala thope in Chinchalam village that Muhammad Quli, the Prince encountered her. This part of the territory, prior to the Qutbshahi rule, was in the grip of Veerasaivism. It attracted all castes including untouchables. Veerasaivism championed casteless society and equality before God. As such it could be that she was a Brahmin or an untouchable Arundhatiya or an young lady of the courtesan class. All men and women went to the shrines of Siva. The cult of Mathangi or Parvathi or dedication of young girls as devadasis to temple was a religious custom of the day. It is unlikely that she was a Brahmin since women from that community never took the role of courtesans. She could be of a courtesan class or an Arundhatiya, as there was a sect of courtesans from that community too. The author found Arundhatiya localities near about on an intensive perambulation of the area.

The tomb now identified is of ordinary nature but in the opinion of the author it is in the Qutbshahi style. It is difficult to understand why no such prominent tomb was erected in her honour. Ibrahim lies buried in the Golkonda tombs, along with his wives or one of the wives Bhagirathi. It was the practice during this time, that even Eurosian girls were adopted by nobility or taken as slaves by royalty and such ladies did enjoy status and many of them were quite pretty and given as gifts to monarachs.

Tradition has it that Quli was charmed with the beauty of Bhagamati, nourished it and took her into his palace as a wife or a courtesan. The tradition among the Muslim kings is that no lady had purdha and no child born in a palace is illegal. Nikah marriages were undertaken to confirm legality for such children.

Now coming to the comparison with other known courtesans of Hyderabad, the Muslim historians and writers contemptuously called the legally wedded Hindu ladies as courtesans and sometimes derogatory terms like prostitutes. If one visits the Golkonda Fort and makes a study of the monuments, the habitations and paintings,victuals, and the mud lanterns they used in the palaces, one would find that the Hindu women married into the palaces led the Hindu way of life. The kings do not seem to have made any distinction between Hindu and Muslim and they were allowed to follow their own customs and that many Hindu women were married to kings and other nobles.

The women in turn built mosques and palaces within the fort and outside. They had their habitations within the royal palaces. In fact these women had also constructed mosques which were known by their names. When they were buried, along with the dead royal ladies within the Langer-e-fourse (compound of the Qutubshahi tombs) tombs were erected over their burials. Epitaphs in fine calligraphy were written having been composed by eminent scribes. The epitaph on the tomb of Premamati reads; "From eternity Premamati, another rose of paradise was from eternity, Premamati 1073. Next to the tomb of Premamati is that of Taramati who was a courtesan of Sultan Abul Hasan. Inclose vicinity is the grand tomb of Hayat Baksh Begum mother of Sultan Abdullah Qutbshah and daughter of Muhammaḍ Quli.

If the tombs of Premamati and Taramati were constructed and found in the Langara-e-fouse attar where the great tomb of Muhammad Quli dominates the whole scene, how is it that Bhagamati does not find a place along with the kings as is the case with Ibrahim Qutbshah and Bhagirathi. It is not known when Bhagamati died but she dead before the demise of the king. By that time perhaps the Tomb of Quli did not come in to existence. In fact some of the Prime Ministers, Commanders- in- Chief and Hakeems of Qutbshahi Kings were buried in the Qutbshahi tombs near the Golkonda Fort. However, Mir Momin, the first Prime Minister of Muhammad Quli, perhaps the actual builder and designer of the old city, at his own desire was buried in Diare Mir Momin. In fact most of the Shia saints and Salar Jungs were also buried there. But the tombs of Premamati and Taramati are modest but then they were buried at the Golkonda tombs - an honour done to these Hindu women. There is a long gap in the period from Bhagamati to Taramati and Premamati. Bhagamati lived around A.D. 1590-91 whereas these two latter courtesans lived around 1662. It is worth while for the archaeologists and scholars to make a search for the site of burial or tomb of the first lady of the city. In the face of tradition and Mughal's attention on Golkonda Muhammad Qutbshah was not happy with his connections with Bhagamati through his wife Hayat Baksh Begum. May be Bhagamati was buried in the native traditional burial ground near Chenchalam.

The author perambulated the area and found that there is a tomb in straight line with Charminar and the royal palaces. It is also close to her birth place Chenchalam where the author found an old small Maqbara-a female Tomb. This area is now fully occupied by the gowlies and surrounded by Mehaterwadi and Yousuf Bazar. A cobblers locality is not far from it.

Sri Bhoopala Rao who studied extensively on the Qutbshahis, writes that Quli stricken with illness used to climb his palace terrace, often to have a glimpse of the tomb of his beloved Bhagamati. This is like Shahjahan, in his old age, looking at the Taj for hours to reduce his grief for Mumtaj his beloved wife.

In the vicinity there is no other tomb worth the name to identify it with a royal burial. In the circumstances this tomb gains importance and credibility as that of Bhagamati. The local tradition is strong in that the Asafjahis conducted annual Urs at the tomb. In the times of Muhammad Quli this area should have served as a burial ground with no habitation close to it. Therefore, till it is disproved, and the present tomb should be considered as the Tomb of Bhagamati.

The New City : Queen of the Deccan

With the influx of foreigners and the natural growth of the town, Golkonda became over crowded. The direction of the growth of the city was well anticipated by Ibrahim Quli Qutb Shah and he made it all the more possible by constructing a bridge across the river Musi, three miles (5 Kms) east of Golkonda. Adjoining the bridge on the north was the most populous suburb of Golkonda, Karwan Sahu. This was the suburb where most of the merchants and artisans resided, where there were rest houses for the incoming merchants, and store houses for their wares. This was a natural extension of the city along the main thoroughfare towards Masulipatam, their port on the coast of Bay of Bengal. While the thought of selecting a spacious site for his new city was in his mind, Muhamad Quli happened to go out for a hunting expedition, in the adjoining forests along with his nobles, when he accidentally came across a spacious plain area skirted by a cool, colourless sheet of water. This beautiful vast site attracted the monarch so much that he instantly decided to build his new city on that for laying out a vast and beautiful city. Researchers found a historical work to say that the site was actually pointed out by the nobles at the time of submitting their application for the building of a new capital city close by. They suggested in their application that "at a distance of 3 miles (5 Kms) from the fort of Golkonda on the banks of the river Musi, the construction of a new city may graciously be ordered." Another factor which might have been obliquely responsible for building the city was the saintly personality of Shah Chiragh, a Muslim saint, who lived in the village of Chichlam. In the selection of the site and the planning of the city, Mir Momin, the then Prime Minister of Muhamad Quli Qutb Shah, had a great say. Mir Momin, was a scholarly and saintly person. He was very much attached to saint Shah Chiragh. In all probability, he might have advised the king to select the existing site on that account. It is now obvious that the selection of the present site by Muhammad Quli Qutb Shah was caused by a combination of factors.

The spread of epidemics in the fort of Golkonda or the deep devotion of the king to the village belle Bhagamati could have been a deciding factor in favour of the new site. But the facts of history suggest that the selection of the site was most wisely undertaken and a site, which combined the most favourable factors, was picked up for the location of the city. No other site within the environs of Golkonda had the advantage of location along a commercial thoroughfare, adjoining a river side, possessing a well-drained even open space, an easily accessible vast supply of water and the patronage of a Saint to protect the city from evil. The romance of Muhammad Quli Qutb Shah was blended with judiciousness, when he finally decided upon the site of his new and beautiful capital city of Bhagnagar around Chichalam village. The lay out plan was prepared on the "Grid iron" principles under the guiding force of Mir Momin, the then Diwan (Prime Minister) of the Qutb Shahi dynasty, with elegant taste and geometrical accuracy. It was scientifically planned, traversed by straight roads and studded in every direction with palaces, mansions, arches and gardens. Thus, when the plan was approved, the king himself laid the foundation stone on 10th Moharram 1004 A.H. (1591 A.D.) on the south bank of the river Musi across the bridge. The king prayed for its growth to be unparalleled in the world. Mir Momin desired it to be planned and shaped like Isfhan, the capital of the Shahs of Iran.

The layout of the city prepared by the engineers was not confined to the straight roads and public buildings. All kinds of amenities that were necessary for a good living were provided for. There were four markets in the city with more than 14,000 shops which supplied varied commodities that were necessary for city life. Public baths, monasteries, schools, mosques, free kitchens, guest houses, and caravanserais (rest houses for merchants) were built and the number of such buildings appears to have been more than 12,000.

Tarvernier, a French traveller who visited Hyderabad during 1645-52 recorded that there were 4 or 5 carvansaries within the city itself and they were all double storeyed. One of them still exists near the old bridge. In the new city there were two important crossings over the main road. At the central junction of the road from Golkonda, Muhammed Quli built in 1591 A.D. a well-proportioned, a beautiful and stately building known as the Charminar in the centre, to give an imposing appearance to the city. Then, at the crossing of the road to Masulipatnam, he erected the four arches known as "Char Kaman" at equal distance from one another with a reservoir in the middle, known as "Gulzar Hauz" adding to its grandeur. Apart from this, a big hospital known as "Darus-Shafa" was erected for the treatment of the diseased. It is now in ruins. In A.D.1594 he commenced the "Ashur Khana", the house of Alams, which stands opposite the Salar Jung palace. This building still exhibits a fair amount of fine Persian enamel. In A.D. 1598 the Jame Masjid was erected near the Charminar. To the west of Charminar, royal palaces like Dad Mahal, Khuda Dad Mahal, Chandan Mahal, Sajan Mahal, Muhammadi Mahal and Hydri Mahal were constructed. Another palace known as Nadi Mahal stood on the banks of the river Musi and being in concord with the waters streaming past it, presented a lovely spectacle. Besides the aforesaid palaces, the Banat Ghat, Muhammad Shahi Garden and Kohe Tur the site of the Falkunama Palace were also constructed in the city. Shady trees were planted all along the roads and highways and aqueducts were constructed for the supply of water. Mir Abu Talib, who acted as Nazir in the reign of Muhammad Quli Qutb Shah, states that 70 lakhs of huns (coins) were spent in the construction of Hyderabad and its buildings. A historian of Vijayanagar records that the nobles of Golkonda spent lavishly on the construction of the new city from the booty they got from the sack of Hampi in 1565 A.D. after the battle of Tallikota.

Thevernot on the Beautiful gardens of the city-Baghlingampalli

As the Qutbshahi Kings were ardent lovers of greenery, the city was laid with beautiful gardens at several points of the city. Thevenot the French traveller describes one of the them The Bagh Lingampalli gardens thus. "There are many pair air Gardens in this Town, their beauty consists in having long walks kept very clean, and lovely fruit trees... The gardens without the Town are the loveliest, and I shall only describe one of them... As first one enters into a great place; it is planted with Palms and Areca-trees, so near to each other that the Sun can hardly pierce through them.. The walks of it are straight and neat with borders of wild flowers which they call Ghoul Daudi... The House is at the end of this Garden and has two great Wings adjoining the main Body of it: It is two stoyres high... From the Lower Diwan, a Terrace Walk two hundred paces long, and fifty broad, faced with stones, runs along all the front of the House; and two little Groves of Trees, that are on the side of it. This Terrace that is at the Head of the second Garden ... is raised a fathom and a half above it, and has very neat stairs for going down into it. The first thing that is to be seen is a great Reservatory of Tanqui, each side whereof is above two hundred paces long; in it there are great many pipes that rise half a foot above water and a Bridge upon it, raised about a foot over the surface of the Water, and above six foot broad, with wooden rails. This bridge is four score paces long and leads into a Platform of Octagone Figure in the middle of the Reservatory, where there are Steps to descend into the Water... There are Pipes in the eight angles of it, and in the pillars of the railes, from whence the water plays on all sides, which makes a very lovely sight. The Garden... is planted with flowers and fruit trees; All are in a very good order, and in this as well as in the first Garden there are lovely walks well gravelled, and bordered with diverse flowers: There runs a Canal in the midst of the great walk, which is four foot over, and carries away what it receives from little fountains of water, that are also in the middle of the walk in certain distances: In short, this garden is very large, and bounded by a wall which has a great gate in the middle that opens into a close of a large extent, planted with fruit trees, and as nearly contrived as the garden." Well this description is typical of the other gardens. Infact some argue that the city was called Baghnagar because of its gardens. Now there is no such garden in Bagh lingampalli. It has given way for housing the Dr. Ambedkar College, Sundarayya Vijnana Mandir and other Housing Colonies.

The extent of such gardens and parks may be realised by the statement which is repeated in a number of authorities that the whole area is bounded on the North by Patanchervu, and the South by Ibrahimpatnam, on the east by Bhongir and in the west by Maskoda was full of groves and gardens.

The beginnings of Hyderabad : The early edifices

Hyderabad was meant at first only to accommodate the excess population of Golkonda. Time had not come yet for the granting of the prayer which the founder of Hyderabad had addressed to God in all humility and in which he had begged Almighty to increase the population of the new city to the extent of the number of fish in a river. The population of Hyderabad in those early days could not have been very large; for, writing in 1676 Teveiner says that it was less than the population of the city of Orleans in France. The meagerness of the population of Hyderabad in those early days can be gauged by the size of the Jame Masjid - the first mosque completed after the mosque on the top of Charminar which cannot accommodate more than seven hundred and fifty, or at the most, eight hundred worshippers.

A holy place for the Shias :

Ashur-Khanah is a building which houses the alams or conventional copies of the standard, carried by Imam Husain. As the Qutb Shahis were Shi'ahs it was only right that the building of an "ashurkhanah" should have priority over all other scarcer buildings. There have been several additions to the "Ashurkhanah" in later times ranging right up to at 1179/ 1765 A.D., and extensive repairs have been carried out many times in more recent years. The original part of the building is the central niche and the western wall on which certain verses of the Qoran are inscribed in the best tughra style of caligraphy on fine enamelled tiles. As later additions are also commemorated on similar tiles or on painted stucco, the whole composition is remarkably resplendent, especially because the joints are almost imperceptible.

Darushifa was a unique institution established far ahead of the times; A very important building of public utility namely a general hospital Muhammad-Quli Qutb Shah built it in 1595 to serve the medical needs of the population of the nascent capital. The inner courtyard of the building is approximately 175 feet square, and the total area covered by it extends to nearly twenty five thousand square feet. It is a double storied building, of which the eastern, western and southern wings have twelve double rooms on the ground floor and the same number on the first floor, while the northern wing is taken up by a fine gateway and eight double rooms on the ground floor and the same number on the first floor. The rooms are amply wide and each double room could easily accommodate four beds. There are staircases leading right up to the top of the building, and the convalescent patient could breathe well the fresh air available and in addition have a fine view of Muhammad-Quli's Hyderabad. It is a great pity that this fine monument a testimony to the public spirit of the founder of Hyderabad, is in the continued process of decay and dilapidation, and no one seems to be held responsible for its upkeep.

The Heart and Symbol of Hyderabad

The Charminar and its splendid Architecture

During the medieval period Muslim cities had in their layouts a control tower like Chahar suk of Fatehpur Sikri or Tin Darwaza of Ahmadabad. Mir Momin, the Prime Minister of the day and the planner of the city had in mind the royal city of Isphan of Iran when he was designing the new city.

According to the author of the Tuzuk-i-Qutbshahi, when the foundation of the city was being laid in 1590-91 A.D. Sultan Muhammad Quli gave precedence to the building of Charminar which is a prototype of Taziya or Tabut.

If the Oriental, Medieval City of Hyderabad speaks volumes of the town planning capabilities of the Kutubshahi rulers, Mohammed Quli and his Prime Minister Mir Momin, the Charminar proclaims the architectural skills of their designers, architects, engineers, crafts men and skilled workers. The New Hyderabad City was exquisitely planned and designed with unique forms of its architectural edifices, colourful ornamentation in ceramics, stucco and unparalleled calligraphic ornaments with finely chosen Quranic verses, Persian and Deccani Urdu verses with highly developed taste, diction and imagery. Hyderabad like Isfahan after which it was copied , had a booming economy and a way of life which enjoyed incessant patronage of the Qutbshahis and the Asafjahis for nearly three hundred years.

Even by the last days of Ibrahim Qutb Shah the capital Golkonda had become over populated and the Sultan's attempt to extend the city westward had failed owing to lack of water and uneven ground. The bridge Puranapool over river Musi constructed by him in 1578 provided suitable area for expansion of the congested capital eastward on the other side of the river around Chichalam village. Muhammad Quli commissioned a master plan to build a new city on a grand scale on the flat ground south of the Musi. The architect Mir Momin the Prime Minister seems to have had rich experience and innovation in town planning as it is evident when its plan is compared with that of Bijapur, Gulbarga, Agra, Ahmedabad, and Fathepur Sikri . The layout was based on perfect geometry and grid pattern as is evident from the position of celebrated Char Minar, Char Kaman and Julu Khana (i.e. Maidan-Shah). There was already a road running from Golkonda eastwards as far as Masulipatnam, and this was made to intersect a new road running nearly north and south at the place where Char Minar now stands.

According to the author of the Tuzuk-i-Qutb Shahi when the foundation of the city was being laid in 1590-91 A.D. Sultan Muhammad Quli gave precedence to the building of Char Minar which is a prototype of Taziya or Tabut.

The great Moghul Akbar was the contemporary ruler in the north. Hyderabad did not fail like his lofty town, Fatehpur Sikri which lacked drinking water and was abandoned.

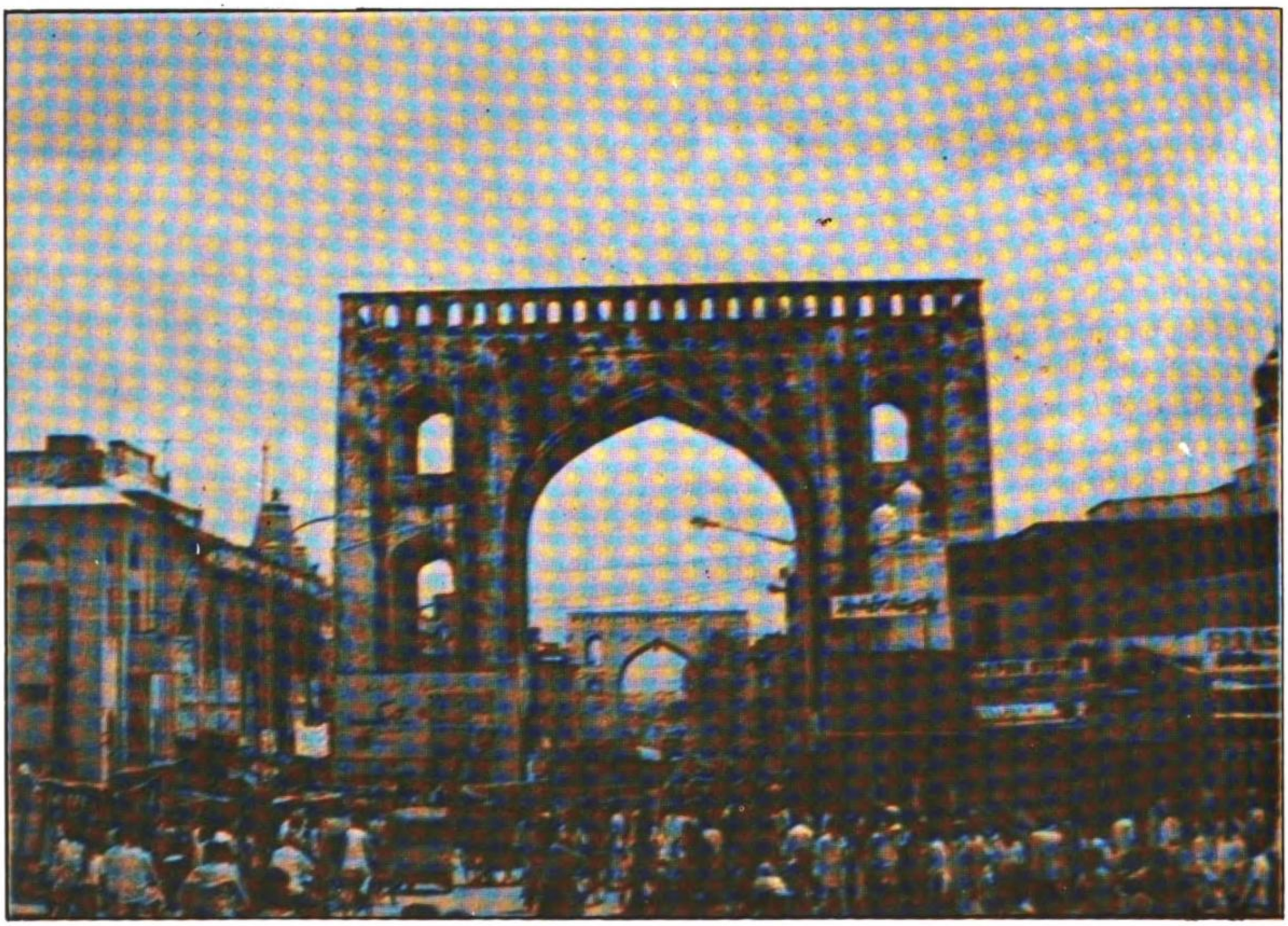
Comparatively speaking, the Char Minar is one of the most magnificent civic buildings in India. It is one of the earliest land mark of a central plaza (chowk) of a medieval Indian city. The city of Champaner also had a square structure in the centre with attached shops but it evidently lacked the impressive architectural dimensions of the Char Minar whose architectural merit has remained unsurpassed. However, its setting has a close resemblance to the Chahar Sug or enclosed market of Fatehpur Sikri whose Naubat Khana a tri-arched gateway was apparently inspired by the Tin Darwaja of Ahmedabad.

Built on a raised platform on square plan measuring 30 m. by 30m. Char Minar is by far the most remarkable of all the Qutbshahi creations. It consists of thirty metres high arches, each facing a cardinal point; above these is an arcades balcony running around the building supported on gracefully carved brackets.

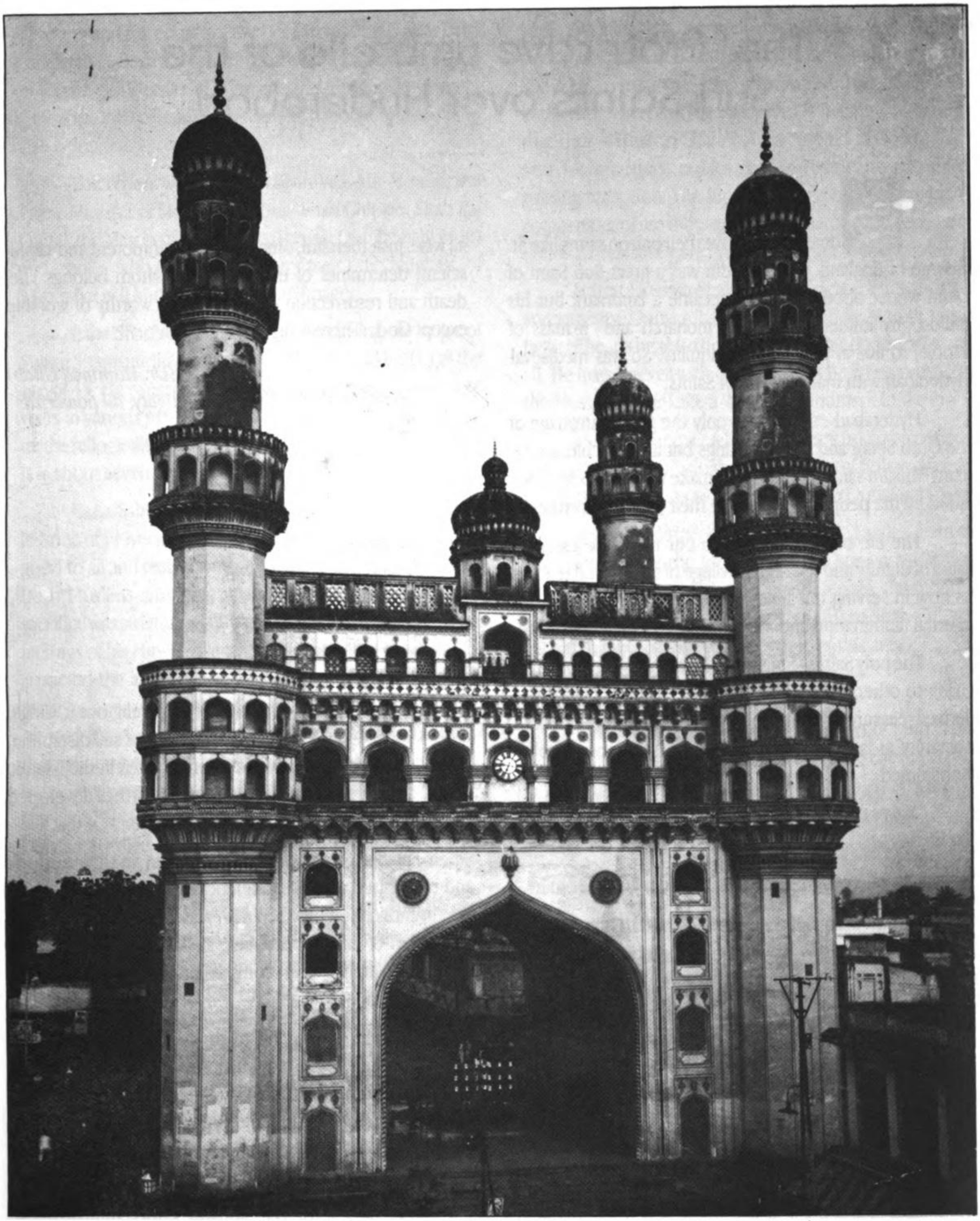
Literally the name Charminar means the four minars or the four towers. Built in 1591 at the inter section of two major highways, the Charminar was intended by Muhammad Quli Qutb Shah to mark the centre of the new city.

With its lofty minarets rising 180 feet above the ground this elegant building was constructed in mortar and granite and embellished with fine stucco decorations in the typical Qutb Shahi style. It is a square edifice with each side measuring 60 feet. The whole upper structure of building stands on four arches facing the four points of the compas, the apex of each ornamental arch is 30 feet from the ground. Originally, movement through the arches was unobstructed. It is said that the platform underneath the minarets is a comparatively recent addition. It is believed that apart from marking the centre of the new city, the Charminar also served as an imposing gateway to the nearby Royal palaces of stone and gold studded sandalwood. But some historians doubt that the Charminar was built as a ground gateway to the Royal palaces. Spiral staircases in the each of the four minarets lead to the upper storeys of the monument. The second storey has a Mosque. The first storey had a madrasa (School). In 1756, Moniseur Bussy, the French General and his troops occupied the building for a few days.

A century later in 1884, guards of Afghan City Police were stationed in it. However, in 1886 the Charminar was declared a protected monument. Clocks were fitted on each of its four sides in 1889. The Charminar, from the very beginning was also a place and venue used to make proclamations from and to announce the accession of kings to the throne. The last proclamation was made in 1911, when Nizam Mir Osman Ali Khan ascended the throne.



Charkaman (Four Arches)



Charminar -the Citadel of Hyderabad, the central point around which the new City of Hyderabad was Built

The Protective umbrella of the Sufi Saints over Hyderabad

Some nations have their patron saints like St. George of England. Nizamuddin was a great Sufi Saint of Delhi whose abode not only became a landmark but his philosophy influenced many a monarch and a mass of people, to live in peace and tranqullity. So was mediaeval Hyderabad with many of its Sufi Saints.

Hyderabad enjoyed not only the great patronage of the Qutb Shahi and Asaf Jahi kings but also was blessed by many Muslim saints that came to make it their abode. They stood by the people of the city in their joys and sorrows.

The life of Saints brings to our mind the essential value of dignity and the high privilege of service and teaches us how in serving our fellow beings, one gets eternal joy, internal illumination and feel elated.

The holy Saints - Sufis in the Deccan always thought of giving to others, since, giving is the measure of heart and derived pleasure in their own spiritual way, while they served humanity at large. They followed the maxim of Prophet Mohammed:

"Never to think of others, but of oneself is not human but beastly"

"The best of men is the one who does good to others."

Many of these Sufi Saints of Golkonda, Gulbarga, and Bidar lived up to this philosophy. One of the favourite sayings of Hazarat Nizam ud din Auliya of Delhi was :

"Nothing will bring greater reward on the

day of judgement than bringing happiness

to the hearts of men".

"The service of man is the service of God"

It is well known that the Sufi Saints follow the tenets of Islam and Islam believes in Monotheism, i.e. in oneness of God. God is the Creator, the essence of the existence of all wise, just, merciful, omnipresent, omnipotent and omniscient, determiner of every thing to whom belongs Life, death and resurrection. There is none worthy of worship except God. There is no God but Allah".

(Dr. Hammed Ullah)

"so adorations to these O! Al-mighty, all powerful:
"Saviour of all,
you give power to whom
you wish and you take,
away that power when
you wish. You give honour
to whom you please and
you take away when you will.
My soul has not peace without
your will. You are Supreme
O ! Lord"!

Mystics of Islam were men of deep religious feelings. Often they laid great stress on the practice of self discipline. This doctrine was not only widely propagated in the Islamic World, outside the country, but was also further developed on Indian soil. Deccan has had its full share.

The Sufi Saints were cosmopolitan in their outlook and recognised a spiritual democracy. They did not make any discrimination between man and man or observed any distinction of caste, creed, sex, social status or language barriers. Tolerance and compassion were their advice to their followers.

The princely Hyderabad city had been the abode of more than one hundred Muslim saints, who came to Hyderabad from Arabia, Iraq, Iran and other countries or were born in India. Some of the saints lived here even before the foundation of Hyderabad city and many came or were born during the Qutb Shahi or Asaf Jahi preriod.

The earliest of the Muslim saints migrating to Hyderabad from Iraq was Hazrat Baba Sharfuddin Saheb. His

devotees and the people of the Deccan call him Hazrat Baba Saheb Qibla. Born roughly in 1190 A.D. in Iraq and belonging to the religious order of Suhrawardiya, he was the descendant of the tribe of Bani Hashim to which Prophet Mohammed also belonged.

The others were Hussain Shah Vali, Mir Momin, the Prime Minister of Muhammad Quli, Shah Chiragh, Shah Raj Quital, the Master of Abul Hasan (the last Qutub Shahi King) and those who came during the time of the Mughals, of whom we will know in the following pages.

Baba Sharfuddin came to India during the reign of Sultan Shamsuddin Iltutimish in 631 A.H. (1231 A.D.) at the age of 45. He preached the Islamic principles for over nine years in various parts of India before he finally settled down on the hillock which is now called Pahadi Sharif in Hyderabad. It is about seven miles south of Hyderabad.

Baba Saheb not only preached Islam but also gave lessons of universal brotherhood and advised people to be good to all and resist from wounding the feelings of others. Both Muslims and Hindus attended his preachings. Cow sacrifice was strictly prohibited by him in order to respect the feelings of his Hindu followers. Tradition goes to say that he attracted the attention of the people by performing many miracles and serving the ailing and distressed. Baba always advised his Muslim followers not to criticize the religion of their Hindu bretheren, their incarnations, ideals and sages. Baba Sahab was the first Muslim saint who spread Islam in the Deccan. He is believed to be the spiritual custodian of the Deccan. He died on 19th Shabaan 687 A.H. (1287 A.D.) at the age of 101 years.

Nizam VII constructed the Dargah on the hillock with a mosque and a big hall. An annual Urs of the saint is held on 16th Shabaan, every year and is observed for five days. It is of great significance for the residents of the city and neighbouring villages. People of all religions come here and congregate in a large number to attend his Urs.

Hazrat Khwaja Hussain Shah Vali

Hazrat Hussain Shah Vali was one of the descendants of the illustrious family of Hazrat Sayeed Imam Hussain Saheb Qibla and that of Khwaja Banda Nawaz Gesu Daraz of Gulbarga.

On initiation, he went to Golkonda from Gulbarga during the reign of Sultan Ibrahim Qutb Shah (957 A.H. to 988 A.H.) to treat and cure the King who was ill. The King had great respect and regard for him. When he came to know that Hazrat Hussain Shah Vali has arrived at Golkonda, he sent his ministers, nobles and secretaries to give him a rousing reception. The King appointed him not only as the commander of ten thousand sepoys but also the secretary of Public Works and gave his daughter in marriage to him.

Hazrat Hussain Shah Vali was known for his wisdom and sagacity. Outwardly, he was a worldly man but in his heart of hearts he was a hermit opening his doors for one and all. He lives forever with us, for, it was he who constructed the Hussain Sagar Lake a beautiful landmark in the city.

He lived for over a hundred years from the period of Sultan Ibrahim Qutb Shah to the period of Sultan Abdullah Qutb Shah. Thus, he saw the reigns of four Qutb Shahi rulers.

His holy shrine is situated about 2 miles from the Golkonda fort, at the foot of a hillock known as "Mohalla Dargah Husein Shah Vali" and in the Deccan, the month of Jamed-us-Sani is called the month of Husen Shah Vali as he is held in high esteem by the people of this area.

Hazrat Mir Mu'min

One of the great figures of the reign of Muhammad Quli Qutub Shah, the founder of Hyderabad city (1591) A.D. was the Peshwa of the Kingdom, Hazrat Mir Mu'mim Astrabadi. When Muhammad Quli ascended the throne, he was hardly fifteen years old. It was Hazrat Mir Mumin who helped him to rule his kingdom and build the historic city of Hyderabad. He left a lasting mark on the culture of Hyderabad and died in 1626 A.D.

He was a great architect, a lover of culture, a poet, a critic of eminence, a statesman, a literate, a polished courtier and a man of great divinity. He was without doubt, one of the chief advisors of the Sultan in laying out the new capital city of Hyderabad. The advent of Mir Mu'mim Astrabadi on the political arena immediately after the accession of Md. Quli Qutb Shah, spurred the influx of men of letters from Iran into Hyderabad and made the capital full of new trends of life which in turn made the Kingdom known all over the East.

Towards the end of his life, he purchased a land for necropolis and bequeathed it for free burial of the dead and also mixed the holy earth of Karbala in this land. This necropolis was known after him as "Dai-e-Mir Mu'mim."

Shah Chirag

The Necropolis is also known for the burial of Hazrat Shah Chirag, a holy man from Nazaf (Mesopotamia), who came to this place, which was known then 'Moaz-e-Chichlam', years before the foundation of Hyderabad. Shah Chirag, being the first Muslim to live in this place was buried accordingly to his last wish. He prophesised that a tradesman would come on a camel along with the articles of last rites and would bury his dead body. It happened in the manner as the saint had said. Similarly, almost the same thing happened with Hazrat Noor-ul-Huda after his death who had also come to Hyderabad before its establishment. As per his last wish, a person came on a horse and performed his last rites and put him in the grave.

Hazrat Barahana Shah Saheb

Hazrat Syed Hasan alias Barshana Shah Saheb Mujzoob (saint) came to Hyderabad from North India during the reign of Sultan Abdullah Qutb Shah, the ruler of Golkonda between 1624-72 A.D. . The saint was a Khalifa and disciple of Sufi Sarmad of Delhi.

The saint always remained stark naked and therefore, the name Barahana Shah Saheb became popular. There is an interesting legend in circulation in Hyderabad. When the army of Aurangzeb was marching for the siege of Golkonda and passing via Mir Jumla Tank, the saint was sitting stark naked. But as soon as he saw two soldiers in the army called Yusuf Saheb and Shareef, he immediately pulled a piece of cloth from the arm of one of them and covered his naked body. On enquiry by his disciples about it, he replied that for the first time he saw two men, hence he covered his body. One should feel shy of men and not from animals, he seemed to have expressed.

When he was asked the reason for this, he replied, "We should not hurt the feelings of human beings by being naked. There is no harm in remaining naked in the presence of animals". This was proved by him by showing the cloth owner through his armpit, who saw that all the people looked like animals, except, Yusuf Saheb, Sharif Saheb Qibla.

His chief disciple was Malik Parast Khan, one of the ministers of Sultan Muhammed Quli and Muhammed Qutb Shah and later, commandant of the Royal body guard of Sultan Abdullah and also Hawaldar of Golkonda fort. He was a great devotee of the saint. Out of devotion for the saint, he built a dome over the grave of Barahana Shah-Saheb and he himself was buried here six months after the death of the saint.

This graveyard was soon hallowed and became the family graveyard of Paigah nobles and is now the largest graveyard for Muslims both of Hyderabad and Secunderabad.

The custodians of Hyderabad : Saints-Hazrat Yousuf Saheb and Sharif Saheb Qibla :

It is popularly believed that Yousuf Saheb belonged to Egypt and Sharif Saheb hailed from Caanan (Syria). Both met on their to Mecca and came so close to each other, that death only could separate them.

During their pilgrimage, they met Hazrat Kalimulla Shah Jahan Abadi, a renowned Muslim Sufi from India. He influenced them to such a degree that they offered their homage to him and joined his religious circle. They also decided to migrate with him to India.So they came to Delhi along with him and settled down, where they were granted the 'Khilafat', of Qadariya, Chishtiya and Nizamia orders.

Dr. Dharmendra Prasad writes that both of them became soldiers in the army of Bahadur-Shah, the son of Aurangazeb. Alamgir, as mentioned in 'Gulzer-e-Asafi'.

According to Dr. Zore as he observed in 'Sair-e-Golconda', they were employed in the army of Aurangazeb Alamgir, like ordinary sepoys but in due course they became commanders of ten thousand soldiers.

The Cobbler Saint

There is a story told about the spiritual help these two saints had given to Aurangzeb in conquering the Golkonda fort. Aurangazeb and his commanders tried their best to enter into the fort but all their attempts failed. One stormy night, when gusty winds were blowing fiercely and the river Musi was in spate, lot of destruction took place in the Mughal camps. Aurangzeb was taking his usual round. Seeing a

candle burning in a tent, he marched towards it and found to his astonishment, that these two saints were absorbed in reading the holy Quran. Aurangzeb appealed to them to help him spiritually to win the battle. First, they tried to avoid it saying that they were ordinary men, but when the emperor persisted, they wrote something with a charcoal on a piece of country tile.

It was addressed to a spiritual leader, a cobbler, sitting near Langer Houz, in the vicinity of the fort. He was supposed to be making the Mughal cannon ineffective against Golkonda Fort. The emperor himself took the message and brought the answer, at which, the two saints told him that there was a great spiritual force supporting Golkonda. The king begged the two saints to help him and once again, they wrote something. This time the cobbler saint left the place in a trance and asked the messenger to tell the writer of the message that he had left the place. The saints congratulated the Emperor and said that Mughals would enter the fort.

Both these elderly persons could not bear the cruelty and horrible blood-shed during the war period and so left the services of the royal army for ever and henceforth led a secluded life in a village called Nampally, which is now an important residential and commercial area of Hyderabad. They passed the rest of their lives in prayers and meditation, teaching the common men the ways of goodness.

The author of Gulsar-e-Asafia writes that even their horses were so good and faithful to them that they did not eat the grass of others.

Both the saints are considered to be spiritual custodians of Hyderabad city. In 1121 A.H. (1710 A.D.) after a brief illness, Yousuf Saheb passed away. When Hazrat Saheb came to know about his death, he laid himself down and covered his body with a shroud never to rise in the world again. Thus, the two friends who were so close to each other that even after death they did not part and lie buried in graves side by side.

These saints died in 1121 A.H. (1710 A.D.) Their Urs is performed on 6th Zeelhaj every year. It is largely attended by all sections of people. It is customary for the Chief Minister of the State or any other important political leader of the town to pay homage to the Saints and seek their blessings by paying a visit to the Dargah.

The other principal graves located in and around the vicinity of the Dargah are those of "Dagh", Ameer Mundi and Fami, renowned poets, of the Asaf Jahi period and the dargahs of Hazrat Shah Khamosh, Muhammad Hussain and Agha Dawood.

Yogini

A Sufi Saint of the times of the Qutbshahis

Yogini

The Miracles of Hussain Shahwali

Hussain Shah Vali

Hussain Sagar, that links Hyderabad with Secunderabad with its longbund, was built even before the founding of the city of Hyderabad. The excavation of the lake was completed in 3 years. It is well known that Hussain Sagar was constructed in A.D. 1578 during the reign of Ibrahim Qutb Shah, under the supervision of his son-in-law Khaja Hussain Shah Vali, a nephew of Khaja Bandha Nawaz of Gulbarga-a famous Sufi saint.

It was the practice of the mediaeval sovereigns of the Deccan to have near their persons, a descendant of Khaja Bundenewaz Hussain, the first or primeval peerzadah of Gulbarga Shereef with a view to preserve the well being and prosperity of the State. That was the belief of the times and that was how Hussain Shah Vali came to stay in Golkonda.

On the occasion of the accession of Ibrahim Qutb Shah to the throne of Golkonda, his Highness sent for Khaja Hussain Shahwali, and as the manners and disposition of the Peerzadah pleased him, Hussain was ordered to be appointed as an engineer. Hussain was credited with building tanks and performing miracles. In fact he was invited to cure the ailing king Ibrahim.

His Miracles

It happened one day that the king Ibrahim sent for the Peerzadah, and after extolling his high qualities and superior judgement, requested him to undertake the formation of a tank near about Golkonda. Hyderabad was yet to be born.

Hussain Shah Vali in obedience to the instructions of the Sultan, commenced preparations for the tank, which was completed in three years seven months, and nineteen days, from the date of commencement. Rs. 2,54,636-12-3 were expended upon this work, but the tank continued to be empty almost for four years after its completion.

The Sultan Ibrahim having been disappointed, and his expectations unrealized in respect of filling the tank with water, directed a noble man of his court, Nek Nam Khan, to cause a channel to be made from the river Musi to the Hussain Sagar tank, in order, that it might be filled. Nek Nam Khan, accordingly, cut a small channel, paying the expenses out of his own private funds, and succeeded as an experiment in bringing water into the Hussain Sagar tank. The lake is situated in the locality of Khairatabad.

One day Ibrahim Qutb Shah went on a pleasure excursion to the Hussain Sagar Tank, and enquired of the spectators, what its name was. They replied that it was called "Hussain Saheb Cherroo". His Highness, indignant that his own name was not given to the tank, resolved that another should be sunk. The King, accordingly, on leaving the tank, proceeded to Ibrahimpatnam, where he marked out the outlines of a tank himself, in order that it should bear his own name.

Indirectly, Hussain Shah Vali appears to be responsible for this tank that was quite useful for irrigation. A story is told of the spiritual powers of Hussain Shah Vali. On an occasion when Hussain Shah Vali was in attendance on the King, it so happened that a pigeon, which was perched on the tree under which the Peerzadah was resting, cast its excrements upon him, and soiled his robes. There upon the Peerzadah cast an indignant glance at the bird, soon it fell down dead. The Sultan observing the sudden death of the bird, enquired as to who had killed it? On the vazier explaining the cause, his Highness directed that it should immediately be restored to life. There upon the Peerzadah put the bird into his vest, warmed and brought it to life. The king struck with astonishment, fell down on his knees, at the feet of the Peerzadah and exclaimed, "The miracle you have just performed has exceeded all I had heard or witnessed before."

Subsequent to this, on the occasion of the festival of Ramzan, the noblemen and others of the city presented nuzzurs to his Highness. Among the rest was the Peerzadah Khaja Hussain Shah Vali Shaheb. When he had got as far as the door, the Daroga prevented his entering but Shah vali did not heed him, and went on. Taking that his disciples were following, he drew his sword out of his belt, and handed it behind him, as it was not the practice to go armed into the presence of the king.

The sword which had been dropped by the Peerzadah, instead of falling on to the ground, remained suspended in mid air. Those present in the durbar saw the miracle, and were astonished, as was the Sultan.

His Highness stood before the Peerzadah, and paying his obedience to him, placed him on the musnud, and presented him with a nuzzur. His Highness, then, addressing the Peerzadah, said, "In reality I perceive that you are a Saint. With my own eyes have I witnessed two miracles. My desire now, is, that you will make my daughter as your slave; in other words, take her as a wife". The Peerzadah would not consent, but upon the king persisting, he at last agreed, and Beermah Saheb Beebee was accordingly given in marriage to the Peerzadah. She is no other than Khairhunnisa Begum in whose memory Khairatabad is named.

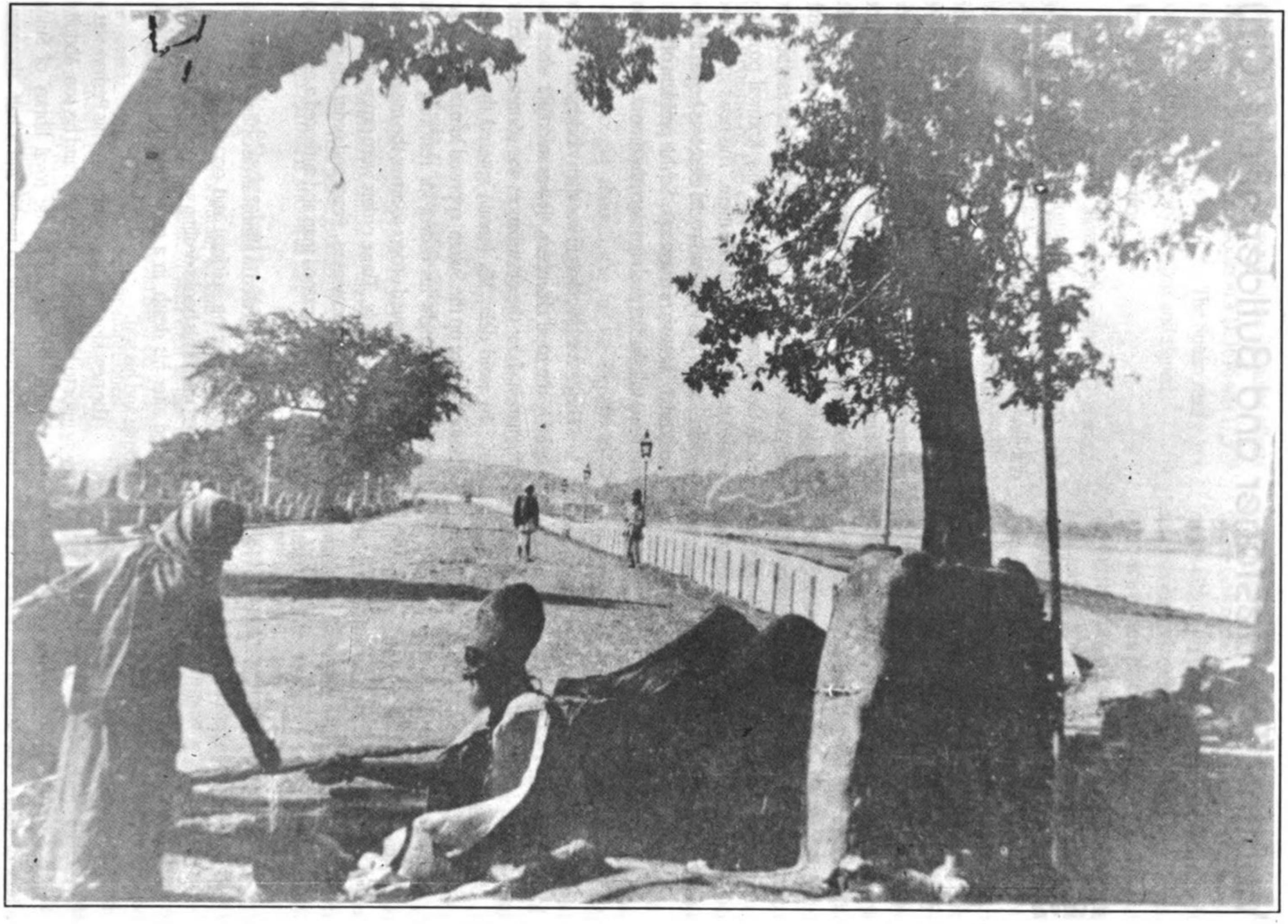
Tradition relates another miracle. Once it so happened that the Sultan had to leave for a war, when Hussain Shah fell seriously ill. He therefore ordered that in case he died he should be buried within the fort. But Shah Vali enjoined to his disciples; "It is true that his Highness, in the event of my death, directed my remains to be interred within the Fort of Golkonda, but my desire is, that they should be interred in Kirnee Bagh without the fort". Saying this, he expired.

The Kiledar, on hearing of Peerzadah's death, and the expression of his desire to be buried outside the fort, determined to oppose it, closed the gates, and was resolved that the remains of the deceased should be interred within the fort. After the usual ceremonies in such cases, the procession attempted to proceed, but in doing so the bier itself moved on, and with such rapidity that it did not stop until it had reached the Pattancheru gate. The people at the gate stopped the bier, and would not allow it to proceed, but those following the procession explained that it was the dying request of the Peerzadah to be buried outside the fort, and that they were determined to carry it into execution. To put an end to an altercation developed, it was settled that the shroud of the deceased should be searched, and that they should abide by the result.Accordingly, Syed Ally Saheb, the favourite disciple of the deceased, put his hand into the shroud, when he found a paper with his Highness's seal attached to it, and apparently in the court Munshees hand-writing. The document was to the effect that no hindrance was to be offered to the funeral procession.

The Sultan, on looking at the document was struck with astonishment, and sending for the court Munshee, was exceedingly enraged, and upbraided him for clandestinely attaching his Highness's seal to the paper. The Munshee took his oath, saying that he was not acquainted in the least with the circumstances alluded to, but at the same time admitted that the handwriting resembled his own.

King Ibrahim then carefully pondered over the matter, and exclaimed, "It is no wonder that this should be a miracle after what I have myself witnessed." He then ordered the release of the Kiledar, and restored him to his post.

Such were the miracles ascribed to the builder of beautiful Hussain Sagar. The tomb of Shah Vali can be seen on the left side of old Bombay high way in the vicinity of the tank in the village Mouzashah Vali.



Tomb of Hussain Shahwali on the Tank Bund

Mir Momin : The Designer and Builder of the City

Although at one time the functions of Peshkar, Diwan and Mirjumla were different, at a later date they came to be designated as Prime Ministers. Several Prime Ministers worked as such under the Qutb Shahi Kings. But three of them made their mark as able administrators and statesmen and contributed greatly to the Kingdom and to the City. The first to be appointed as such was Mustafa Khan (A.D. 1550-65) a leading noble. He invited Ibrahim from Hampi Vijayanagar and helped him to become the King. This Monarch, in gratitude, appointed him as his Mirjumla. But one has to recognise Mir Momin, the Prime Minister of Muhammad Quli as the tallest, most scholarly and saintly. He was the brain behind the building of the city.

The other one was Mirja Muhammad Sayed, who made the position of Mirjumla most powerful and who was instrumental for the expansion of the kingdom; fall and ruin of Golkonda and Hyderabad at the hands of the Mughals on account of his betrayal of his King Abdullah. Madanna was another Prime Minister, a Hindu to rise to that position by sheer merit. But it speaks of the noble qualities of the ruler Abul Hasan the last ruler of the dynasty. Madanna with his strategy of building a formidable force against the invasion of Mughals, sought alliance with Shivaji, the Maratha ruler. In the process he fell a victim as was the case with others like Mohammad Gawan, an able Prime Minister of the Bahamanis at Bidar. Now these three figure in the succeeding pages.

Peshwa, Mir Mohammad Momin was the most outstanding. He had great influence on the king. The Sultan respected him so much that he was permitted to go into the royal palace in palanquine, while other nobles could go only on foot. The city had its Mulki's and Non Mulki's issue from the days of the Qutb Shahis. Golkonda also had the Afaqi and Deccanis issue though comparatively in small measure.

The Mughals, Arabs, Afghans, Pathans and Turks formed the bulk of Afaqis. The Mughal rulers in Delhi by now, were casting covetous eyes on the Deccan and were planning to invade the Deccan. Some of them had already infiltrated into Golkonda and settled there. On a particular day many of them forcefully entered into the royal rest house on Noubath ghat, the present Noubath Pahad, the site of the present Birla Mandir. Ali Ahaqar submitted to the king that the Mughals were illegal settlers, they were in league with the local anti-social elements in creating trouble to the public and to the administration. The Sultan Muhammad Qutb Shah then ordered him to expel all those Afaqis who were not in Government service. The city Kothwal promptly herded the Afaqis and chained them. This news spread like wild fire. Soon the local anti-social elements began to loot and burn the houses of the Afaqis. So this problem of Mulki and Non Mulki had its problem since the time of the founder of the city.

The Peshwa Mir Momin was then working in his office adjoining the royal chambers. It was midnight when this information about the disturbances was communicated to him. To avoid delay Mir Momin entered the royal bed chambers, woke up the Sultan, apprised him of the serious situation and sought his orders for restoring peace and order. The king issued orders to arrest the miscreants and punish them severely. These orders were promptly carried out and strictly implemented. Peace and order returned to the city. He was a learned man and authored a number of books.

He was well versed in almost all disciplines of learning and an authority on spiritual and occult sciences. It is believed that all his books dealing with occult sciences were buried after his death, in a grave near the tombs of Mir Momin and his son.

The new king was quite young and his Peshwa was in a way tutor to Muhammad Qutb shah and his son, Abdullah Qutb Shah. The books in the royal library of Sultan Muhammad rose nearly to twelve and a half thousands

between A.D. 1616 and 1624 owing to the sustained efforts of Mir Momin. The number of books in A.D. 1616 was 17,379 and in A.D. 1624 it rose to 29,927. The Sultan read every book, he wrote a few lines of synopsis and signed.

A lover of the under dog

He was recorded to have been sympathetic towards the low class people. His compassion for the neglected rural population was deep and great. As a Shia, he was strong in the belief that the hell fire had to be reserved and to secure them a place in the divine abode of the merciful God. He tried untiringly to reform the uncivilized locals and to improve their socio economic conditions. He endeavoured incessantly to retrieve the miserable Deccanies from the darkness of ignorance. He believed that the merciful God entrusted him with the sacred responsibility of civilising the unrefined locals and to lead them into light.

Burial ground of the city

Momin, as we have seen already, was the chief architect of the new city. As the construction of the capital city of Hyderabad was completed with all facilities and conceivable comforts, he thought about a site for the decent and honourable disposal of the dead bodies of the Muslims of Hyderabad. He acquired a suitable site on the southern fringe of the city. The tombs of Shah Chiragh and Shah Nural Huda were already there on this site.

The holy Karbala soil in Hyderabad

The Peshwa brought seventy camel loads of soil from the holy Karbala in Iraq by Ships. He filled the excavated site with this holy soil. This burial ground, thus sanctified by the holy soil from Karbala is known as Daira Momin.

The first sack of Hyderabad by Mughals

Under the orders of Aurangzeb, his son, Muhammad Sultan, and Sayeed met at Nanded with their armies and reached the northern bank of Hussain Sagar on 22-1-1656. Consequently, Sultan Abdullah freed the imprisoned Mirja Amin and released the attached properties of the Mir Jumla, and then took shelter in the Golkonda fort. But the Mughal armies occupied Hyderabad and mercilessly sacked the royal city. Muhammad Sultan proceeded further and invaded Golkonda fort. Sultan Abdullah sent two hundred chests filled with pearls and precious gems to Sultan and sought to have a treaty with him. Just at that time Aurangzeb came down like a bolt from the blue. The Mughals intensified the siege of Golkonda. Sultan Abdullah sent Mir Safi to Aurangzeb with four chests of valuable diamonds. He begged Aurangzeb to grant an audience to his mother in his place. His prayers were spurned.

Shahjahan, the emperor relented to the doleful prayers of Sultan Abdullah. He sent a firman granting a seven thousand mansabi to his grandson, Muhammad Sultan, and pardoning Sultan Abdullah. On 8-3-1656, the Queen Mother entered the Mughal camp and spent the night as Shaistha Khan's guest. An audience with Aurangzeb was arranged the next morning. The Mughal Prince offered to have a temporary cessation of war, in three instalments. The treaty was signed on 9-3-1656. In consequence the marriage of Sultan Abdullah's daughter with Muhammad Sultan was celebrated on 4-4-1656. The Princess brought with her a rich tribute of ten lakh rupees worth of precious gems. The Sultan also gave her a dowry of two and half lakh hons, and another gift of Ramagir district and Ramagiri fort lying between the Godavari and the Pranahita. It was agreed, besides, that Muhammad Sultan would suceed to the kingdom of Golkonda.

When Mirja Muhammad Sayeed, reached Bolaram, Aurangzeb welcomed him and handed him the traditional robes of honour and the firman sent by the Emperor. Mirja Muhammad Sayeed came to Aurangzeb with his personal guard of six thousand cavalry, fifteen thousand infantry, a part of the powerful artillery and all his wealth including twenty bags of diamonds. He thus betrayed his own Sultan and joined hands with his enemy. In return the Mughal Emperor honoured him with the title of Moujjam Khan and a salary of six thousand hons per year.

Finding that Mirjumla was a clever fellow and that he could give him trouble, Aurangzeb appointed him as Governor of Bengal, where this betrayer died after some years. Mirjumla tank that is fast disappearing is said to have been constructed by him.

Mir Momin The founder Prime Minister

The Riches of Hyderabad

With Muhammad Quli making a good beginning of the construction of a variety of buildings in the city of Hyderabad, the city became more prosperous and populous with rich trade in minerals, diamonds, Kalankari, indigo, besides its hard working cultivators enriching the Kingdom with plenty of foodgrains. His successor Sultan Qutub Shah organised and planned for building up another township to accommodate the over crowded population of the city to the east, near about the present Saroor Nagar. But due to his untimely death and later on with the Mughal invasions , the project was given up. But still, remnants of these extensions are seen near Saroor Nagar on the Vijayawada road known as 'the Sultan Nagar'. His son Abdullah Qutub Shah witnessed the cultural affluence which was greatly praised by Foreign travellers like Tavernier, Berneur, and Thevernot. But unfortunately the Mughal Emperor Aurangzeb had an eye on the riches of Golkonda its flourishing Foreign Trade and the hand of Golkonda in building a resistance in the Deccan against Mughal extension, commenced his invasions of Golkonda and Hyderabad. In 1765 the Mughal army invaded Golkonda and in a treaty negotiated by the King's mother Hyath Baksh Begum, the future sovereignty of Golkonda was surrendered to the Mughals, with one of the daughters of Abdullah marrying a son of Aurangzeb. The Golkonda rulers were also ordered to pay heavy amounts of cash and elephants as part of treaty. Most of these conditions were agreed to and complied with.

Now Abul Hasan, another son-in-law of Abdullah Qutub Shah came on the scene as the king of Golkonda. The policy of religious tolerance, communal harmony, and Hindu-Muslim synthesis reached its zenith during his period. He was very pious and a lover of fine arts. He gifted the Kuchipudi village to the local Kuchipudi dancers out of his appreciation and patronage of that fine art. While imprisoning Rama Dasu the Tahsildar of Bhadrachalam, for unauthorised expenditure of Government Revenues, he also offered gifts to the local deities Rama and Sita. But the most important aspect of his rule was that Madanna, a Hindu Peshkar became his Prime Minister and his brother Akkanna was elevated to the position of the Commander-in Chief. To add to that, Madannas nephew Venganna otherwise known as Rusthum Rao was made another Commander of the Troops, while another nephew Darisi Linganna was promoted as Governor of Karnataka. The Mughal Emperor Aurangzeb was watching these developments and was just waiting for an opportunity and an excuse for another invasion of Golkonda and to get rid of those Hindu brothers and their influence on the Golkonda affairs.

Abdullah Qutb Shah

The fall of Golconda and Hyderabad

Miseries Wrought on the City of Hyderabad

Aurangzeb was perturbed by the rising Maratha power under Shivaji and the growing alliance between Shivaji and Golkonda, under the influence of Madanna and Akkanna the Hindu Prime Minister and Commander-in-Chief of the soft ruler Abul Hasan.

The Mughal invasion of Hyderabad took place for the first time at the instance of Mirza Mohammad Sayeed in the year1656. Aurangzeb was then Subedar in the Deccan and his father Shah Jahan was the Mughal emperor at Delhì. With the intervention of the Queen·mother Hayat Baksh Begum and Sultan Abdullah surrendering himself and offering chests of valuable diamonds and chosen elephants, Shah Jahan and Aurangzeb relented from the seizure of Golkonda and Hyderabad. One of the daughters of Abdullah Qutb Shah was also married to Muhammad Sultan, one of the sons of Aurangzeb. Yet the assault on the city by the Mughal army began for the second time. The reasons were obviously the following : The riches and valuable foreign trade in diamonds and minerals was an eye sore to the Mughal emperor. The conditions of the treaty, that was signed on 09.03.1656 were not carried out by Abul Hassan Tanasha, the successor of Abdullah Qutbshah. One of the important issues pointed out by the Mughal emperor was that the Hindu brothers Madanna and Akkanna who were negotiating with Sivaji for a common front against the Mughal invasion in the south, were not removed by Abul Hasan from his Government.

This time Aurangzeb himself came down to the Deccan as emperor and led the seige of Golkonda fort to put an end to the Qutbshahi rule. The seige lasted for more than 8 months and both sides suffered. Severe famine conditions also prevailed. The pitiable conditions of the city and the citizens arising out of the war and the famine, were graphically described by the contemporary historians. The fate of Golkonda was also invariably linked up with the otherwise prosperous city of Hyderabad. The happy days of Hyderabad disappeared and its agony was irreparable.

On account of the Mughal invasion and severe famine conditions, the city of Hyderabad was utterly depopulated; the Musi river and plains were all filled with corpses. The same conditions prevailed in the Mughal camp too. At night, piles of the dead used to accumulate, and the next day the sweepers used to fling them without funeral, on the bank of the Musi river. The survivors in agony, ate the carrion of men and beasts. For miles and miles around, the eye rested only on mounds of corpses.This was the ghastly scene of Hyderabad that had a prosperous past.

"Many of the Mughal soldiers, unable to bear the pangs of hunger, deserted to Abul Hasan; others, in secret league with him, gave help to the besieged." What ever was said demeaning of Abul Hasan the King by his opponents, he and his army stood firm for eight long months. The city of Hyderabad and Golkonda became scenes of dead corpses, filth and carrion. In the meanwhile severe famine struck and it took a heavy toll of human lives.

Days and months passed by but it was not easy for the Mughal army to capture Golkonda. The seige was protracted. All hope of taking Golkonda by escalade or breaching was gone. Aurangzeb built a wall of wood and earth around the fort of Golkonda. In a short time it was completed and guards were placed at its doors, ingress and egress being forbidden, except on the production of passports. A new lofty gun platform was also constructed opposite to one of the bastions, and the emperor reconnoitred the fort from it on 7th July, 1687. Prince Azam, on his

arrival, was appointed commander-in-chief in the place of the wounded Firuz Jung. To prevent the Golkonda garrison from getting fresh supplies, Aurangzeb issued a proclamation annexing the kingdom of Hyderabad. He appointed his own magistrates and revenue collectors for all places in it, saying "How long can Abul Hasan remain hidden in the fort, when his towns, villages and corn-fields are in our hands? But nothing happened.

Golkonda surrendered by treachery

On 21st September, 1687 after the seige had lasted for nearly eight months, rains stopped. Provisions began to come to the Mughal camp. "The luck of Aurangzeb did its work, without a stroke of sword or spear". Golkonda was captured by bribery. History has seen many traitors. India and the Deccan were no exceptions. Legend also says that a cobbler saint protecting Golkonda left his abode on compulsion from the Mughal army.

Abdulla Panni who deserted Bijapur service for the Mughal and then left the Mughals to join Abul Hasan and now in the warning Qutb-Shahi monarchy, he had risen to be one of the two highest officers in the fort. This double eyed traitor, now sold his saintly master Abul Hasan to the enemy.

Panni left the Khirki or postern gate of the fort open and at his invitation, a party of Mughal soldiers under Ruhullah Khan entered the fort at about 3 o'clock in the morning of 21st September, A.D. 1687. Unchallenged, they opened the main gate through which the flood of Mughal invasion now poured into the fort. Prince Azam with the supporters, advanced from the river, at the foot of the fort, to the front trenches and then to the gate, and struck up the music of victory, proclaiming that Golkonda was at last won. But there was no victory with out valour.

Heroic role of Abdur Razaqq Laril :
Roy Choudhary pays a thousand tributes to the heroes.

Golkonda was not to be won without a final struggle. There were loyal soldiers in Golkonda. One last feat of the purest heroism cast its radiance on the fall of Golkonda and redeemed its fame. It is better to read the account of Roy Choudhary. When the exultant Mughals were swarming into the fort and making their way to the palace, a single rider who had no time to girdle his belt on or put saddle on his horse's back, fell like a lunatic on that myriad of enemies. It was Abdur Razzak Lari, surnamed Mustafa Khan, the one faithful man among that faithless crew of Golkonda. Throughout the seige he had rejected with scorn all the bribes of Aurangzeb, including a command of six thousand cavalry in the Mughal army, saying that he would rather be ranked among the 72 faithful companions who perished with Imam Husain at Karbala than with the 22,000 traitors who overcome him." Alone he rushed against the flood of invaders, shouting, "while I live, there will be at least one life sacrificed in defence of Abul Hasan." He forced his way against "a thousand swords" to the gate of the Bala Hisar. The Mughals cut him with 70 distinct wounds. Reeling from wounds and loss of blood, Abdur Razzaq no longer saw the path before him, but did his best merely to keep his seat and gave his horse the loose rein. The animal escaped and dropped him near an old coconut tree in the Nagina Bagh garden near the citadel. Here the only hero of the seige of Golkonda lay blood stained, insensible, half dead, for an entire day, and was then found and taken to his home. Thereafter he was removed to the Mughal camp and nursed back to life by the order of the emperor Aurangazeb. So bribery does not win all!

Last hours of the last king Abul Hasan :

What was happening in the interior of the royal palaces when the roar of the advancing Mughals and the din of street fighting and plunder reached the ears of Abul Hasan? He knew that his end had come. "After trying to console his wives and begging pardon of each of them, he came out to the audience chamber and sat down on the throne calmly waiting for his unbidden guests, and even ordered his morning meal to be served at the usual time. When at last Ruhulla Khan and his party entered, Abul Hasan was the first to say "Good Morning"; greeted them and behaved with royal dignity throughout the painful scene. Then, after bidding his captors to breakfast with

him, he finished his meal and left the palace, amidst the frantic lamentations of his women, servants and friends. On reaching Azam's tent outside the gate, the deposed king was consoled by the Prince, lodged in his tent, and in the evening presented to the Emperor. On the orders of the emperor he was taken to Daulatabad and ultimately to Kuladabad.

While this was the treatment meted out to Abul Hasan by Aurangzeb, a tradition reveals how humane the last Sultan of Golkonda was! Aurangzeb, during his seizure of Golkonda, on one of the days, while he was leading prayers in the evening he would have lost his life. The garrison in the Golkonda fort spotted an Imam doing, Namaj, leading the prayers. Bang went the shot to kill him.

Abul Hassan vacillated while Aurangazeb was venomous

Then came another to take his place. The gunner on the Golkonda fort was a perfect aimer and doubt - less the new Imam fell dead with a shot. Then no body came forword..... There was a pause! This time another came forward to take the place of the dead Imam. The Gunner was ready to take aim at the man that was far away. But in the mean while, the king Abul Hasan who was watching the proceedings exclaimed to the gunner. "Do not you see that the emperor is the one that is leading the prayers! It is unfair to kill an enemy like that'. Thus he prevented the gunner from shooting the last great Mughal Aurangzeb, only to be defeated by him and to be humiliated and imprisoned at Kuladabad" where he died unwept and unsung.

Tavernier gives another version. When Aurangzeb was proceeding with his entourage and army around Golkonda, a gunner at the Golkonda fort aimed at him to fire at him. Abul Hasan who was near about, reported to have said "You should not kill the prince like that".

The gunner spared the prince Aurangzeb but killed the commander in chief, instead, which caused a great deal of disarray among the Mughal troops. Abul Hasan evidently paid for his fair standards.

The Story of Madanna

The third king Ibrahim married Bhagirathi the mother of Quli. The latter took Bhagamati as his beloved and named Hyderabad after her. The seventh King Abul Hasan promoted the Madanna brothers in to the top positions over the years in his administration on merit. Gopanna, Venganna and Darisi Linganna were all appointed as Tahasildars. Thus it is seen that there developed a great deal of Hindu Muslim cordiality and communal harmony. But then how is it that Akkanna and Madanna were assasinated in the Golkonda fort at the height of their power. Who were behind the macabre murders? How could such a chaotic situation develop without the knowledge of the King Abul Hasan who was patronising both Hindus and Muslims alike.

Peace returned to Hyderabad in February, 1686, after the Mughal invasion through a treaty entered into by Abul Hasan with the Mughal Emperor Aurangzeb. But the conditions in Golkonda Fort and Hyderabad city continued to be grave and tense, due to the defeat of the army of Abul Hasan in A.D.1685 and the presence of the Mughal armies in close proximity to the state. Abul Hasan, though complied with most of the harsh conditions of the treaty, yet was not enthusiastic to dismiss and imprision the 'brothers' Madanna and Akkanna as per the primary condition of the treaty entered into with the Emperor Aurangzeb.

Madanna was strengthening the State and the City with his reforms. However his negotiations with Shivaji , the Maratha Chief for mobilising the Deccan rulers against Aurangzeb, was the provocative for which, the latter wanted him to be eliminated. Golkonda was rich in mines and trade. Madanna who was frustrating the Emperor's design to conquer Golkonda, was not removed by the King from his Office as agreed upon earlier by Abul Hasan. This default of the Sultan irritated the disgruntled religious zealots and old incompetent officers who were retired from service by Madanna. Feudals, Munsabdars and other dignitaries who lost their income due to the economic policy

Madanna

pursued by the Diwan Madanna were conspiring for the removal of Madanna and his relatives from their offices.

These elements approached Abul Hasan in strength and requested him to dismiss Madanna and his relatives from their posts and to put them behind bars as per the treaty conditions referred to above. They did not get any satisfactory reply. Hence they tried openly to incite the nobles and the palace employees, saying that Akkanna and Madanna were responsible for the defeat of the Golkonda army at Malkhed, the pillage of Hyderabad by the Mughals, the chaotic conditions prevailing in the country and for all other miseries they were subjected to. Sheikh Minhaj led this selfseeking and disgruntled crowd. Hattamathrao an agent of the Mughals who was also inimical to Madanna was plotting to get them assassinated.

Different accounts were recorded by the British and Dutch contemporary writings on the assassination. However the facts appear to be like this. Abul Hasan had agreed to dismiss and detain Akkanna and Madanna, as per the treaty of 18-10-1685 concluded with the Mughals. This fanned the simmering but dormant anti-Madanna feelings to explode sky-high. Proximity of the camping Mughal rulers and armies encouraged this frenzy further. A faction of the disgruntled feudals came into existence in the capital and also in the royal palace, against the Madanna family due to varied reasons. Two queens of Sultan Abul Hasan's palace including Saruma Begum and Jani-Saheba of Abdullah Qutb Shah, lent active support and encouraged the assassination plot. They were unhappy over the sufferings heaped on the Golkonda Fort and Hyderabad by the Mughal army and they felt that this was due to the wickedness of Madanna and Akkanna or rather on account of their strategies. They were desperate and they urged Abul Hasan to dismiss Akkanna and Madanna who were alleged to have been in league with Shivaji the Maratha King whom Aurangzeb disliked. The plotters bribed a palace steward Habshi slave Jamsheed and incited him to kill the brothers. Jamsheed had his own scores to square up and accounts to settle with Madanna and Akkanna. Jamshed secured the cooperation and assistance of some more slaves and was waiting in the wings for a suitable opportunity to stage the killings. The plotters also bribed the body guards of Madanna and Akkanna to betray them. Now every thing was ready for the kill.

16th March, 1686 was the saddest day for Abul Hasan and the Hindus of Golkonda. After attending to their official work and obtaining the permission of the monarch at dusk on that day the brothers were returning home. Jamsheed fell on them with his accomplices with lightning speed and blood curdling shrill shouts. The corrupted body guards fled instead of coming to the rescue of their masters. Jamshed and his accomplices threw the "brothers" to the ground, severed their heads, tied the legs of these head-less trunks with ropes, dragged them in the streets and hanged them on the gate by their feet. A faction of these assassins, fell on Rustum Rai resting in his house and killed him besides others of their families.

Martin and Bender offered different versions of the assassination

Earlier once during the life time of Madanna, Aurangzeb attacked Golkonda with the formidable army of one hundred thousand infantry and with an equal number of cavalry. He laid seige to the Golkonda Fort for four months and fifteen days. Golkonda forces beat him back. He realised while retreating, the strategy adopted by Madanna was the cause for his defeat. He was also convinced that Golkonda could not be subdued by him as long as Madanna was at the helm of the administration. Aurangazeb had therefore resolved to clear his way by getting Madanna killed.

Alla Matta Rao was a powerful Qutbshahi feudal Lord and a military general. He had nothing but hatred for Akkanna and Madanna. He was bribed by the Mughal emperor to eliminate Madanna and Akkanna. He plotted to do away with them. He purchased some slaves of the royal palace, some soldiers and military captains and won some inimical to the Madanna brothers. Alla Matta Rao easily got them murdered, when they were returning home, one day after offering prayers in a temple. He also got killed their relatives, friends, admirers and got their houses looted and burnt. A maid servant of Akkanna, saved his infant son Mallanna from the general carnage. She escaped with the infant to the house of Hasan Habshee, a friend of Akkanna, entrusted him with the charge of the infant and committed suicide. The ladies of Akkanna and Madanna, Rustum Rai and others jumped into the wells, lost their lives and saved their honour.

Evil does no good, triumph always follows: One Habshee Kills Madanna and the other Habshee Saves Mallanna his son:

Severed Heads trampled by elephants :

The severed heads of Madanna and Akkanna were sent to the Emperor Aurangzeb camping at Sholapur by his son Prince Shah Alam. Aurangzeb was so furious about the role of these two brothers in the affairs of the Deccan, he got these heads trampled by elephants in the presence of his generals, ministers and other dignitaries assembled in a circle to witness this ritualistic trampling ceremony. Such was the hatred of the Mughal emperor for Madanna. Now to do justice to Abul Hasan the question is whether he was guilty of this assassination. A version was to the effect that the defeated army Commander at Malkhed in the hands of

Akkanna

the Mughal Army sent a communication to the King, that the defeat was due to the betrayal of Madanna in sending reinforcements to the Qutb Shahi army. The letter was supposed to have been opened in the presence of Madanna. When the Sultan questioned him about it Madanna submitted that if he were permitted to go out of the fort he would apprehend and produce the real collaborator. The queens who were listening to this incitied Abul Hasan to do away with Madanna as he was trying to escape from the fort. There upon the King Abul Hasan ordered for their beheading and it did take place with his knowledge. But eminent historians, Abdul Turab, Quafi Khan, Sir Jadunath Sarkar found that Abul Hassan had no hand in the massacre. Contemporary chroniclers reported that the Sultan, on hearing the assassination of his Minister Madanna and his brother Akkanna, could not believe what had happened and lost his balance of mind..

Madanna was charged with bribe taking, arrogance and partiality in promoting his kin and kith, in administration. But then curruption was rampant in the midieval period. However he went the way that before the formidable Md. Gowan of the Bahmani's.

During the sad days of Abul Hasan the last king of the dynasty, Saruma and Jani Begums played a decisive role in the killing of Madanna and his relatives.

What annoyed the king was that the Hindu ministers were equally hated by the Muslim subjects and the ladies of the harem. The ladies held the ministers solely responsible for the sack and devastation of the city by the Mughals. In palace intrigues some of them were second to none. They felt that the Mughal invasion that wrought havoc on Golkonda took place because of Akkanna and Madanna.

The interested parties who bore extreme rancour to the ministers, became restive and decided to resort to violent measures. A secret plot to murder the ministers was hatched forthwith, by a number of state officers, in-mates of the palace, especially Saruma and Jani Begum, the widows of the late king Abdulla Qutubshah.

Qutub Shahi women

Qutub Shahi women played a significant role in the life of their times. While social life and religion were naturally their fields of activity, they also played a prominent part in politics, although most often as peace makers through marriage alliances. They took an active interest in the affairs of their subjects, in religion and in general set a good example of piety and philanthropy to their people. Accounts of their activities are gathered mostly from various inscriptions of their times, and the prominent among them are; Bibi Khedija, Khanum Agha, Hayat Baksh Begum, Khairatu-Nis Begum, Kulthom Begum, Bade Bibi and choti Bibi.

Bibi Khedija, believed to be the paternal aunt of Sultan Abdullah (Qutub Shah VII) the daughter of Syed Mir Ali of Astrabad, was such a chaste are devout woman that on her death in 1621 A.D., the Mosque of Ghassalam (1624 A.D.) is said to have been built as an adjunct to her tomb.

The Mosque at Khairatabad was constructed at the behest of Khairatunisa Begum, daughter of Sultan Muhammed Qutub Shah, as a mark of gratitude and regard for her tutor, Akhund Mulk Abdul Malik. This deed indicates her humility before both God and his image on earth the teacher.

Another Mosque was constructed by Kulthum Begum, grand daughter of Muhammed Qutub Shah, in Kulthompura and by Hayat Baksh Begum at Hythbad (Hayathnagar). The Mosque at Hayatabad is a grand monument. It combines religion with philanthropy in as much as the building of numerous double-rooms within are built for the convenience of travellers. This Sarai (the rough equivalent in English an "Inn") is called the Sarai of Man-Saheba.

This great gestures of Hayath Baksh Begum, wife of Muhammed Qutub Shah VI, should recall another equally wonderful deed of the construction of the Ma-Saheba Tank (1624 A.D.) by Khanum Agha, the mother of Muhammad Qutub Shah, Khanum Agha, according to the inscription at the Man-Saheba Tank, was ever conscious of public good and always endeavouring for the creation of a comfortable life for her people. She is said to have wielded much power during her son's reign and obviously wielded it with a moral will.

Mention must be made, while on the subject of power and politics, of the more or less political marriages of Muhammad Qutub Shah with the daughter of Sultan Ibrahim Adil Shah of Bijapur. Another prominent alliance was the marriage of the daughter of Sultan Abdullah Qutub Shah with · Sultan Muhammad, Aurangazeb's elder son, to placate the angry Mughal. This was done as a part of the treaty negotiated by Hayat Baksh Begum.

Here again Hayath Baksh begum, the Queen mother is seen to play a prominent role, this time as a mediator and peace maker. As Aurangazeb's troops lay seige of Golkonda because of the problem arising out of Mir Jumla's treatment at the hands of Abdullah Qutub Shah, Hayat Baksh Begum, along with the rulers son-in-law went as an ambassador of truce, and mediated the terms of peace, one of which was the marriage mentioned previously. This goes to show the political acumen of Hayat Baskh Begum. Not surprisingly, hers was a prominent role during the reigns of three kings - Sultan Muhammad Quli (father), Sultan Muhammad Qutub Shah (husband) and Sulthan Abdulla (son). Fittingly, the monument to her is the entire village of Hayatnagar, built by her and where the Mosque and the Sarai are to be found, which still exist. It was here that the first shave of her son Abdullah was performed.

Chashma Bibi - the Ladies' Fountain, is a small cistern and bathing-place three miles west of the city, in the direction of the Mir Alam Tank, which is a favourite resort of Mohammadan women of all classes from the city. The waters are supposed to contain some specific virtue, and people in large numbers go to bathe in them. The cistern was built by Hayath Baksh Begum, the mother of Sultan Abdullah Qutub Shah, to whom it was a favourite resort. She and the king's wife used to visit the place frequently and from these circumstance it has derived its name. Bibi Ka Alam the focal point in the Moharrum procession is also associated with this great lady.

The writer of a famous manuscript which is a Deccani material version of a Persian poem, had been employed at the court of the Sultan of Bijapur where his ancestors had been in service for seven generations. His patron was Khadija, the daughter of Mohammad Amin son of Ibrahim Qutub Shah of Golkonda and wife of Sultan Mohammad Adil Shah of Bijapur. The date of Completion is given as A.D. 1649.

Qutub Shahi Women and their charities

The Qutbshahi Women played an effective role in the goings on in the palace as well as in the development of the city. The memory of a galaxy of them, Hayat Baksh, Khanumagha, Khairat Uinnisa Begum, daughter of Ibrahim, Kulthoom Begum, Khadija, Bhagamati, Taramati, Pemmamati is still perpetuated one way or the other, in the city of their birth. Once Sultan Muhamad. who was hardly 34 and had reigned for only 14 years, was laid down with high fever, to which he ultimately succumbed. His ailment proved incurable. The physicians who were called upon to treat him were puzzled, owing to his high temperature and were divided in their opinion about the nature of the disease and the method of treatment. The Unani physicians suggested cooling drugs, whereas the Hindu physicians prescribed heat-generating ones. When Khanum Agha, the King's mother was consulted, she approved of the latter method which worsened the case and further raised the temperature, ending in his death. When the king sensed the fatal hour fast approaching, he spoke to his mother, Khanum Agha about the sum of fourteen thousand Huns which had accrued from some business transaction in the "Meena Bazar," ladies' fair, and had been kept in some box. He asked her to give away the money in alms in order to promote the cause of religion and also to help the Haj pilgrims and the pious.

Hayat Baksh Begum :

On the death of Sultan Muhammad the State administration was conducted by a Council of Regency during the minority of the boy King Abdullah. The Council worked under the sole guidance of the King's mother, Hayat Bakshi Begum, though the role of the King's grand-mother, Khanum Agha carried no less importance. Hayat was born at the time when the Kingdom was on its way to the pinnacle of glory and the new city of Hyderabad was being laid out with all its architectural grandeur. The cultural influences of the time together with the special care and training that she had received as being the only daughter of the King, (Muhammad Quli) contributed largely to her greatness. It was certain that she shouldered the responsibilities of the State even during the reign of her husband.

The statement of Khafi Khan that Hayat Bakshi, the mother of Abdullah, was closely associated with her husband in the conduct of State affairs, testifies to the fact. It can safely be presumed that Hayat Bakshi must have co-operated with her husband in handling the State affairs, and the peace and prosperity of the reign is clear proof of her active and successful association in the political life of the kingdom. When her minor son, Abdullah was raised to the throne, she played the role of an undisputed ruler of the realm. It was she who maintained law and order and made necessary arrangements for the accession of her son. For purposes of sound administration, efficient officers were appointed to various posts in the State. A local historian speaks of her "as a woman with wits and shrewd understanding and sound reason, who handled state affairs on her own initiative and brooked no interference from any quarter."

The Masab Tank, a land mark in the City was the gift of a royal lady. An inscription depicts that this tank which was built by lady Khanum Agha, daughter of Mir Maqsud Ali Tabataba, was awarded by the reigning sovereign Muhammad VI to Shah Khundkar. Khanum Agha was the wife of Prince Mirza Muhammad Amin (son of Ibrahim Qutbshah IV) and mother of Muhammad Qutbshah VI. This tank is generally called the 'tank of Ma Saheba' and 'Ma Saheba' was the by-name of Hayat Baksh Begam (wife of Muhammad Qutbshah VI) mother of Sultan Abdullah who had built the village of Hayatnagar. It appears to have been the practice to give this name to all the Queen-mothers of the Qutbshahi Kings. Shah Kundkar to whom this tank was awarded as 'Inam,' was the son of Shah Muhammad who was the Peshwa of Sultan Abdullah Qutbshah, and maternal grandson of lady Khanum Agha and a cousin of Sultan Abdullah. The graves of Shah Khundkar as well as that of Khanum Agha are situated in the

mausoleum of Sultan Muhammad. This tank which has become derilect has given way for modern habitations and the Chacha Nehru Park.

Hayat Baksh Begum, mother of Sultan Abdullah Qutb Shah built a village, Hayat Nagar, in 1035 A.H. then called Hayatabad. This is situated about 9 miles east of the City of Hyderabad. In the royal palaces of this village, the ceremony of the first shave of Sultan Abdullah Qutb Shah was celebrated by his mother on a very grand scale, successively for twelve days in A.D. 1631 and the expenses of these celebrations were said to have amounted to 2 lacs of Huns. She also built a beautiful Mosque and an extensive Karwan Sarai for the use of the travellers. Even now these are good in condition.

Kulthoom.

Through the main road leading to Golconda near Mustaidpura, there exists a bye-lane which is called Kulthoompura, named after Kulthoom Begum. Here there is a nice mosque built by her, which is in an excellent state of preservation. Mosques being prayer places both men and women of royalty endowed them for the use of the devotees.

Abul Hasan's Daughters:

It was said that Abul Hasan had three daughters and a son named Khuda Banda. All the queens of the Sultan committed suicide when he left Golkonda. The king was alone doing his incarceration. This prince Banda was young and an imperial courtier according to some other historians. Whenever this young prince came into the Mughal darbar, all the generals and nobles of ex-Qutub Shahi regime used to rise spontaneously as a token of respect. Sensing trouble in future, the emperor stopped him from coming to the darbar. It was rumoured that he was imprisoned and killed, as nothing was heard of him later. It is believed that Abul Hasan's eldest daughter was with him till his death in the prison in A.D.1703, attending on and nursing him. His second daughter was married to Sikindar Adil Khan (Shah) ex-ruler of Bijapur. His third daughter was married to a Mughal courtier, Inayath Khan, son of Jamsheed Jung (Khan) or Jamsheedul-Mulk Asad Khan, a Mughal captain. It is also reported that he had another daughter who was married to a son of Sheikh Mohammad Naksh Bandi of the Mughal Court.

Madanna's Daughters:

The marriages of the daughters of Akkanna and Madanna were settled for November and December of 1678. Sir Strayans Ham Master, instructed the Company's representative at Hyderabad court to present gifts, worth one hundred hones at the time of the wedding, to the daughters of the "brothers" and to do such other acts to ensure their sympathy and goodwill. But disaster fell on Golkonda and it was not known whether these weddings took place or these brides were killed in the holocaust that ravaged their locality in the wake of the massacres of Madanna, Akkanna, Venganna and others.

Women in Love and Romance

Ladies figured in romance too. It might be mentioned here that Khafi Khan, says that Ibrahim had fallen in love with one of the favourites of the Raya of Vijayanagar. In fact his 'affair' had become known to everybody, and he incurred the bitter enemity of the Raya. It also hints that had it not been for the intervention of Ibrahim's friend Ramaraj, he would possibly not have been able to leave the capital when the time came. It is quite possible that the "favourite" was no other girl than Bhagirathi. The episode is by no means improbable as Ibrahim was young and had to stay at Vijayanagar for seven long years. The tradition was handed down to his son Muhammad-Quli Qutb Shah and the latter's grandson Abdullah whose lady-love, Prema Mati lie burried in a sepulcher amid royal graves, outside the citadel of Golkonda. She built a mosque in Golkonda.

On The other common women, Tavernier the jeweller writes :

"There are so many public women in that town, the suburbs, and in the fortress, which is like another town, that it is estimated that there are generally more than 20,000 entered in this trade Darogha. They pay no tributes to the King, but a certain number of them are obliged to go every Friday with their governess and their music to present themselves in the square in front of the balcony. If the King went there, they dance before him, and if he is not, a eunuch signals to them with his hand to withdraw."

Tavernier appears to have visited their locality for he observes :

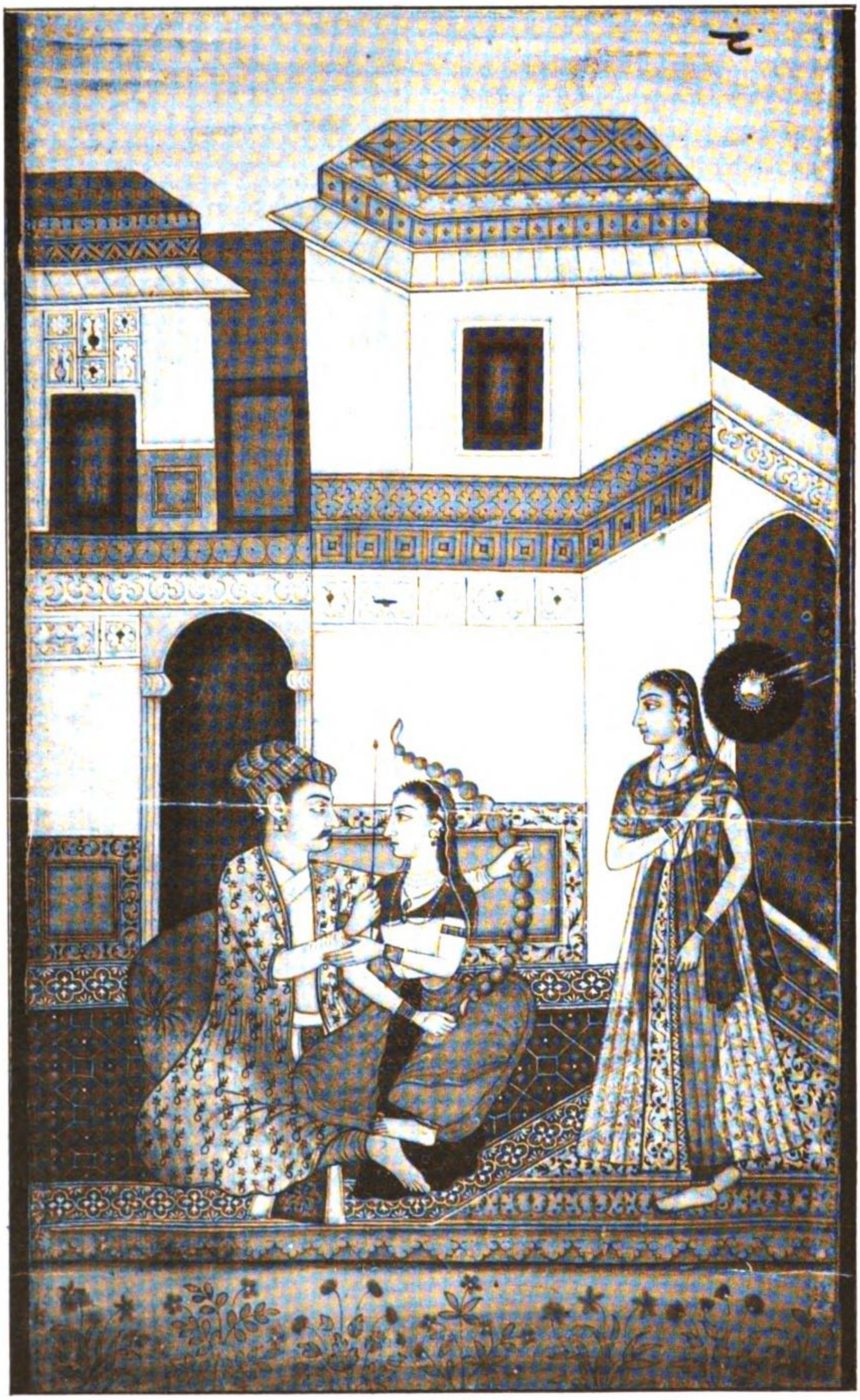
"In the cool of the evening you see them before the doors of their houses, which are for the most part small huts,

and when the night comes, they place at the doors a candle or a lighted lamp for a signal. It is then, also, that the shop where they sell tari (toddy) are opened. It is a drink obtained from a tree, and it is as sweet as our new wines. It is a drink brought from 5 or 6 koss distance in leather bottles, upon horses which carry one on each side and go at a fast trot, and about 500 of them enter the town daily. The King derives from this a tax which he places on this account. Tari provides a considerale revenue, and it is principally on this account that they allow so many public women, because they are the cause of the consumption of much tari, those who sell it having for this reason their shops in their neighbourhood. Perhaps Women and Wine go togehter. But these evil practices have to be stopped for a better society." It seems excise duty rad as much potential then as today.

Painting of Bhagamathi

Painting of Taramathi (Deccani Style)

Painting of Premamathi ; On a swing with her attendants with a beautiful spring background.



Ragini Vibhasa – Vibhasa, a Ragini of raga Megha, represents unending dalliance such as only Kamadev and Rati enjoyed. Kamadeva, in the visual representation of the ragini, desiring no interruption to his enjoyment, takes his bow to have an aim at the wicked cock, which, as the harbinger of dawn, threatens to put an end to his dalliance. The ragini invariably relates to Kamadeva.

The Cultural Contribution of the Qutb Shahis to the City

Historians and Politicians assert that Hyderabad is a city that bridges north and south and presents a miniature India. If Hyderabad city claims any credit for its cosmopolitan nature or its Hindu Muslim synthesis, the credit for this has at the door of the Qutb Shahi rulers of Golkonda – Hyderabad. With Sultan Quli as founder of the dynasty (1512 A.D.) seven kings ruled the Golkonda Kingdom. The last ruler was deposed by the Mughal Aurangzeb in A.D. 1687 when ended the Qutb Shahi rule and dynasty. Most of them, their ladies, their courtiers, Prime Ministers and nobles were men and women of learning in Persian, Deccani Urdu and the local Telugu language. So was the case with the local people, particularly the elite, who made great effort to learn Persian as a medium for making their career. In fact Madanna, who rose to the position of Prime Minister under Abul Hasan the last king, was credited with deciphering a difficult confidential letter in Persian, addressed to the court from the Mughals.

The literature produced during the period gives a vivid picture of the life of the people, the emerging cultural fusion of diverse peoples, socio economic conditions, vices, morals, besides a variety of subjects.

Ibrahim Qutb Shah made a good beginning in this direction by establishing a literary oriented court, at Golkonda. As a refugee at Vijayanagar for 7 years during the rule of his elder brother Jamshed, he absorbed local Telugu Hindu customs and manners and gained considerable proficency in the language and married a Telugu lady Bhagirathi. He arrived at Golkonda on the death of his brother as ruler when, invited and supported by the ruling courtiers and the Naikwars, the local Telugu chieftains. Golkonda was called Bhagirathipatnam.

The builder of Hyderabad, Muhammad Quli Qutb Shah was an eminent poet in Persian and was an author of several Persian works. Sultan Muhammad excelled him in his love for Persian. He showered honours on men of learning. Mir. Muhammad Momin, his Peshwa, wrote a large number of useful works in Persian, dealing with measures of weight, length and distance books on medicine, ethics and a score of other subjects. He called Hyderabad the New Isfahan. Sherwani says :

"It was the Patronage of learning on the part of the court of Tilang which made poets of Persia throng into Hyderabad; and the capital became a refuge for those who did not find Iran big enough to appreciate their talent." But the Iranian culture added a new dimension to the life of the city.

No doubt Urdu originated in the North, but in the Deccan, it developed as a separate entity under the Bahmanis, the Adil Shahis and the Qutb Shahis. This was the Dakhani Urdu. With the conquest of Gujarat by the Mughals in A.D. 1572, its Urdu poets sought shelter in the courts of the Deccan, where royal patronage was found in profusion.

The kings of Golkonda were men of high learning, and prized Urdu as one of their precious possessions. Ibrahim Qutb Shah was a great patron of Urdu. This patronage reached its zenith during the reigns of Muhammad Quli and Sultan Muhammad. Yusuf Kokan writes, "He is a master of descriptive poetry. He totally belongs to earth and enjoys all its colours, scents, drinks and beautiful things. His whole poetry is full of images, bordering on sensuality but leaves many things about Hyderabad to posterity.

Two famous Urdu poets, Vajihi and Ahmed adorned the court of Muhammad Quli. The former was the author of the famous work Laila Majnu, which was taken up at the behest of the king.

Urdu literature attained its pinnacle of perfection during the reign of Abdullah, and hence this period de-

serves to be called the golden age of Urdu literature. The king himself was a great scholar and poet. He left behind him a work containing beautiful couplets. The greatest poet of his reign was Mali Kush - Shiara Ghawasi. He was the first major poet to rely on free translations or on stories versified earlier.

The sources of these stories are both Indian and Persio-Arabic. Maina Satwanti, which is perhaps the earliest work of Ghawasi, is based on the popular Indian fable of Lorik and the pious Maina. It is said that his poetic style is the peak of excellence for the Golkonda school of poetry. Ghawasi was followed by Ibne-e-Nishati.

The Sufi movement which gave a fillip to the growth of Urdu in the Deccan has greatly influenced Hyderabad too. The Sufi saints strove for the abolition of all discriminations and inequalities from contemporary society. They received all men-rich and poor, Hindus and Muslims, freemen and slaves-equally. Since men belonging to different castes and creeds, speaking different languages, assembled in the Khanqahs, it was but natural that a common language was evolved as a means of communication. Nizami sums up the scenario.

"We find a number of Hindi and Dakhani words and duhras in the conversations of Shaikh Burhanuddin Gharib, Syed Muhammad Gesu Daraz, Shah Bahanuddin Bajan, Shamsul Ushsheq Shah Miranji and Shah Burhan Shattari. They not only laid the nucleus but paved the way also for the development of vernaculars. Initiated by the Sufis and developed by the traders, the process of cultural and linguistic rapprochement was perfected by the poets, the artists and musicians, all of whom, directly or indirectly, came into contact in the Khanqahs." The abodes of Sufis with the mosque, the Madrasa and a workshop which fed hundreds of devotees. They gave them solace, comfort and administered medicines for their ailments.

Mysticism had always been a common ground on which Hindus and Muslims met. Hindu philosophical works like the Upanishads were translated into Urdu or Persian during this period. It is said that there are today twenty-four versions of the Ramayana in Urdu or Persian.

A Communist leader and a scholar, Raj Bahadur Gour, in one of his articles, gives a number of illustrations to prove the influence of Telugu on Urdu during the 17th Century. The words "bat" (baata = path), "Kalve" (Kalava = Canal), "Kop" (Kopam = anger) and "Yakat" (Okati = one) used by Muhammad Quli Qutb Shah in his verses are all Telugu. Commenting on these and innumerable other words that have crept into Urdu in the city of Hyderabad, Gour Says :

"It must be stated that when Urdu got uprooted from its own folk base in the Indo-Gangetic plain and began acquiring new words and expressions in a Telugu territory, it was bound to draw from the Telugu language not withstanding the fact that Urdu belonged to the Indo-Aryan stock and Telugu had the Dravidian origin."

The Qutb Shahi dynasty, was a dynamic house of rulers, under whose patronage Telugu language rose to a high pinnacle of glory. Though their official language was Persian, Dakani Urdu and Telugu developed simultaneously in a congenial atmosphere under the Qutbshahis.

The fourth king Ibrahim, who ascended the throne in 1550 A.D. after enjoying the hospitality of Vijayanagar for seven years, became a great patron of Telugu. His court was crowded with Telugu poets and many others. Addanki Gangadhara was his court poet. A verse in sisa metre describes Ibrahim's charity to the poets as exceeding lakhs and crores depending on their proficiency. Hence he was acclaimed by native Telugu poets as Ibharamu' and Malkibhiramu.

This tolerance and patronage of the kings were followed by the nobles as well, one of whom was Amin Khan of Patancheru, a philanthropist and lover of Telugu.

The tradition of patronising Telugu was continued by Ibrahim's successor, Muhammad Quli Qutb Shah, the founder of Hyderabad. "Telugu", according to Sherwani, "must have been a mother-tongue to him. He must have been quite fluent in that language, for, in a number of instances, he uses Telugu words even when composing poetry in Dakhani and Urdu." May be he was born to Bhagirati a native Hindu woman.

Quli appointed Pattamettu Somayajulu as the poet laureate. Another poet, Ganesa Pandita, was the chief pandit of the state. The Sultan presented jewels, a palanquin, morchal and chatar to one Kami Reddy, (whose ward Malla

Reddy, was the author of Sivadharmottara and Padmapurana.) Sarangu Tammayya, the Karnam of Golkonda, wrote Vaijayanti Vilasamu or Vipra Narayana Charitra in lucid Telugu.

Of the reign of Abul Hasan,
Scholar N. Venkataramanayya, writes :

"Telugu and Sanskrit were studied by Muslims. Some of them, like Shah Akbar, son of Shah Raju, spiritual preceptor of the Sultan, translated a Telugu work on the Alankara Sastra, called Sringara Manjari, by the poet Ranga Sayi into Sanskrit. The Hindus of the period adopted the dress and manners of the Muslims and studied Arabic, Persian and Urdu, so that they might not be in a disadvantageous position in their intercourse with the latter." Also, they stood to gain employment in the State service.

The Kings of Golkonda whose mother-tongue was not Telugu, extended support to Telugu to such an extent that some writers called them Andhra Sultans. Their patronage to Telugu literature helped the process of cultural integration among their subjects. Adoption of local costumes, the Angvastra, ornaments and celebration of Hindu festivals brought the rulers close to the people

One must, however, bear in mind that the literature of the day reflected the broad features of the social fabric that was feudalism, though the themes were derived from the Puranas and epics. Kandukuri Rudrakavi, the court-poet of Ibrahim Qutb Shah, describes in his work, Nirankusopakhyanamu, the accomplishments of courtesans, who, without themselves loving any one, evoked love in their clients by pleasing each one in a particular way.

Praising his patron, Malkibharam, (Ibrahim) who granted a village Rentachintala, in Guntur district, to the poet Rudrakavi, he wrote:

"Once upon a time, Malkibharam's reputation and the mountain of silver were weighed in a balance. To make the balance even, Brahma had to make Siva sit on the mountain."

Sarangu Tammayya, another poet, the Karnam of Golkonda, wrote a work, Vaijayanti Vilasamu. Two sisters, both prostitutes by profession, lay a wager to entice a brahmin youth, Vipranarayana. One of them, Deva Devi, succeeds in her attempts and the youth falls into disrepute. Charges of theft were foisted on him. He was saved by the God from punishment, thanks to his faith in Sriranganatha and Vaishnavism. Similarly, Ramadas, a revenue officer, who spent revenues of the tehsil for the construction of the Bhadrachalam Rama temple, was salvaged from jail by Rama and Laxman, paying the King the unauthorised expenditure.

Though one can say with certainity that Kavyas such as these served the interests of the aristocracy most; yet they give a picture of the decadent morals of the society during this period.

In Litreary works like these, elements of realism and socio-economic conditions are also seen. The low-paid temple servants, though servants, though innocent, used to be suspected of theft and beaten black and blue without mercy. The talari, the lowest of the village servants, was equipped with a band of armed men to coerce the villagers, during the investigation of criminal offences. All cases of theft were tried by the village elders who invariably belonged to the upper castes. In one poem, as many as ten verses were devoted for describing the trial of a theft. It is significant that the presiding judge, quoting Vignaneswara, ruled that "no brahmin should be awarded the death sentence; he can be deprived of his wealth; his head can be shaved; he can even be banished from the village ; but he should not be killed, whatever be his offence." These indicate that the Sultans respected the Hindu Laws in punishing criminals.

Certain facets of South Indian culture are standing examples of this process of Cultural mix-up- Sherwani writes on the architectural aspects as under.

(The cusped arch with or without a prominent stilt is ubiquitous at Vijayanagar, Penukonda, Chandragiri and Tanjavur, as the Pillar and Lintel, the Kalasa, elephant motifs and the double-headed eagle are found both in the sacred and mundane structures in and around our city."

The founder Sultan Quli's new buildings at Golkonda, according to Yazdani mark the evolution of a new style in Indian architecture, called the Qutub Shahi style, after the name of the dynasty. According to him, "it is a mixture of

the Persian, Hindu and Pathan styles; but having been evolved on principles, it lacks the artistic effect of a homogenous development.

The Bala Hissar Gate of the Golkonda fort is remarkable for the figures and emblems of Hindu mythology. "In the centre of the broad lintel", says Sherwani, "is a circular medallion with the lotus motif flanked on both sides by the mythical Yali and then by two coyish swans with snakes in their beaks. Just above the centre of the lintel is an ornamental double alcove, with an ogee-moulded arch, outside which, are representations of a lion cub, a peacock, while in the farthest corners are parrots. Thus, purely Hindu motifs are co-ordinated with the arch, which seems to have been brought bodily from a far-off Muslim country."

The citadel of Hyderabad, the Charminar is the most remarkable of all the Qutbshahi monuments. It is one of the magnificent structures in India, each of the four minarets measuring 186 feet from the ground and 60 feet from the roof of the building. It symbolizes the meeting place of different cultures emanating from all directions. "It is not a mere coincidence that the Charminar is preceded by the Charkaman or the Four Arches and the Char-su-ka or the Cistern of the four directions, each of these three again symbolising the cultural amalgam of the city. It is rather remarkable that the Shi'a emblem of Five, which is almost ubiquitous in the Qutub Shahi mosques, it is not followed in the case of these monuments, but it is the secular concept of the Four Cardinal Points which is the architectural basis of the new city."

It was during the time of Abdullah (1626-72) that the Qutub Shahi style of architecture reached a High watermark with its highly ornate and florid features. "While Hindu influence is illustrated in the motifs of decoration, the architectural forms and artistic devices are generally Persian in character."

This process of acculturation reached dizzy heights during the reign of Abul Hasan (1674-87), the last of the Qutb Shahis. When Akkanna and Madanna were at the helm of affairs, a number of Hindu temples were erected and old ones renovated. A Saivite temple was constructed near Maisaram, a suburb of Hyderabad, along with a sarai attached to it. The old temple situated at the entrance of the compound of Bala Hissar at Golkonda was renovated. Another temple which was renovated was the temple of Ananthagiri.

Paintings of this period represented the same tendency of interaction. Unlike Akbar's court where Hindu painters took equal role, with non natives none of the painters could be called Hindus during this period of Golkonda and Hyderabad.

The first known miniatures, says Sherwarni, which may be called Dakhani, are found in a manuscript, Tarif Hussain Shah Padshahi Dakhan, a book of 14 miniatures. They deal with the battle of Rakshasa Thangadi. There are other miniatures besides these. One set depicts court life, rustic glades, beautiful girls etc. The other consists of pictures illustrating Najmal Ulum, painted in 1570. "Both these sets of miniatures were painted prior to the influence of the Mughal technique and are truly representative of unadulterated Dakhani art, and in a way akin to the pre-Mughal Gujarati paintings". These are of Bijapore. So much was the fusion of Hindu and Muslim culture, now it is a common style of life difficult to divide as Hindus or Muslims, alien or native.

Rural Life of Qutb Shahi Times

It would be interesting to know how the common people lived about the time of Ibrahim Qutb Shah. There is an interesting poem, the Suka Saptati, written about four hundred years ago, by one Palavekari who was the lord of Kadiri in the Cuddapah district and was therefore called Kadiripati, in which he describes the general condition of the people of his time who lived in the Telugu country. He says definitely that the Hindu chiefs wore silk paijamas as their neither garment, long caps on their heads, pearl strings round their necks and gold-embroidered cloak (perhaps the qaba mentioned earlier) on their shoulders. The paijamas as well as the shirt were of pure silk. The Reddis formed the most prominent section of the village community; their houses were almost invariably constructed in stone, while they had separate sheds within their compounds for their cattle both for agricultural and milching purposes. There were stacks of hay and fodder for the cattle near the main building, and the poet says that "everything about the house suggested state of prosperity". Their women folk wore many gold and silver ornaments, while the men wore striped turbans, black striped cloak on their shoulders and sandals on their feet. They had generally large doors in their houses with a small garden in the backyard with a few fruit trees and vegetables grown in it. As a caste, however, they were on the downwards path in the seventeenth century for we see them working under Sudra village headmen in certain parts of Andhra, and some taking to agriculture. Here it would be interesting to note that while no doubt the Muslims occupied some of the important posts in Telangana, we are told that there were Muslim peons and agriculturists, and this shows that they had no superiority complex and some of them were content to live humble lives. Trade was carried on mainly by the members of the Komati community. It is interesting to read that "carpets from Mecca, knife from Shiraz, saffron from Kashmir, sandalwood from the Malayalam country, and areca nuts from Indonesia" all found their way into Telangana. Apart from diamonds, pearls, musk and other fragrant articles, silk fans and daggers were imported from abroad in order to meet the needs of the rich and it is specially mentioned that there was brisk trade with the coastal towns of Arabia, while rose water, which was essentially a Persian manufacture, was imported from Persia.

The Village :

The village formed the centre of the local economy, and there is an inscription of Krishna Deva Raya in which the twelve prominent men of the village are enumerated. They are the karnam or the village account keeper (patwari), the patel, who was generally a Reddi, the peon, the waterman, the shoemaker, the barber, the carpenter, the purohit, the waterman, the potter and the blacksmith. All these workers were given rent-free land to support them in order that they might be able to serve all classes of people. It seems that the Karnam, the Reddi and the Nayudu were the most important personages in the village, while the purohit had hardly any direct hand in the village administration.

Before we pass on to the gradation of various bodies connected with the village and collection of villages, generally known as pargana, it is necessary to bear in mind that "the Sultans of the Deccan did not interfere with the personal law of the Hindus" and whenever any cases cropped up which had a connection with this aspect of their life, they were

referred by the officers of government to the local Brahmasaba (which was an assembly of the learned Brahmans of the locality) or the Jatisabha or caste assembly, according to the character of the case. The old Panchayats continued to function as before, but it must be remembered that it was largely feudal incharacter and we do not find any trace of election of the members of the panchayat anywhere. For this reason it would be necessary at the outset to know something about the feudal tenures in vogue in medieval Deccan.

Perhaps the most important term which we come across both in the kingdom of Ahmadnagar and in Telangana is the mirasidar tenure, and in Telangana most, if not all those who held land under this tenure were the Reddis. The mirasi tenure in Telangana was more or less similar to the sthalakari or thalakari tenure. The word mirasi is, of course, derived from or hereditary rights. It differs from the qaul or uppari tenure (Cowl in early English documents), which was a lease at will for a short period. It is interesting to note that the watandars or those holding land under an official tenure, and the mirasidars who were hereditary landlords, considered themselves as a kind of family group, and the deliberative body which was formed by them to look after the matters concerned with the village was called the gotsabha (from gotre or family). The gotsabha, whether of a particular village or a collection of villages, was therefore essentially a feudal institution consisting of the watandars, the mirasidars and qauldars of the locality.

Ibrahim - "The Greatest of the Ramas"

The cultural synthesis was best exhibited in the Court literary scenes of Ibrahim Qutb Shah. While, as a learned ruler in Telugu he puts the poets and Pandits to test to solve riddles or to complte in -complet Telugu poems. The poets in turn rise to occasion and eulogised him as the greatest of the Ramas. The Incarnation of Lord Vishnu.

రాముడు దుక్కిముచ్చు, రఘు
రాముడు క్రోతుల రాజు, రేణుకా
రాముడు పోటుబంటు, పటు
రాగసమంచితుడైన గోపికా

రాముడు వెర్రిగొల్ల, ఒక
రాష్ట్రమునందు సమానులేరయా
రాములనెంచి చూడ, నిభ
రాముడు మహీధర భవ్యనైభవా!

English :

Rama is wily , Raghu Rama a chief of monkeys

Renuka rama - a bandit trooper

The romantic - womaniser Gopika rama -

a stupid shepherd

Are there any Ramas

who are a match in the world

to Malikabhi Rama!

Not at all.

Ibrahim gives some phrases and desires the poets to render them into a poem or to complete the incomplete sentences.

An enterprising poet does this job quite effectively in a Kanda metre.

The questions and answers are as follows :

	ఆ కుంటె	వృక్షంబగు
1)	If there is a leaf -	It will grow into a tree.
	ఈ కుంటె	లోభియగు
2)	If you do not give -	You will be considered as a miser.
	మీ కుంటె	మేము రాము
3)	If you have -	We will not come to you
	మా కుంటె	మా కివ్వండి మాల్కభిరాము
4)	If we have -	Please give to us.

The monarchs lofty presentations given to learned men in arts is eulogised in another poem by another poet -

A) Telugu :

నువ్వె నా సంగీత నాదభేదవిధిజ్ఞ
ధీరాత్ములకు పదినూరులిచ్చి
రమ్మనెనా సభాప్రౌఢ సత్కవివర
జాలములకు పదివేలనిచ్చు
కూర్చుండుమీవియైనా గురుతర శాస్త్రజ్ఞ
లక్షణ విదులకు లక్షయిచ్చు
శాబాసురాయన్న సకలాశ్రితానేక
కవిదులకు మెచ్చి కోటి యిచ్చు

A) English : Listen, oh! Ye poets, scholars and courtiers of the enormous patronage of Monarch Malkibharam.

A mere smile (of Malikibharama) would fetch them hundreds (varahas) to outstanding musicians.

A mere invitation to his court would earn ten thousands to poets of maturity and expertise.

A mere gesture to sit would fetch one lakh to adepts in scriptures and sciences.

Oh! an applause would earn one crore to all those eminent scholars who depend upon Him.

When Ibrahim died - a poet while wailing over it, criticises God for having killed his Lord leavuing lesser.

Miserly Kings.

Let us see how he does its!

B) Telugu :

ఠార విధాత! ఓరి వినరా ! తగురా తలకొట్లమారి! ని
స్సారపులోభి రాజులను జంపక మల్కిభరాము భూవరున్
చారు యశోధనున్ సుగుణి జంపితి, నరులకేమి దిక్కురా
చేరిన నింతరాజును సృజింపగ నీ వసుంధరన్

Such was the cultural harmony emerged in the new city of Hyderabad.

B) Oh! Lord of destiny, Mischievous Lord! Thou come here and Listen to me - is it fair for you to kill a virtueos king of fame i.e. Malkibharam instead of taking away those greedy and Infamous kings?

Oh! where is succour for ordinary mortals!

The poets have so much admiration for their ruler and even denounced their own Gods. That was the hallmark of cultural synthesis.

The pandit and court poets held him in such admiration and regard they hailed him as the greatest of the Ramas.

Muhammad Quli and his poems

Md. Quli, the founder of the city as a 'poet of Nature' has no reserve of expression in intimate description of any subject. His poems on the festivals of both of the Hindus and the Muslims transport the reader to the life in Hyderabad nearly four hundred years ago. Some f the lines rendered in English by Prof. Sherwani are as follows :

"Thou shouldst know that Qutb Shah is the very axis of the school to which Khaqani and Nizami belonged;

And thou doest repeat before him the stories related by Firdausi in the Shahnamah"

"Poets are in the habit of claiming their exellence through their own personal merit.

'While it is the Almighty Himself who has endowed me,

Ma'ani, with the capacity to compose poetry of such a high standard."

"Thy poetry, O ma'ani is like an ornament and a jewel set among stones of an inferior quality ;

In the praise of the garden he had laid, called the Bagh-i-Muhammad-Shahi he says:

"Clouds are again roaring and gardens are again becoming fresh, And
the bulbul of a thousand tunes has again smelt the scent of flowers.
"O gentle breeze, bearer of glad tidings, carry the news to the youth,
that the worshippers of the juice are waiting for the green of the land scape to appear
"Youthful flowers, which have the brilliant dew as their perspiratioon,
Which the narcissus sweeps away by its very eyelids."

"it is the name of the Prophet himself which has been given to this wood,
It for that reason the Park, which is like the Paradise itself appears
like the home of many a tuba each bearing myriad fruit.
"When I espied the garden from the roadside I felt as if all the buds of my own being began to ope out,
And the bower of the grape vine is spread out like the very Milky Way in the firmament
"The clusters of dates appear as if they are claws in a coral,
While the betelnuts look like clusters of ruby by day as by night.
"The fruit of the guava tree seems to have been made of sapphire,
And my whole endeavour is that the trees I have planted should not suffer under an evil eye".

The Famous Diamonds of Golkonda and Hyderabad

The Romantic Story of the Kohinoor

Most of the famous diamonds of the world were farmed from the mines of the Golkonda Kingdom of the Qutub Shahis. Golkonda and Hyderabad were renowned centres of diamond markets in the mediaeval times. Reputed jeweller- merchants like Tavernier visited the mines like Kolluru, of the cities of Hyderabad and Golkonda. He also recorded that there were 28 diamond bearing mines on the rivers Krishna and Pennar and diamonds were counted in sacks at Golkonda.

The Diamond, a symbol or a talisman had great influence on historical events. This was the belief not only of oriental potentates, but also of Christian kings and learned men who have given to precious stones wonderful powers. In mediaeval times, carbuncles were credited with healing powers. Jasper was believed to cure fevers, agate was administered to defective eye-sight and carnelian was said to stop haemorrage. Juvenal records of a ring, belonging to Cicero that endowed him with eloquence; and Edward the confessor had a ring which was believed to cure epilepsy. It seems, however, the special privilege and unfluence of the diamond in affairs of love is only second to that of the fabled Cupid himself. It was also a sad factor for innumerable tragedies to powerful monarchs for its acquisition made life a curse for the owner.

Of all the great and large diamonds of the world, the Babar's diamond, the great Mughal's diamond, the one possessed by the Grand Duke of Tuscany, the Pitt or Regent diamond, the Pigott, the Orloff - the most precious and the largest one is the Kohinoor. Streeter, an authority on diamonds, traces the origin of most of these to India and in particular to the Qutub Shahi Kingdom of Telugu speaking people and to its capital Hyderabad. These were farmed in various mines at Kollur, Paritala, Ramalakota (near Kurnool), Wajra Karur, Kodavatikallu and other mines, lying in the present Andhra Pradesh. During the 17th century, Golkonda, the capital of Qutub Shahi Kings was a fabulous city of fashion and prosperity having brisk trade in diamonds. It was famous for its wealth of diamonds and Kalankari. During the years from 1642 and 1671, certain areas of the decadent Vijayanagar empire came under the rule of Golkonda. Thereby world famous diamond mines like Ramalakota and Vajrakarur passed on to the Qutub Shahis. Even the Nizams retained villages containing diamond mines, when they ceded the coastal districts to the East-India Company. Some of the Golkonda diamond mines were the Sultan's own. Mirjumla Mirja Muhammad Sayeed also appropriated some good mines for himself. The rest were under the management of the lessess. Four types of taxes were imposed on the latter class of mines. For every hour of mining, the lessee should pay a tax of one "Varaha", even if nothing was found. On every mine where fifty workers were engaged, a tax of two "Varahas" was imposed and from a mine of hundred workers four "Varahas" per day were collected. Twenty percent tax was laid on the sale proceeds of the diamonds.

Accounts given by travellers throw light on the economics of the working of the mines : Six thousand people worked every day in the mines belonging to the Sultan. On an average the Sultan received three pounds of diamonds each day. The management of the diamond mines in the country was in a state of confusion. The life of the workers was miserable. Yet the crop of diamonds extracted was high. The diamonds were not counted in those days. They were measured. It was a historical truth that Mirja Sayeed defected and joined the Mughals with twenty bags of diamonds.

Gollapalli, Rajipenta, Mallampalli, Ramallakota, Paritala, Chandarlapadu, Kodavatikallu, Kolluru and Vajrakarur were renowned the world over for the rich diamond mines. It was from one those mines that Mirza

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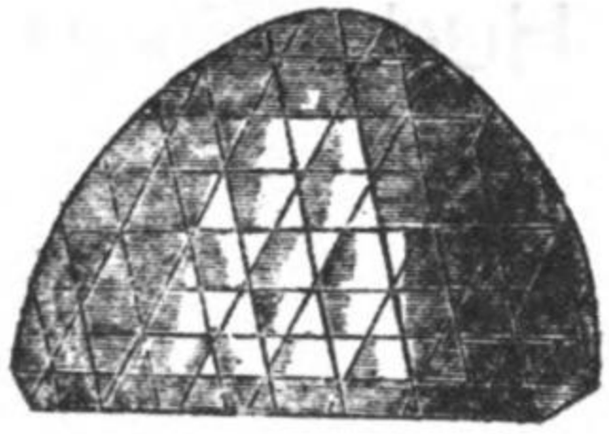

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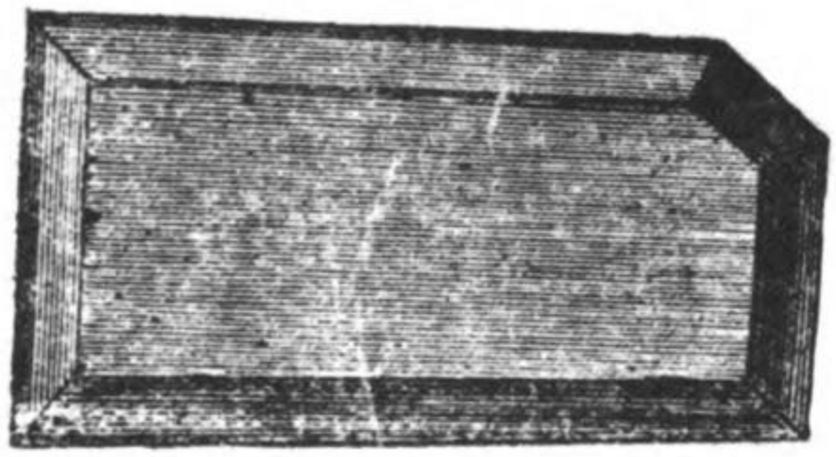

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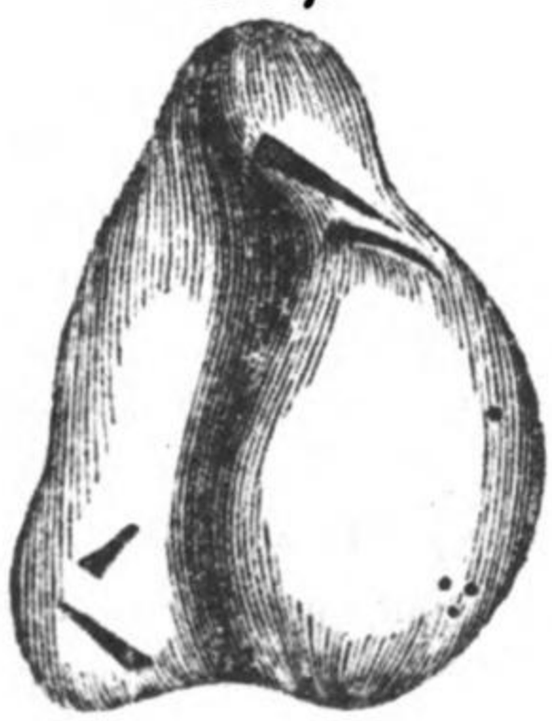

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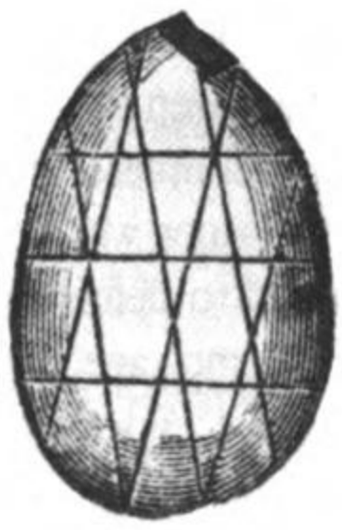

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Qutb Shahi Diamonds

Mohammad Sayeed found the celebrated Kohinoor diamond, which he presented later on to Emperor Shahjahan. Now it is firmly believed that the mine is from Kollur in the District of Guntur.

Tavernier seemed to have visited the diamond mines of Gollapalli, Ravulkonda, Rajipenta, Paritala, Kodavatikallu, Kolluru and some others in the present districts of Krishna and Guntur in Andhra Pradesh. All the above diamond mines, enjoyed international reputation in those days. He eulogised certain diamonds that adorned the forehead of the royal horse of the emperors Proudha Deva Raya and Krishna Deva Raya of Vijayanagar empire. Kohinoor the world famous diamond in the crown of the British monarch and the scintillating Regent diamond with Napolean are all said to have come from the above mines and marketed at Golkonda or Hyderabad.

Pitt's diamond was reported to have been obtained from the Paritala diamond mine. It was presented to William Pitt, the British Premier in 1701. It then weighed 426 Carats. The Kohinoor diamond, at the time of its presentation to Emperor Shahjahan in 1656, by Mirjumla Sayeed weighed 786 Carats and was valued at Rs. 2,16,000. Tavernier weighed it in 1665 and recorded its weight at 879 9/16 florentine Carats. It was taken to Persia by Nadirsha in 1739. It came to Raja Ranjit Singh of Punjab later and thereafter passed into the hands of the British.

History of Diamonds : The Regent

One of the early famous diamonds was known as the Regent. It was found by a slave in the Paritala mines of Krishna in 1701. The story goes that to steal this diamond he cut a hole in the calf muscle of his leg and concealed it. Another one was in his wound itself. With this uncut stone of 400 carats, the slave escaped to the coast with his property and met an English Skipper of a ship, whom he trusted with his secret and negotiated it for his liberty into a free country. The English Skipper took him on Board of his ship, took possession of the jewel and threw him into the sea. He later on sold the diamond to Mr. Thomas Pitt, the then Governor of Fort St. George (Madras) for a thousand pounds. It is also said that Jamchund, the largest diamond merchant in the East, sold this to Mr. Pitt for 20400 pounds. Later on the Regent Duke of Orleans purchased it in 1717 during the minority of Louis XV for 1,35,000 pounds.

The Orloff :

Prince Orloff's love-intrigue with the Czarina Catherina, the Queen of Russia, was a well known event in the history of the Imperial Courts. The diamond was also occasionally spoken of as the "Amsterdam" from the place where it was purchased for the Russian Crown. Under what circumstances is quite interesting.

The state of its arrival in Europe and of its purchase by Prince Orloff for the Empress Catherine-II, are revealed from a passage of a letter dated January 2nd, A.D. 1776, from the Hague, and quoted by Boyle in the Museum Britanniacum (London 1791). It was learnt that Prince Orloff bought it as a very large brilliant diamond for the Empress Czarina his sovereign and his love, for which he paid to a Persian merchant a sum of 1,400,000 Florins, (Dutch money). Originally this diamond was said to have been found in one of the eyes of the idol of the God Sriranga, a deity of Srirangam temple (Tamil Nadu). Infact this was gifted to the temple from Golkonda having been found in one of its mines.

According to Duten's account, a French Grenadier, who deserted service, in the East India Company and who found employment in the neighbourhood of the temple, God Sriranga, learnt that the celebrated idol eyes were formed of two large diamonds of inestimable value. These, he was determined to seize and in order to achieve his desire, he assumed the character of a native devotee and showed great veneration for this particular divinity. By this means he gradually secured the unlimited confidence of the unsuspecting Brahmin priests, and at last procured the appointment of guardian to the inner shrine. Taking advantage of a stormy night, he wrenched one of the glittering eyes from its sockets, leaving the other undisturbed, either because he was interrupted at his work, or because he discovered that the corresponding orb was mere "paste". With his costly prize, he escaped through the raging tempest to the English army, then encamped at Trichnopally and then to Madras, where he was glad to dispose of the gem for 2000 pounds to an English Sea Captain. The Captain brought it to London, where he sold it to a Jew for 12,000 pounds.

The Nizam :

Kollur, on the river Krishna, was the most productive and was especially noted for the unusually large crystals that it yielded. Here was undoubtedly found the great Mughal (Kohinoor) and here also, in all probabillity was discovered that the stone now known as "THE NIZAM" from the official title of its princely owner. With its weight at 340 carats, the Nizam diamond would still rank with the very largest gems on record. Tradition has it that this diamond was procured by a touring Tahsildar at Paritala village, while a village lad was playing marbles. One of the marbles was so glittering and dazzling that it caught the attention of the passing Officer who seized it.

The Great Mughal Diamond - The Kohinoor

The diamond which was the largest, probably everheard of, about the size of a hen's egg and weighed 900 carats in the rough, was witnessed by Tavernier when Aurangzeb ordered his jewellery to be shown to him. According to Tavernier and Bernier, this amazing stone was presented by Mir Jumla, a Vazir and latter Commander-in-Chief of Abdullah Qutb Shah, ruler of Golkonda to Shahjahan, the Mughal Emperor.

Mir Jumla, earlier an employee of a diamond merchant of Persia, entered into the service of Qutb Shahi rulers in the 17th century. Apart from his being a Vazir, he farmed several mines with indefatigable industry as the local ruler and extensively traded with the various parts of the world through the Portuguese Governor at Goa and counted his diamonds by the sack. Later, he fellout with the king on account of his suspected liason with the queen mother, and in all probability presented the great Mughal diamond which was later on named as Kohinoor, to Shahjahan the then Mughal Emperor, to induce him to invade Golkonda, of his former ruler.

The possession of Kohinoor proved to be unlucky and disastrous both to the Mughals as well as to the Durrani dynasty and to the families of Nadir Shah, who came to possess it, as would be seen subsequently. Yet its possession was authenticated at every step, observed Professor Maskelyne.

In the year 1665, this diamond was seen by Tavernier in Aurangzeb's treasury and it then weighed, as ascertained by himself, only at 319 1/2 ratis, or 879/916 carats. It had been redued to this size by the wasteful grinding treatment to which it had been subjected to, by a Venetian named Hortensio Borgio at the instance of Aurangazeb. For this bad and unskilled treatment of the gem, Borgio was fined Rs. 20,000/- by the Emperor Aurangzeb.

When Nadir Shah invaded Delhi in the year 1739 it was secured from Aurangzeb's feeble descendant -his grandson, Muhammad Shah and was carried away to Persia. Not withstanding a pillage of treasure worth Rs. 80,000,000 including several precious stones and gems, he was not sure if the famous Mughal diamond was within his hold. He tried every means to find out where the great diamond was hidden. In his relentless search for it, when tortured, at last a woman of the house - hold of Muhammad Shah disclosed the secret. She said that it was always kept in his Royal Turban. The invader Nadir had now played a very clever trick to secure the coveted prize. Having already seized on the bulk of the Delhi treasures and concluded a treaty with the ill-fated Mughal emperor, he could not resort to violence. But he skillfully availed himself of a time honoured oriental custom observed by princess of equal rank on State occasions. He contrived to arrange a grand ceremony of a few days afterwards at Delhi for the purpose of reinstating Muhammad on the throne of his great ancestors. Nadir Shah, suddenly took the opportunity of asking him to exchange turbans, in token of reconciliation and eternal friendship. Taken a back by this sudden move and lacking the leisure even for reflection, Muhammad found himself check-mated by his wily rival and was forced to accept the insidious request. Indeed the Persian conqueror left him no option, for, he quickly removed his own national sheepskin head-dress, glittering with costly gems and replaced it with the Emperor's turban. Muhammad, maintaining the proverbial self-command of Oriental potentates betrayed his surprise and chagrin by no outward sign and so indifferent did he seem to exchange that for the moment Nadir began to fear he had been misled. Anxious to be relieved of his doubts, Nadir hastily dismissed the durbar with renewed assurances of friendship and devotion. Withdrawing to his tent, he unfolded the turban to discover with selfish rapture the long coveted stone. He

hailed the sparkling gem with the exclamation, "Kohinoor"! signifying in English "Mountain of Light". It is from this occasion that this famous Mughal Diamond came to be known as Kohinoor.

On the murder of Nadir Shah at Kelat in 1747, the Kohinoor passed on with the throne to his grandson Shah Rukh, who resided at Meshad. But he was made a prisoner at Meshad where he resided and cruelly tortured by Agha Muhammad (Mir Alam Khan). In vain, he sought to obtain the Kohinoor for him. In the year 1751 Shah Rukh gave it as a reward for his assistance to Ahmad Shah, the founder of the Durrani Dyansty at Kabul and by him it was bequeathed to his eldest son Shah Zaman, who when deposed by his brother Muhammad and deprived of his eyes, still contrived to keep possession of the diamond in his prison. Two years afterwards it passed into the hands of his third brother Sultan Shuja. According to Elphinstone, it was found secreted, together with some other jewels, in the walls of the cell, which Shah Zaman had occupied. After Shuja's accession to the throne of Kabul on the dethronement and imprisonment of Muhammad, he was visited at Peshawar by Elphinstone in 1809, who described it.

In 1812, the families of Zaman and Shuja went to Lahore and Ranjit Singh, the ruler of the Punjab promised the wife of the latter that he would release her husband and confer upon him the kingdom of Kashmir for which service he expected no doubt to receive, the Kohinoor.

When Shah Shuja reached Lahore soon after she was detained there by Ranjit, who wished to secure both his person and the diamond. However the Shah for a time evaded compliance with his demand for the precious stone and refused offers of moderate sums of money for it.

On June 1, 1813 Ranjit Singh secured the diamond from Shah Shuja who was not able to bear any longer the torture to which he and his wife Wuffabegum were subjected to by the Lion of Punjab to secure the diamond. In turn Shah Shuja received from Ranjit Singh a sum of Rs. 1.25 lakhs. According to King Ranjit Singh who was convinced of the ruin that would attend on the possession of a fatal stone like the Kohinoor, desired to bequeath the stone to the shrine of Jagannadh Temple of Puri, for his good soul and preservation of his dynasty. But the Crown Jeweller refused to surrender the treasure without his duly signing on a written warrant. While the document was still under preparation Ranjit Singh breathed his last in 1839.

When Punjab was annexed in the year 1849 during the Minority of Raja Dilip Singh, the diamond was formally handed over to the new Board of Government at one of its earliest meetings - and it was then personally entrusted by his colleagues to the care of John Lawrence the Commissioner. He placed it in a small tin box, put it in his waistcoat pocket and then forgot all about it. Suddenly then, about six weeks afterwards, a message came from Lord Dalhousie, saying that the queen had ordered the jewel to be sent at once to her. The subject was mentioned by Sir Henry at the Board, when John said quietly 'send for it at once'. 'Why? you have got it!' said Sir Henry. In a moment the fact of his carelessness flashed across him. He was horror stricken and as he used to describe his feelings afterwards, when telling a story he said to himself, "well, this is the worst trouble I have yet got into!, Lawrence gave no external sign of trepidation. 'Oh, yes, of course, I forgot about it", he said, and went on with the business of the meeting as if nothing had happened. He soon, however, found an opportunity of slipping away to his private room, and with his heart in his mouth, sent for his old bearer and said to him, 'Have you got a small box which was in my waistcoat pocket some time ago?" The old Jamedars and Butlers were men of great trust and loyalty. 'Yes, Sahib', the man replied 'Dibbia (the native word of it), I found it and put it in one of your boxes'. "Bring it here", said the Sahib. Upon this, the bearer went to a broken-down tin box, and produced it. 'Open it', said Lord Lawrence 'and see what is inside'. He watched the man anxiously enough as fold after fold of the small rags was taken off. Great was the relief of Sir Lawrence when the precious gem appeared. The bearer seemed perfectly un aware of the treasure which he had in his keeping. That there is nothing here Sahib, he said 'but a bit of glass!'. It was then sent to Lord Dalhousie and from him to London to Queen Victoria.

In 1851, the Kohinoor was exhibited in the first great exhibition, and in 1852 the recutting of the stone was

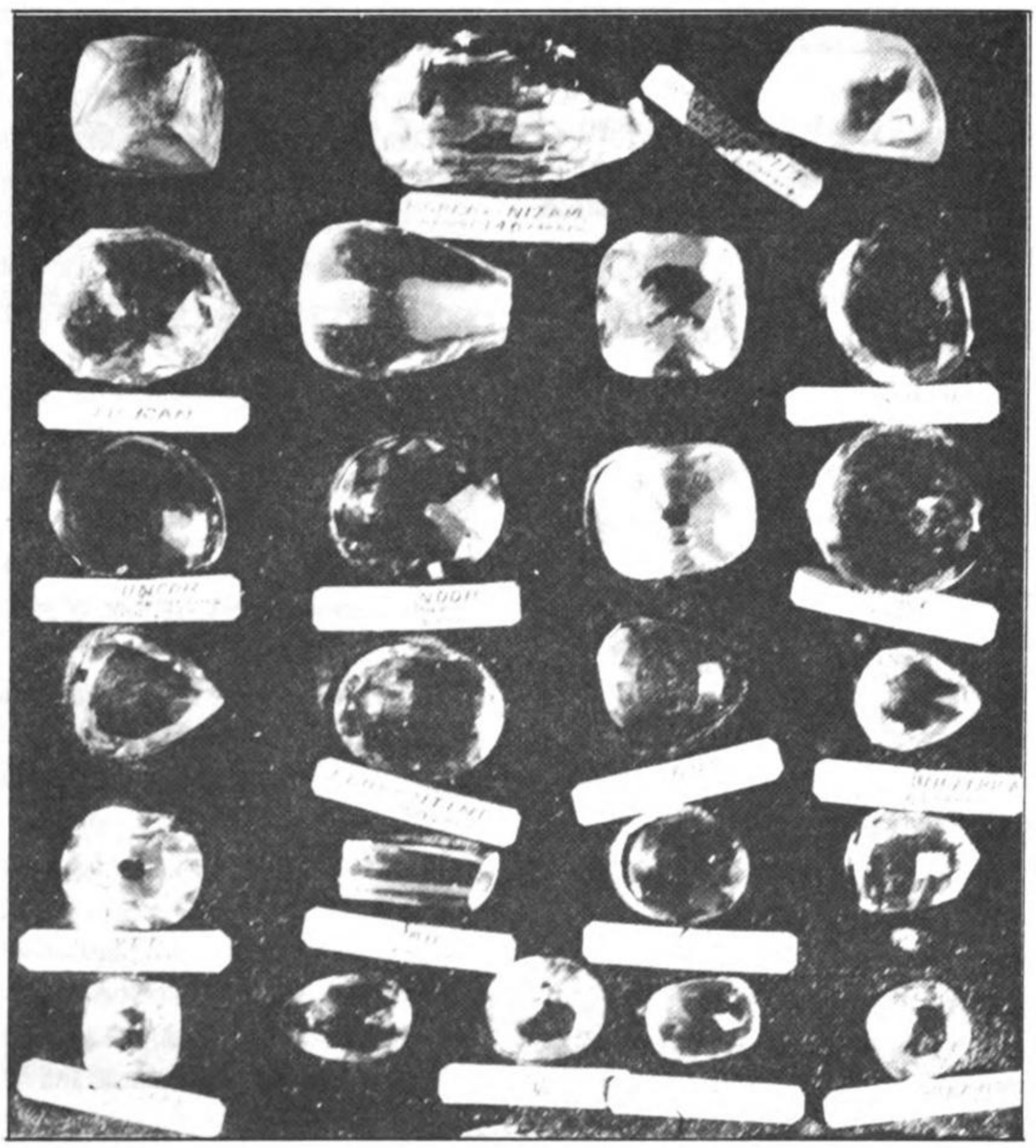
entrusted by Her Majesty to Messrs. Garrards, who employed Voorsanger, a diamond cutter from M.Coster's atelier at Amsterdam.

The Kohinoor is now safe in the British Crown but the British lost their empire. Should they feel happy or sorry? Should the Telugus make a claim for it as the Marathas did for the Bhavani sword? However more tourists have a chance to witness it, there in London, though its origin is ignored.

Among the other well known diamonds recorded in history, the Babar's diamond which was presented to his son Humayun by Babar, was secured by Babar from Raja Vikram Singh of Malva. But tradition has it that it was originally procured from the banks of Godavary in Andhra Pradesh.

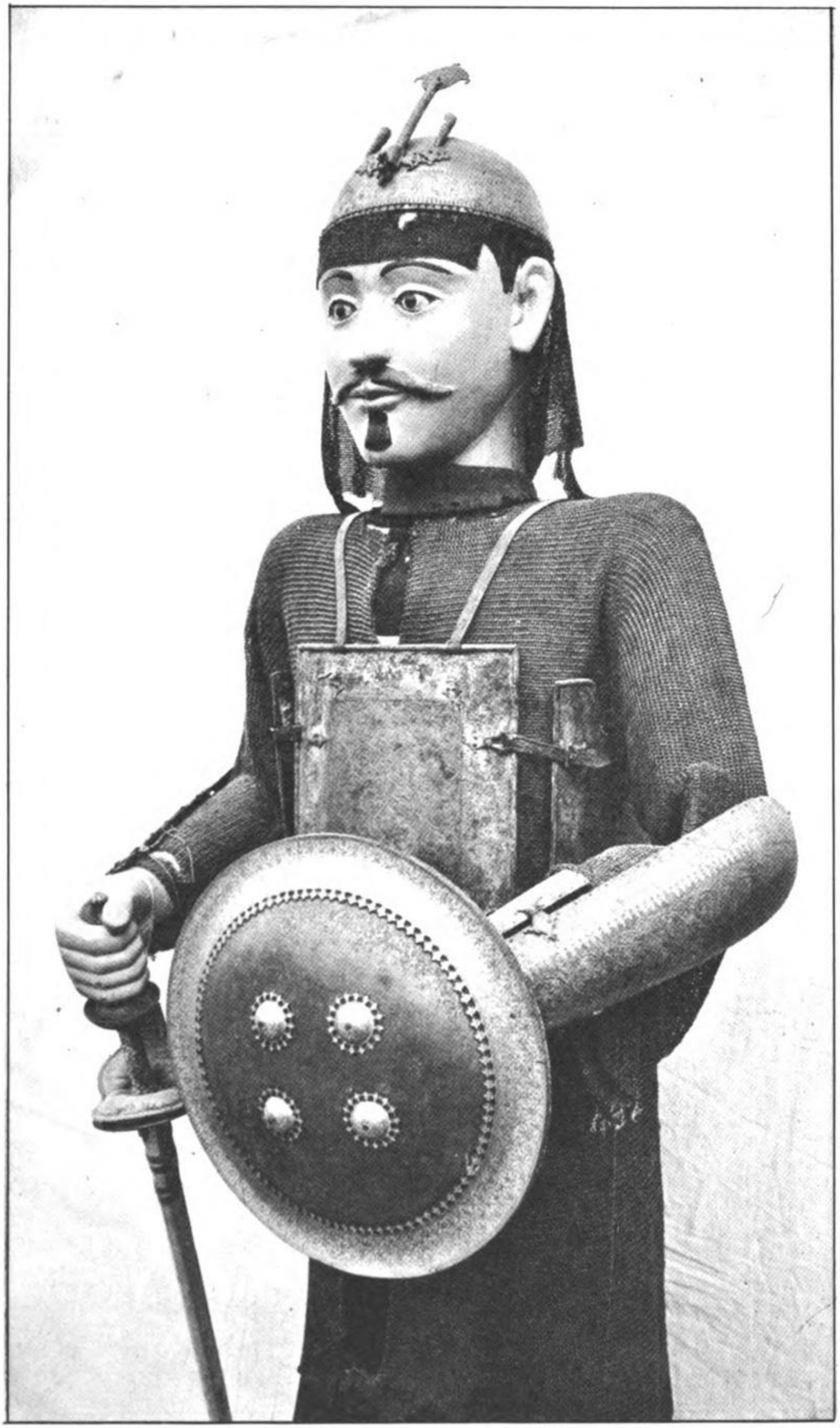
The Pigott diamond, whose value was estimated at 40,000 pounds was obtained by Mr. Pigott, the then Governor of Madras in the year 1775 either from his friend, the Raja of Tanjure or the Nawab of Arcot.

Darya-I-Nur-(ocean of light) was supposed to have been carried off by Nadir Shah when he plundered the Delhi treasury in the year 1739.



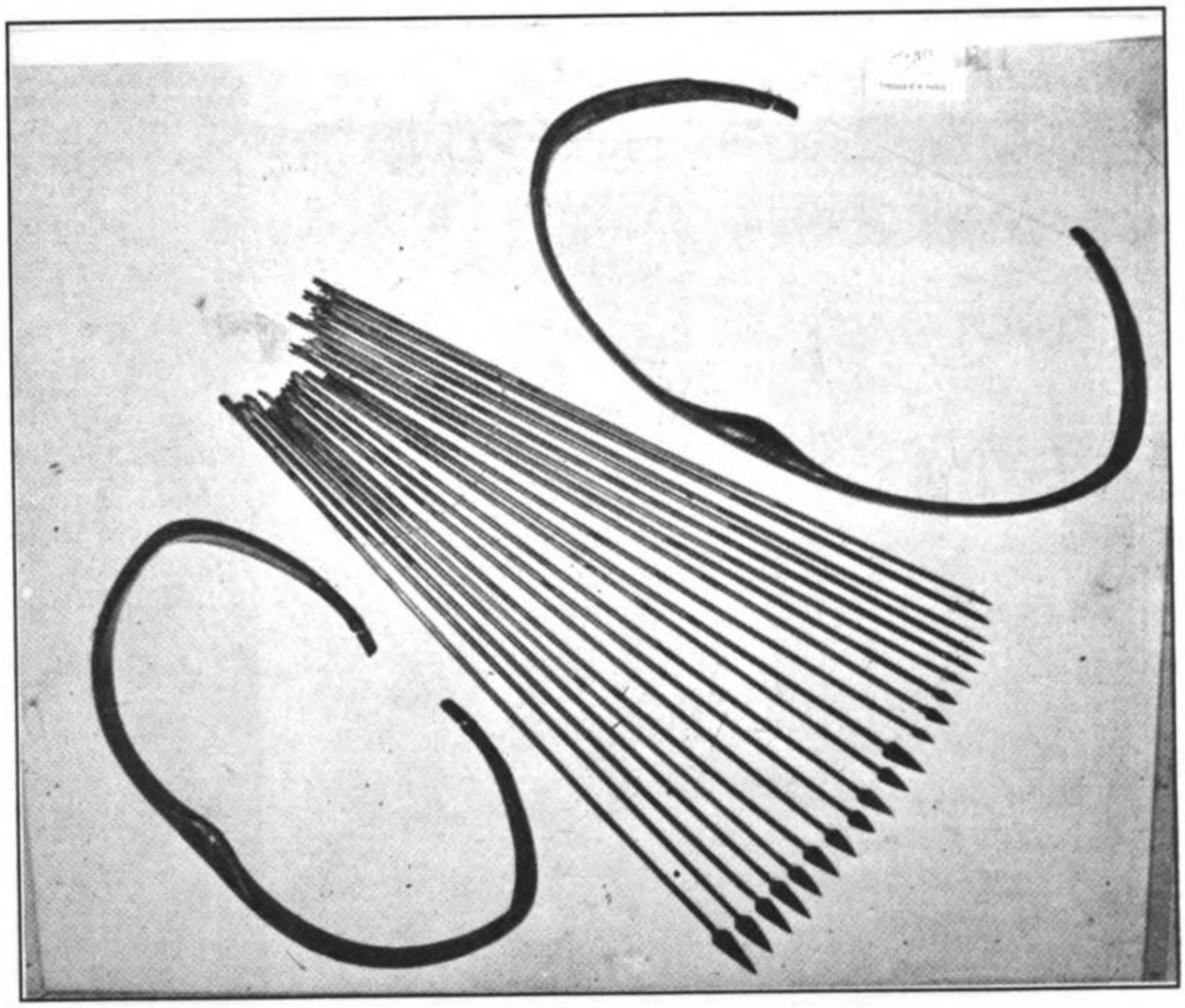
Famous Diamonds

King Abul Hasan with whom the Dynasty ends



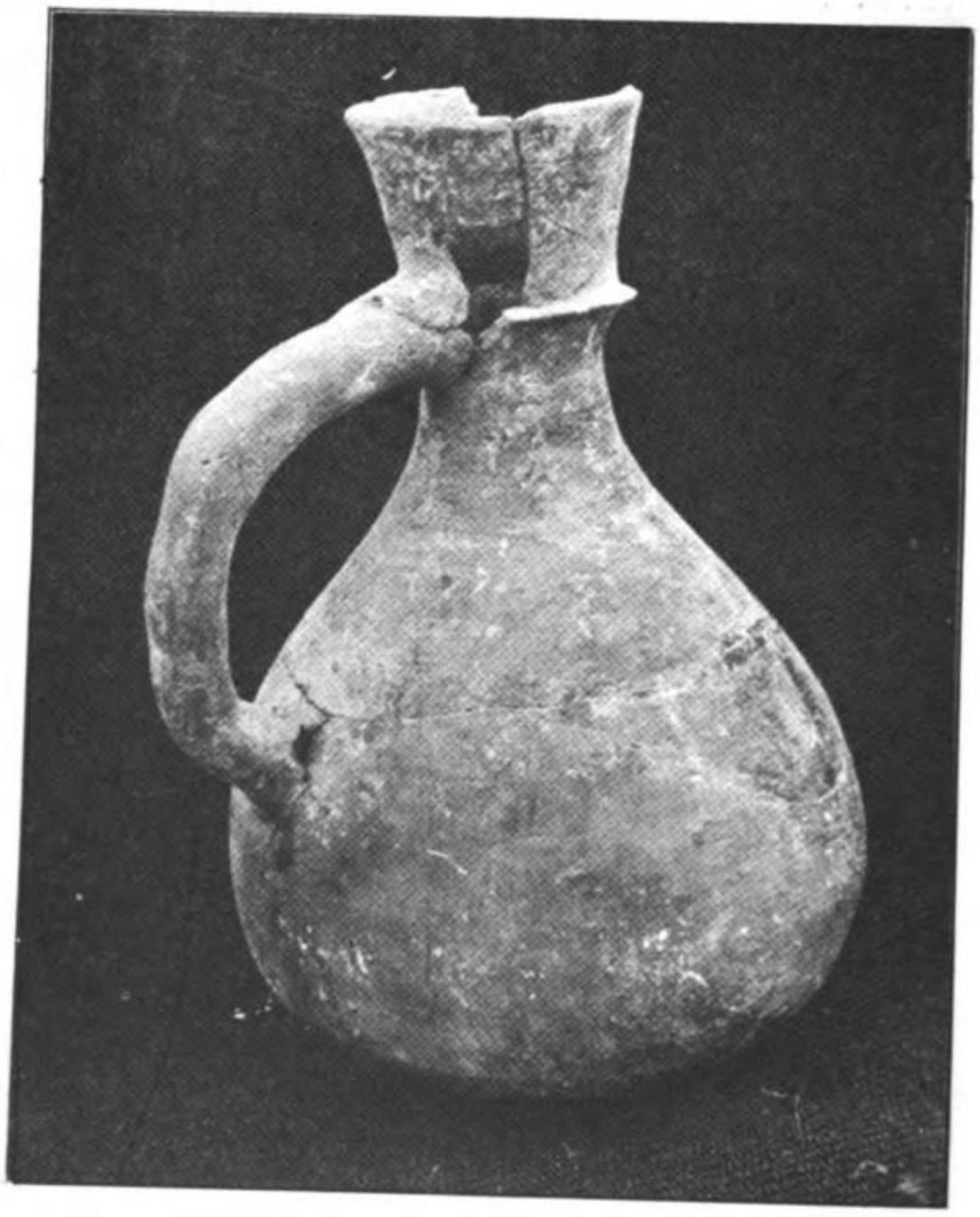
Portrait of a Soldier

War Drum

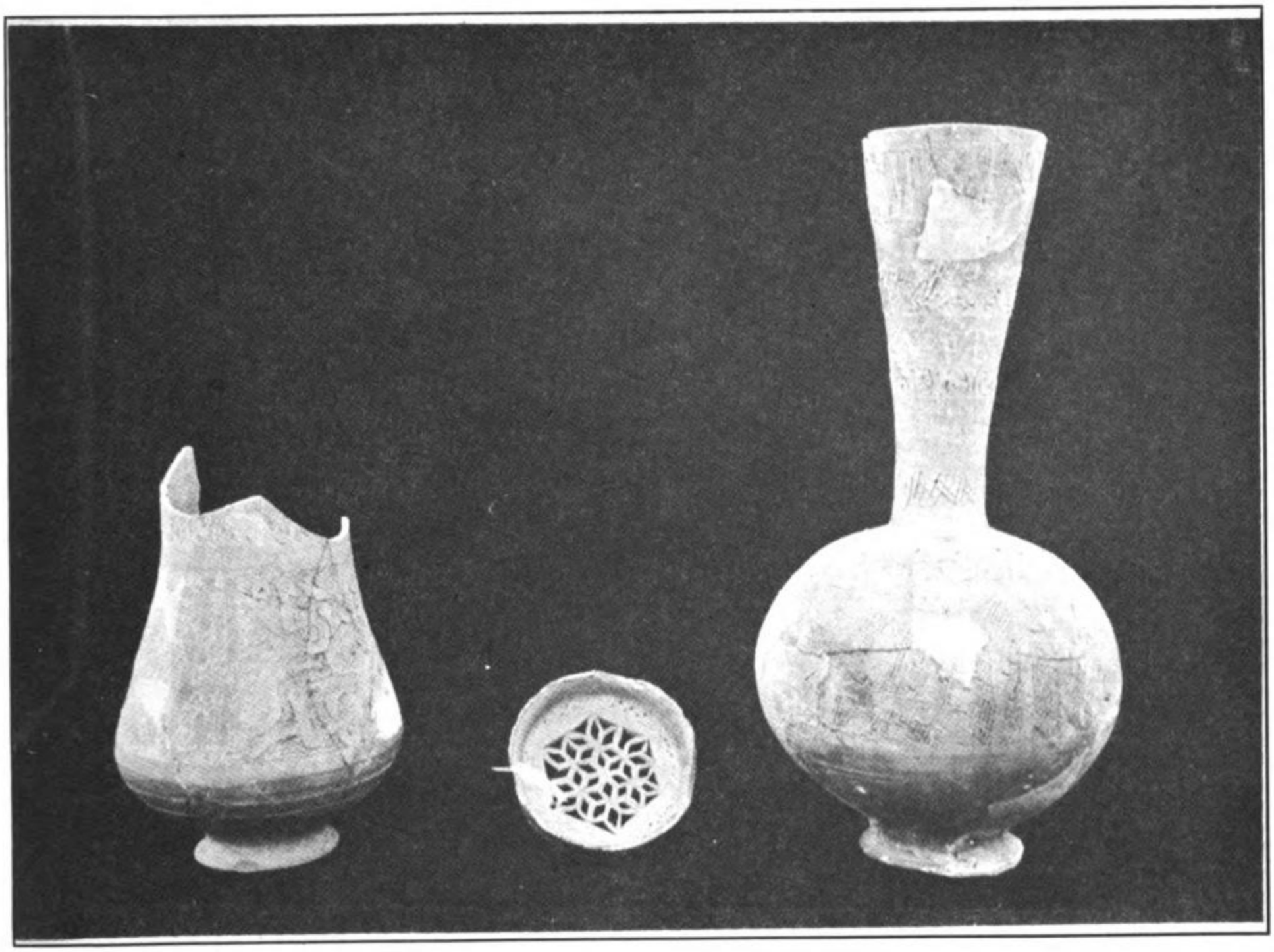


Bow and Arrows

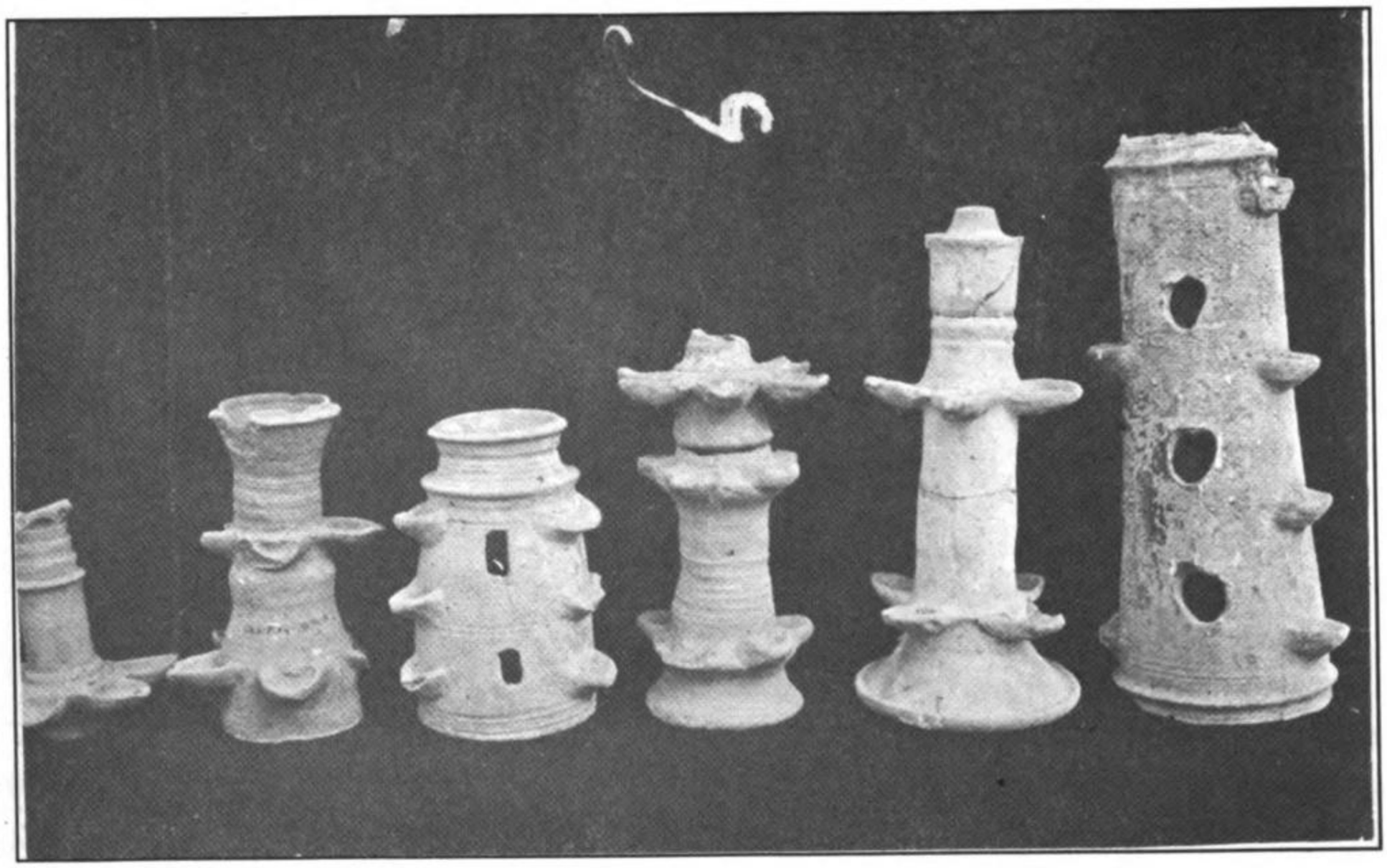
Five Vessels with Ladel used for Crushing Pan Masalas and Unani medicines



A Terracota Pot



Surahi for Sharbats, Hot drinks (Wine) and for Drinking water



Terrocota Lanterns found at Qutub Shahi Tombs.

Prema Mati, A Favorite Mistress of Sultan Abul Hasan Tana Shab,
Last of the Qutub Shahi

The Nizam's Rule over Hyderabad State

Mir Kamaruddin, a noble and a courtier of the Mughal Muhammad Shah, who negotiated for a peace treaty with Nadirshah, the Iranian invader, got disgusted with the intrigues that prevailed in Delhi. He was on his way back to the Deccan, where, earlier he was a subedar . But he had to confront Mubarizkhan whom the Mughal emperor appointed as Governor. In the process, Mir Kamanllin killed this Governor, took the title of Asaf Jah and established his rule with capital at Aurangabad. While ten of the Nizams ruled over Hyderabad, some historians counted them as seven. Were the Nizams seven or ten?

A story is in circulation as to how the Asafjahi dynasty consisted of only seven kings.

Legend has it that Asaf Jah greatly revered the saint Hazrat Nizam-ud- Din Aulia Qutub Dakhan. When Asaf Jah was sent to Hyderabad, he went to visit this holy man. Hazrat had just finished reading the Noon prayer and sat down for Umah, when Asaf Jah arrived at the door. Hazrat asked him to come in and invited him to share his meal. Asaf Jah ate seven pieces of the bread- Kulchas or "Chapaties". Hazrat Nizam-ud-Din Aulia then asked if that was all he would like to have. When Asaf Jah said that it was more than enough, Hazrat remarked to Asaf Jah, "You and your descendants would rule over the Deccan for seven generations."

The Asafjahi Nizams are generally counted as seven. But Nasirjung and Muzaffarjung, son and grand son of the Nizam who were killed treacherously by the Kurnool and Cuddapah Nawabs and Salabatjung who also ruled for a decade, were not counted by the historians though the Mughal emperors at Delhi recognised them as Subedars of the Deccan.

Strictly speaking ten of them ruled and they were the following :

Mir Qamaruddin, Nizam-ul-mulk, Asafjah	...	1724	-	1748
Mir Ahmed Khan, Nasir Jung	...	1748	-	1751
Muzzafar Jung	...	1750	-	1751
Salabat Jung	...	1751	-	1761
Nizam Ali Khan	...	1762	-	1803
Sikandar Jah	...	1803	-	1829
Nasir-ud-Daula	...	1829	-	1857
Afzal-ud-Daula	...	1857	-	1869
Mir Mahaboob Ali Khan	...	1869	-	1911
Mir Osman Ali Khan	...	1911	-	1948 September

But according to the chronology of modern Hyderabad, after the death of the first Nizam, both his sons, Nasir Jung, Alija from Delhi and his grandson, Muzzafar Jung claimed the throne. Nasir Jung functioned as Nizam-ul-Mulk from 1748 to 1750. His Subedarship was also confirmed by a Farman issued by the Emperor, Mohamed Shah. In 1750 Nasir Jung fell a martyr and Muzzafar Jung assumed the reins of the Government. He too was killed at the hands of the Pathan Nawabs of Cuddapah and Kurnool. Thereafter Salabat Jung ruled the territory from 1751 to 1761. But then all of them ruled from Aurangabad.

The Vast territory and resources of the Nizams

Though Hyderabad was founded in A.D. 1590-91 and built by Muhammad Quli, the fifth king of the Qutubshahi Dynasty, it, was a princely capital under them of the pomp and peagantry of the fabulous Asafjahi Nizams gained an all India importance as well as World wide recognition. But unfortunately, their contribution to the city and to the State were often underestimated vis-a-vis those of the Qutubshahi rulers. The rule of the Nizams lasted not only for a much longer period from A.D.1724 to 1948 but also covered a large territory with diverse language groups that came under their sway.

The authority of the founder of the State of Hyderabad Asafjah-I extended from Narmada to Trichinapally and from Masulipatnam to Beejapur. During the period of Afzaluddaula it was estimated to be 95, 337 Sq. miles, forming a lateral square of more than 450 miles each way. This tract is drained by the river Krishna with its feeders-the Bheema and Tungabadra, the Warda and its tributaries -and the great Godavari with its contributary streams a like the Doodna, Manjeera and Pranahita.

This territory or country of the Nizams, called after the capital Hyderabad, was three times larger than either Mysore or Gwalior and as large as both Nepal and Kashmir. On the eve of Police action of 1948, when the Hyderabad State merged with the mainstream of India, Hyderabad covered some 82,000 Sq. miles, with a population of over 16 million, according to the 1941 census. Of these 13% or about 2 million, were Muslims; 81%, or about 13 million were Hindus (or 64% if one excludes the 3 million untouchables from an enumeration of this community); and the remaining one million comprised chiefly of Christians and aboriginal tribes. Of India's eleven chief language areas, the State brought together, in a political embrace, a segment of each of three viz, Andhra, Maharashtra and the Karnataka. About one third of the first, the cultural and linguistic region, the Telugus lay within Hyderabad, constituting the eastern half of the State numerically a little over half of Hyderabad was again more or less neatly divided, into which the northern area, 4 million Marathas constituted a sizeable chunk of Maharashtra; and the southern, where lived 2 million Karnatakas. Of the Muslims, most speak Urdu often, in addition to a regional language.

While the Qutubshahis ruled over an exclusively more or less Telugu territory, with the Nizams came a large number of Turks, Katris, Kayastha nobles, administrators and merchant classes like Marwaris, Gujaratis and also Marathas. The mediaeval period saw only aristocracy and feudal lords. The ruling class - both Hindu and Muslim, shared the spoils. It is in this context that the Nizams tried to strike a balance between the Sunnies and Shias on the one hand and the Hindus and Muslims and between the ruling nobles and administrators on the other.

Nizam - I

Briggs briefly narrates the circumstances leading to founding of the dynasty. The founder of the dynasty was one Mir Kamaruddin whose father had been a favourite officer of Aurangzeb. He was an able man of conspicuous courage, and he rapidly rose favoured by of the Emperor, and whilst comparatively young was made Viceroy of the Deccan. There he exercised such undisputed power that he eventually incurred the wrath of the Emperor, who gave orders for his assassination. The task of carrying out the plot was entrusted to Mobariz Khan, the local Governor of Hyderabad, who, however, failed in the attempt. The revolt he instigated was suppressed, and he himself was slain.

This took place in A.D. 1724, and hence forth Mir Kamaruddin who assumed the title of Nizam-ul-mulk, conducted himself as an independent prince. Earlier, while he was one of the Ministers of the Mughal emperor Muhammad Shah, the latter cenferred on him the title Asaf-Jah. Asaf was the wisest Minister of King Solomon. That is how all the Nizams were known as Asaf Jahis. Their flag bore the sige of 'Kulchas'.

What type of rulers were the Nizams, the Deccan Subedars of the Mughals? Different versions are told, but British historians who had the privilege to watch them at close quarters left some accounts. The day to day dairies maintained by the court chronicles however, do not throw much light on them.

Nizam I was a superb warrior, a good administrator and loyal to the Mughal emperor. When Nadirshah offered him the Gadi of Hindustan (A.D. 1739) he refused to accept it, saying that he would be the last man to betray his master. Such was his integrity. He was kind to the people and to his sepoys.

When Nadirsha invaded Delhi, and sacked it Asafjha offered his support to the Mughal Muhammadsha. He negotiated for peace with Nadirsha & succeeded in his efforts. The great Iranian offered him in turn the Mughal Gadi.

In the meanwhile at Hyderabad, misled by evil counsellors, Nasir Jung, Naib of the Deccan ..... proclaimed his independence. Asaf Jah took his leave of the Emperor and proceeded to the Deccan to punish his son. A battle was fought between them near Aurangabad in 1741, when Nasir Jung, after he had received several wounds, fell into the hands of his father, who confined him for a short time in the fortress of Kandhar, near Nanded. Asaf Jah passed away at Burhanpur on the 19th June 1748 at the advanced age of 77, and his remains were removed to Aurangabad and interred in the mausoleum of the saint, shaikh Burhanuddin, at Roza. When Nizam-ul-Mulk died his authority extended from the Nerbudda to Trichinopoly and from Masulipatam to Bijapur.

Nizam-ul-Mulk, who had married at Aurangabad, Syed-un-Nissa Begum, the daughter of a Syed nobleman of Gulburga, had by her two sons, Ghaziuddin Khan Feroz Jung and Nasir Jung and two daughters, Padsha Begum and Moshima Begum. He had also four other sons by different wives, who, beginning with the eldest, were (1) Salabat Jung, (2) Asaf Jah II, Nizam Ali Khan (3) Basalat Jung and (4) Mir Moghal Ali Khan Bahadur.

Mr. H.G. Briggs in his "Nizam" estimates the great Asaf Jah thus :

"There is no more difficult task than to portray the character of the man who wins dominion by a series of feats and resolute acts-now seeming to yield to circumstances and then forcing circumstances to yield to him. If pliableness of will, unparalleled duplicity, and utter unscrupulousness constitute the necessary elements to greatness, Nizam-ul-Mulk possessed them in a degree passing belief. But it must not be overlooked that Nizam-ul-Mulk lived at a time and in a country where men gloried in excelling in these qualities, and that his only superior was his great rival, the celebrated Bajee Rao, of whom it is said that "as a politician in quickly discerning and promptly counter-acting the designs of Nizam-ul-Mulk, he evinced penetration, talent, and vigour."

"Taking all the actors together, from one end to the other of Hindusthan during the period that Nizam-ul-Mulk played his part, his stature takes colossal dimensions. He had won battles east, west, north, and south. The Syuds, who had set up and removed emperors like skittles; the Viceroys of Empire, who had seen and dealt with him; the Mahratta chieftains, who fought and treated with him, respected this man both as friend and foe. He was doubtless ambitious, but it is difficult to say whether he desired the crown of Delhi. But Nizam-Mul-Mulk declined it to say that he could not be a traitor to his emperor. Such was his integrity.

Establish independent authority was not provoked by circumstances; for to the last he endeavoured to assist the effete power of Delhi. He was not only a great soldier but a great diplomatist, and if Musulman were accustomed to perpetuate the memory of their heroes by posthumous ovations, India might have seen a hundred statues of her greatest Muhammadan hero of the eighteenth century. Nurtured and trained at the court of Aurangzeb, it is not strange that Nizam-ul-Mulk should have been both wily and unscrupulous; nor yet that, like his royal master, he should have exercised his devotions to austerity; but, unlike Aurangzeb, he was an affectionate parent, and his attachment to his friends was both sincere and steady. He left a legacy to his posterity which the rebellion of 1857 has made the greatest Muhammadan power in India."

Worse things happened after the death of the Nizam of course, by the usual struggle for the throne. The second son of the deceased sovereign having command of the army, seized on the control of affairs, but a grandson, named Muzaffer Jung, by a favourite daughter, asserted that his claim to succeed had been recognised by the Emperor

himself. A fierce contest for power ensued between them, in which one was favoured by the English, while the cause of the other was espoused by the French, the two great European powers then in the commencement of their career of contention for supremacy in the East.

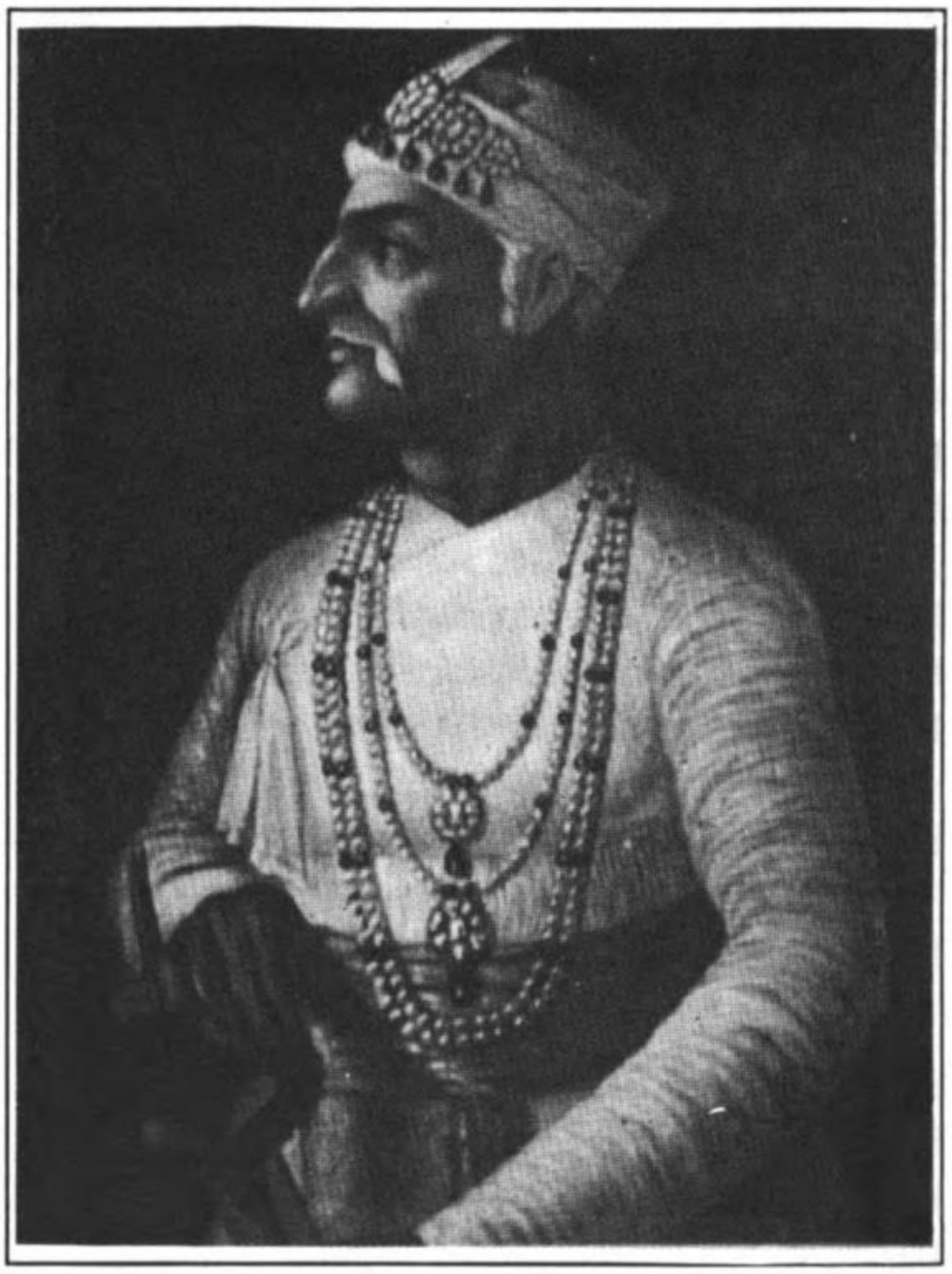
The British supported Nasir Jung, was triumphant, but after a brief period was slain in 1750 in an encounter with some French troops who had mustered to attack his camp at Arcot. Thereupon, his former rival, Muzaffar Jung, ascended the throne but his authority was exercised under the control of the French Commander Dupleix whose will was supreme. Muzaffar Jung was not destined to enjoy even the very first fruits of power. He fell in a battle with Pathan chiefs of Kurnool, Savanur and Cuddapha who having been instrumental in placing him on the throne were disappointed at the amount of reward to which they thought their services had entitled them. Mr. Briggs writes:- The story told is that on the march back to the Deccan, these Nawabs seized a narrow pass in the vicinity of Luckredpally, from which it was found necessary to dislodge them before the army could move on. Muzuffer Jung led the attack in person, without the aid of his French allies, who were somewhat slow in their movements, and in the hour of success he was felled by a javelin launched by the Nawab of Kurnool, in a desparate personal encounter with that chieftain."

Mr. Briggs writes of him as follows:-

"So fell a brave and gallant youth, with noble promise of making a great and good monarch. When the down had scarcely crossed his face, he had rescued the very uncle, who had imprisoned him, from death in the contest against Nizam-ul-Mulk. He had been the petted child of that old man's favourite daughter, and courtiers, as they are wont, had pleased both grandsire and grandson by the hope that the latter would worthily fill the throne of the former. The compliment repeated was soon assumed to be an expressed wish, and hence the opposition to his uncle; he had now won that throne, and died proudly asserting his dignity against recreant nobels."

The throne was then contested by Ghaziuddin and Salabat Jung. Ghaziuddin, the eldest son of Nizam-ul-Mulk, was poisoned by the mother of his rival and Salabat Jung then succeeded to the Government of the Deccan. But he found his position far from secure; for, a few years later a younger brother of Salabat Jung named Nizam Ali Khan, whom he had entrusted with power, dethroned him in 1761, usurped the Viceroyalty and in 1763 put him to death. Thus, in the short space of thirteen years, three reigning princes and competitors for the musnad of Hyderabad had successively died of violent deaths.

This perhaps explains why Nasir Jung, Muzaffar Jung and Salabat Jung, who were the contestants for the sovereignty of the Deccan, in the short period of thirteen years, between the death of Asaf Jah Nizam-ul-Mulk and the accession of Nizam Ali Khan, have not been historically recognised as reigning sovereigns. But some or them ruled for considerable time and were recognised by the Mughal emperors.



Nizam Ali Khan - Asaf Jah II (1762-1803)

Nizam Ali Khan, fourth son of Nizam-ul-mulk Asaf JahI, was born on 24th February A.D. 1734 and assumed the office of subedar of the Deccan at the age of 28 years and ruled for almost 42 years, like his father. The reign of Nizam Ali Khan was one of the important chapters in the history of the Asaf Jahi dynasty not only because it was the longest with 42

years rule but also because it was the most eventful and challenging.

When Nizam Ali Khan became the Subedar of the Deccan on 8th July, 1762, he appointed Vithal Sunder, a Brahmin as his Diwan and conferred on him the title of Raja Pratapwant. However, Pratapwant died in A.D. 1765 in an encounter with the Marathas. Nizam Ali Khan then appointed Musa Khan, as his Diwan with the title Nawab Ruknud-Dowla. Soon after assuming the subedari of the Deccan, Nizam Ali Khan consolidated his territory and reconciled his differences with the French and English.

Hyderabad came into focus again when Nizam Ali Khan in A.D. 1763 shifted the capital of the Deccan from Aurangabad to Hyderabad, as Aurangabad was very close to Maratha territory and therefore more prone to attacks. Instead, Hyderabad was more centrally located and better suited as the capital of the Deccan. Such a move helped rapid economic growth and expansion of the city, resulting in its importance and prosperity.

In 1768, the Nizam signed a treaty with the British, whereby in return for the Northern Circars, the British agreed to furnish Nizam Ali Khan with a subsidiary force as and when required and to pay Rs. 9 lakhs per annum when the assistance of the troops was not required in lieu of Northern circars to be ceded to them. The Nizam, in accordance with this agreement was to have the assistance of the British troops boosting his strength against the Marathas and also against Tippu of Mysore.

The British, who at this time were on hostile terms with Hyder Ali of Mysore, compelled the Nizam to disassociate himself from Hyder Ali through another treaty in A.D. 1766.

In A.D. 1800 yet another treaty was signed by the Nizam with the British and they mutually agreed to alter the terms of the earlier treaty. However it was during this time that the coastal districts of his territory were handed over to the East India Company in lieu of the maintenance of the Military Force stationed at Hyderabad. The Telugus were thus divided into, those of the Madras Presidency and those of Telengana of Hyderabad State till A.D.1956 when all of them were united with the formation of Andhra Pradesh.

NIZAM III - Sikandar Jah

It was during the period of Sikandarjah that the English cantonment, raised on the other side of Hussain Sagar, was named after him as Secunderabad. This town-ship grew rapidly as the modern town with Railway station and other commercial establishments.

He was married to Juhan Parwar Begum, the daughter of Azeem-ool-Oomrah's son, Syfe-ool-Moolk..

By temperment he wanted to be an independent ruler but he lacked the qualities - courage, talent and will power, to fight with the British or to control his Ministers.

Writing about Sikandar Jah, only a few years before his death, Briggs who had the best opportunity of knowing him, records on his personal appearance and character as follows:

"When the nobles are admitted to him in public, and he generally received their nazar, gifts, and dismisses them without speaking to them".

"The Nizam is of a tall, bulky, athletic form. The expression of his countenance is dull, melancholy, and careworn, but mild and good-natured. His colour is dark for a Mohammadan of birth, and he looks much older than he is. His disposition is naturally human and benevolent. He has sometimes been guilty of violence to his servants, but it has been in sudden anger, and he has always appeared to lament it afterwards. His government has never been marked by any public act of violence or oppression. He has been supposed to be in some degree insane, and certainly the occasional strangeness of his conduct, and partly from a habit which he has of affecting ignorance and absurdity whenever a subject is presented to him which he wished to evade. His natural understanding is good. But his talents are slow, and his education was totally neglected. Until he succeeded to the musnud, at the age of thirty-two, all respectable and intelligent society had been denied to him. He is very impracticable in argument, and tenacious of his own opinion. A notion that he has once taken up, he hardly ever abandons. He can neither speak nor write Persian well, but he is fond of having it read to him, especially works on history and medicine. Both Meer Allum and Azeem-ool-Oomrah spoke to corroborate these qualities.

The writer further observes:

"The Nizam leads a life of almost total seclusion. He hardly ever appears in public, and seldom sees even his own ministers. What little intercourse he has with them is sometimes by notes, but generally by messages conveyed through the female servants. His time is passed either in his private apartments, where he sits quite alone, or with a few personal attendants of profligate character and low habits, who flatter his prejudices, fill him with delusions of visionary independence, and poison his mind with stories of the treachery of his ministers and the ambitious designs of the British Government. He has no domestic intercourse even with his nearest male relations. Neither his brothers nor those of his sons, who live separately from him, ever visit him except on the great festivals. "That was Sikandarjah in a nutshell.

Nizam IV - Nasir-Ud-Daula

On the death of Sikandar Jah in 1829, his son Nasir-ud-daula succeeded. In 1839 a Wahabi conspiracy was discovered at Hyderabad, as in other parts of India. An inquiry showed that Mubariz-ud-daula and others were implicated in organizing the movement against the British Government and the Nizam. Mubariz-ud-daula was imprisoned at Golconda, where he subsequently died. Raja Chandu Lal, who had succeeded Munir-ul-mulk as minister, resigned in 1843, and Siraj-ul-mulk, the grandson of Mir Alam, succeeded him. In A.D. 1847 a serious riot took place between the Shiahs and the Sunnis, in which about fifty persons lost their lives. Siraj-ul-mulk, who had been removed in the same year, was reinstated as minister in A.D. 1851. As the pay of the Contingent troops had fallen into arrears, a fresh treaty was concluded in A.D. 1853, and Districts yielding a gross revenue of 50 lakhs a year were assigned to the British. The Districts thus ceded consisted of besides Berar, Osmanabad (Naldrug) and the Raichur Doab. By this treaty the British agreed to maintain an auxiliary force of 5,000 infantry, 2,000 cavalry, and four field batteries; and it was stipulated that

after paying the contingent and certain other charges and interest on the company's debt, the surplus was to be made over to the Nizam. The Nizam, while retaining the full use of the subsidiary force and contingent, was released from the unlimited obligation of service in time of war; and the contingent ceased to be part of the Nizam's army, and became an auxiliary force kept by the British Government for the Nizam's use. A week after the conclusion of this treaty Siraj-ul-mulk died and Nawab Salar Jung-his nephew, was appointed as minister.

Nizam V - Afzal-Ud-Daula

Nasir-ud-daula died in May, 1857, and was succeeded by his son Afzal-ud-daula. This was a critical period for Hyderabad, as the Mutiny which convulsed Northern India affected this State also. It was feared that, if Hyderabad joined the revolt, the whole of Southern India as well as Bombay would rebel. But though His Highness was urged by some of his reckless advisers to raise the standard of revolt, he listened to the good counsels of his faithful minister, Salar Jang, and cast his lot with the British with unshaken loyalty. After the storm of the Mutiny subsided, the British Government, in recognition of the services rendered by the Nizam, modified the treaty of A.D.1853. By a treaty made in 1860, Osmanabad (Naldrug) and the Raichur Doab, yielding a revenue of 21 lakhs, were restored, and a debt of 50 lakhs was waived, while certain tracts on the left bank of the river Godavari were ceded and the assigned Districts of Berar, yielding a revenue of 32 lakhs, were taken in trust by the British, for the purposes specified in the treaty of A.D.1853. Presents to the value of 10,000 were bestowed upon His Highness, and his minister and other noblemen were also rewarded.

When the Mutiny failed, on 27th January, 1858, Sir John Lawrence, the Chief Commissioner of Punjab, ordered an enquiry against Bahadur Shah Zafaar the Mughal Emperor. With the help of false witnesses he exiled him to Rangoon. At that time, the name of Bahadur Shah was on all the coins, which were in circulation in Hyderabad. The British sent a message to Nawab Afzal-ud-Daula to remove the name of Bahadur Shah from the coins. Afzal-ud-Daula was not inclined. He said "How can I remove the name of Bahadur Shah from the coins when he is still alive"? However, after much persuasion by his uncle Amir-e-Kabir, Shams-ul-Umara, the name of Bahadur Shah was removed from the coins and was replaced by the wording "Nizam-ul-Mulk Asaf Jah Bahadur" on one side and "Julus Zarb Farkhunda Bunyad, Hyderabad" (Minted at Hyderabad) and "Julus Maimanut" (Lucky Regnal Year) on the other. These coins were named as 'Hali Sicca'; consequently the name of Bahadur Shah was discontinued from the Friday prayers "Qutba" and replaced by the name of Nawab Afzal-ud-Daula. It was thus the Mughal dynasty vanished and the Nizam ceased to be a Mughal Subedar, but became an independent ruler.

In recognition of this loyalty Queen Victoria wanted to confer the title of GCSI but Afzul-ud-Daula refused to accept it suspecting a political motive in the offer. But ultimately Nawab Afzal-ud-Daula accepted the title and on 31st August, 1861 the order of the Star of India was conferred on Nawab Afzal-ud-Daula.

The notable events of his rule were the construction of the Afzal Gunj Bridge or the Nayapul, over the river Musi and the founding of a General Hospital. He was ably assisted by his Prime Minister Sir Salarjung I. When he died in 1869, his son Mir Mahaboob an infant was made the king. Salar Jung, the Diwan brought him up well, as a benevolent good modern administrator.

Mir Mahaboob Ali Khan - Nizam VI

With good tutors this young prince was brought up in modernity and Hyderabad came to indulge in English novelties as a consequence of the visits of the Duke of Connaught and King George V (as Prince of Wales), the sons of Queen Victoria. The Royal Durbars of the Nizam and Hyderabad became focal points in the country. He confronted Lord Curzon on the issue of Berar, which he wanted to recover. He fell out with his Minister Salarjung II.

He turned out to be an independent ruler but lacked the vigour and industry.

When Nizam Mahaboob Ali died in 1911, he was universally mourned. In status as the first gentleman in India, he undoubtedly filled the role. He was generous to a fault ; his hospitality was unbounded; he was popular with his nobles and his subjects, both Hindu and Muslim and with the British Officers of the big cantonment of Secunderabad. An idea about his profusion may be formed from the fact that, after his death, his valet, a Baghdadi Armenian, bought a large estate in Devon and sent his sons to an English Public School. . The last twenty years of his reign constituted a brilliant epoch in the social life of the capital.

An instance of his magnificence is worth recording. The Nizam was visiting the house of his Commander-in-Chief, Sir Afsar-ul-Mulk. The latter's son, in a fit of gaucherie, was rude to his father's princely guest. Sir Afsar shocked at the sacrilege, was ready to slay the offender. The Nizam intervened. "It is the first time in my life", he said, "that anyone has been rude to me. I appreciate it as a moral tonic, and to show my appreciation I hereby confer a mansab (pension) of 100 pounds a year for life on your little son." Such was his humane approach. His concern for the distressed in 1908 floods was such that he opened his Palaces for rehabilitation of the affected.

The procedure of Durbar is described thus

All go up to the prince in succession, and present him with nuzzer, which is one or more pieces of money laid on a napkin, and which, it is usual to offer to superiors on all formal meetings. The amount depends on the rank of the officer; the lowest in general is a rupee, yet poor people sometimes present a flower, and shopkeepers offer some article of their sales. A dress of some sort is on most occasions given in return by the Nizam, the price of one dress is equal to many nuzzers. The highest regular nuzzer was 100 ashrefis, equal to 150 or 170 guineas.

Osman Ali Khan - Nizam VII

The last Nizam was a well educated and a shrewd ruler, who enjoyed a long innings and ended up in a controversy. This aspect is dealt with seperately under police action.

The Nizam Mir Osman Ali Khan was considered to be the richest man in the world. Karaka a journalist and an author, was invited by the Nizam in the wake of Police action taken in 1948 against Hyderabad, to highlight certain aspects of the Hyderabad affairs. He interviewed the Nizam, the Paiga Nobles, his Financial Adviser Tarapurwala and the Amir-e-Paiga, Jaheer-yar Jung Bahadur and recorded many aspects including the wealth and jewellery of Mir Osman Ali Khan. The personal wealth of the Nizam as recorded by him was Rs. 1,350,000,000. Of this Rs. 350,000,000 was in liquid cash, Rs. 500,000,000 was in jewellery and a like amount in real estate. These figures were only approximate.

Osman Ali Khan-Nizam VII

In addition to this personal wealth, the Nizams have owned Crown lands known as the Sarf-e-Khas. The revenue derived from these lands was Rs. 35,000,000 annually. The estate itself was estimated to be worth about Rs. 1,000,000,000.

The management of the Sarfe-e-Khas has always been in the hands of the rulers. The estate developed from generation to generation in lineal descent from the first Nizam onwards. It was an appendage to the gadi. As in the case of a baronetcy or a peerage trust, the purpose of the Sarf-e-khas was to ensure that the incumbent would be able to maintain the dignity of his family and the dynasty. The income from the Sarf-e-khas belonged to the ruler for life. He could do as he wished with it but he could not alienate any part of the property itself.

The Nizam's state property was again distinct from this. It was referred to as Diwani, meaning that which was administered by the Diwan or Chief Minister. Diwani property belonged to the Hyderabad State Government. From its revenue the State was administered. From it also the ruler got his Privy Purse which, in the case of the Nizams was fixed, half a century ago, Rs. 5,000,000.

How Fabulous was he ?

Perhaps no native prince was as sagacious as the last of the Nizams. Karaka was lucky to have access to his financial arrangements to protect his progeny and to preserve the finances. Shapur chenoy/Tarapore-wala, his financial adviser, a wizard in the subject, ably assisted the Nizam. The trusts he made to safeguard the interests of his heirs, his family members, dependents and for other charitable causes, liquidating part of his wealth, speak of the vision and wisdom that the last of the Asaf Jahi ruler possessed. In all, he created 33 trusts. The foremost are the Trusts for his two sons, Prince Azam jah (Prince of Berar) and Prince Muazzam Jah, each for the sum of Rs. 18,200,000.

The trusts for the two Princeses are of Rs. 3,000,000 each. His two grandsons Prince Mukarram Jah and Prince Mufakkam Jah, sons of the Prince of Berar, have a joint trust of Rs. 21,200,000 in their favour.

Sahabzada Basalat Zah, the Nizam's brother had Rs. 5,000,000 trust for him. This was followed by a general family trust which amounted to Rs. 100,000,000 approximately. There was the HEH the Nizam's Housing Accommodation Trust" for approximately Rs. 50,000,000 and the "HEH the Nizam's Religious Endowment Trust" for Rs. 4,500,000.

Inquisitive and innumerable were the purposes of the trusts. Trust No. 12 is called the "HEH The Nizam's Stepsisters Trusts." But, for these good ladies he has set aside only Rs. 600,000.

Evidently the cash trusts were created out of the sale proceeds of gold, which had been lying idle around the palace. Some of it was packed in trunks which had remained unopened for several years. The gold was partly in the form of bars and partly in sovereigns which had been presented to him as nazar during his reign. The gold bars came into his hands when there was a shortage of silver in India. Currency notes were not in circulation then. Payment of Privy Purse had to be in silver rupees only. The Nizam had to be paid Rs. 5,000,000 each year and in view of the shortage of silver, Sir Reginald Glancey, who handled the financial affairs of the Hyderabad State, offered to pay him in gold. This was done for two years, the price of gold at the time being Rs. 21 per tola and the price of a sovereign a little over Rs. 13, the equivalent of twenty shillings sterling.

By nature, the wealthy Osman Ali Khan was a shy and taciturn man , who disliked the gaudy pageantry of princely India. He avoided the viceregal pomp and the desperate socializing between the British rulers and their princely charges. He rarely communicated with the outside world. Yet his position and his wealth were such that whatever he did or did not do became a matter of public interest and often official concern as well. He was one of the richest men in the world, and his wealth was especially exciting because it was not tucked away in bills and bonds, but piled up in stacks of gold bricks, chests of diamonds and pearls, and mountains of silver rupees. More-over his wealth kept on increasing almost as a matter of course; because of his exalted lineage and his role as the last standard-bearer of Muslim power in India. He was deluged with nazaras of offerings from the nobles clustered around his court in Hyderabad and from men of the faith through out India and beyond.

Another exciting topic of gossip about the Nizam's wealth was the Nizam's parsimony. Visitors to tea were supposedly rationed to one biscuit each, while the Nizam smoked only the cheapest of cigarettes, rode in a battered Buick while the ranks of Rolls-Royces decayed in the stables. He wore the same cap for thirty years and carried the same walking stick for forty. This is only one side of the coin.

He was pious and regularly prayed at the Public Garden Mosque and visited the Ashrukhana in the old city to respect his Mother. Though of frugal habits, he endowed the city with not only magnificent buildings such as the lofty High Court, the grand Osmania Hospital, the sprawling Osmania University, but also a number of Housing Colonies under taken by the City Improvement Board to accommodate the poor, the lower middle class and the middle class. He was so clever that when the police action was taken by the Indian Government and the Indian armies entered Hyderabad City on 18th September, he tried to prevent the formation of the Government by the Indian Union. He sent emisarries to Major General Chowdary to inform that the Liak Ali Cabinet had resigned and that he would induct another team of Ministers himself. But this did not take place though he denounced the Rajakars over the AIR. He accepted the position of Raj Pramukh but not the post of Governor when popular Ministry took over Hyderabad in 1956 with Sri. N. Sanjeeva Reddy as Chief Minister.

In fact Mir Osman Ali was a more complex and intelligent ruler than what the popular legends suggested. Despite his notorious niggardliness, and despite the antagonism he occasionally showed towards his British masters and subjects, on the outbreak of the Second World War he immediately presented the RAF with a squadron of Hurricane fighters and the navy with a corvette. Even though he lived a Spartan life at home and took his position as a leader of Islam very seriously, he was quite a capable ruler a clever diplomat and a financial expert.

That was H.E.H. the Nizam VII Mir Osman Ali Khan the last of the Asafjahi Nizams.

The Prime Ministers of the Nizams

The dominions of the Nizam consisted of a vast territory, with rare flora, fauna, rich forests, lakes, large cultivable lands, and valuable mines and minerals. The Nizams were assisted in all by 22 Prime Ministers, who really exercised a great deal of power, though with occasional snubs, caused by the ever watching English Residents stationed at Hyderabad. Seven of them were Hindus while, a few of were Paiga nobles and the rest belonged to Mir Alam and Salar Jung families. Of them were Meer Alam, Chandulal and Salarjung left their mark on the administration of the Nizams, some claiming laurels and others being condemned. Those who served the first Nizam were known as Diwans and later designated as Ministers and as afterwards Prime Ministers in the modern period. The early Diwans were as follows.

Raja Raghunath Das	....	A.D. 1750 - A.D. 1752
Nawab Lashkar Khan	....	A.D. 1752 - A.D. 1755
Nawab Shah Nawaz Khan	....	A.D. 1755 - A.D. 1758
Nawab Basalut Jung	....	A.D. 1758 - A.D. 1760
Raja Partabwunt	....	A.D. 1761 - A.D. 1763
Nawab Ruknu-ud-Daula	....	A.D. 1765 - A.D. 1775

After the powerful Ruknu-ud-Daula came the joint ministers Nawab Vicar-ud-Daula and Nawab Samsul-ul-Mulk, The former was afterwards appointed as a minister. When the next minister Aristo Jah, assumed office is not known, but he was Minister in A.D. 1797 and remained so till he died in 1804. Afterwards came the following.

1. Nawab Mir Alam (grand-father of Sir Salar Jung I)....		A.D. 1804 - A.D. 1808
2. Munir-ul-Mulk	....	A.D. 1809 - A.D. 1832
3. Raja Chandu Lal	....	A.D. 1832 -A.D. 1843
4. Raja Ram Baksh	....	A.D. 1843 - A.D. 1846
5. Nawab Siraj-ul-Mulk	....	A.D. 1846 - A.D. 1848
6. Amujud-ul-Mulk	....	A.D. 1848 - A.D. 1848
7. Nawab Shams-ul-Umara	....	A.D. 1848 - A.D. 1849
8. Raja Ram Baksh	....	A.D. 1849 - A.D. 1851
9. Ganesh Rao	....	A.D. 1851 - A.D. 1851
10. Nawab Seraj-ul-Mulk	....	A.D. 1851 - A.D. 1853
11. Sir Salar Jung-I	....	A.D. 1853 - A.D. 1883
12. Sir Salar Jung-II	....	A.D. 1884 - A.D. 1886
13. Sir Asman Jah	....	A.D. 1887 - A.D. 1894
14. Sir Vikar-ul-Umara	....	A.D. 1894 - A.D. 1901
15. Maharaja Sir Kishan Pershad....		A.D. 1901 - A.D. 1912
16. Nawab Salar Jung-III	....	A.D. 1912 1914

Later in the modern period came Sir Ali Imam, Nawab of Chatauri, Şir Mirza Ismail, Sir Akbar Hydari, the Nawab of Chaturi and the last P.M. Liaq Ali. All of them served under the last Nizam, Mir Osman Alikhan.

Rajah Raghunath Dass 1750 - 1752

A Hindu Prime Minister of the Nizams

With the Nizams it was not any settled Principle to have only Muslims as Diwans or Ministers. The first Nizam had many Hindus in his peshi to look after his financial matters and showed concern and loyalty to him - Raj Sham Raj Bahadurs family was one. It is a little known fact that Andhra Brahmins also held high posts and one of them as a Minister with Nazirjung and Muzzafarjung.

Rajah Raghunath Dass was a Brahmin of Chicacole who was in the service of Naser Jung but as he attached himself strongly to the interests of Muzaffar Jung, he thought it proper to advance him to this eminent position. But Muzaffar Jung was not destined to enjoy his power long. He was wouded by an arrow which pierced the pupil of one eye in an affray with some pathan chiefs and died on the 2nd February 1751. It is said that when Muzaffar Jung was wouded with the arrow in the eye and expired, Rajah Raghunath Dass, who sat behind him on an elephant, executed a wonderful strategem for he laid hold of the two arms of the corpse and made it appear that it had still life, and by moving its head every now and then and asking for water and beetle and making the arms of the dead man move as if directing the soldiers to kill their enemies, he inspired every one with the belief that Muzaffar Jung was still alive and to the end of the battle no one knew that the body of Muzaffar Jung was lifeless untill the Afghans were defeated and the leaders of Muzaffar Jung's army had cut off the heads of the Afghan chiefs and placed them on spears. Then the body was buried near the shrine of Burhanuddin.

Raghunath Das continued under Salabat Jung too. Salabat Jung, the third son of Asaf Jah, then ascended the throne. In 1752 an Imperial rescript reached Salabat Jung conferring upon him the Viceroyalty of the Deccan. When Salabat Jung was firmly seated on the throne he conferred on Rajah Raghunath Dass the title of "Bahadur" and as in the reign of Muzaffar Jung made him minister with full powers. The Rajah took in to the service of the State all the French who had followed Muzaffar Jung and most of the officers of the time of Muzaffar Jung were also retained. But Rajah Raghunath Dass, with Seetharam his nephew, whose title was Raja Rai Rayan, with five Europeans were slain on the plain of Bhaka by some refractory soldiers demanding arrears of pay.

Twenty days after Raja Pratab Want, his Minister, was killed, His Highness Nizam Ali Khan appointed Mir Moosa Khan, a Syed of agreeable manners and one of his intimate associates, who was well acquainted with all matters of government and was on good terms with all leaders of the army, as his Prime Minister. Mir Moosa Khan arrived in Court and was honoured with the titles of Nawab Rukhnud Daula I and Shah Jung Bahadur and was invested with the robes of office of Prime Minister consisting of four garments and a jewelled ornament of the head and a pearl neceklace. He held office from 1765 to 1775. An agreement was made with Mir Moosa Khan that he should carry on the affairs of government in conjunction wih Sher Jung, a local servant of the State, on his return from Poona. At first Rukhnud Dowla transacted the business of the State with the concurrence of that enlightened nobleman. Afterwards, when Sher Jung on account of his great age and the decay of his physical powers became desirous of seclusion, he at the earnest request of the Nizam, accepted the office of Governor of Aurangabad where, after passing a few years of his life in administering justice, he died at the advanced age of 78 years. The chronogram of his death was framed by many. He was a nobleman and ministers considered themselves small before him. Thus Nawab Rukhnud Daula during his prime ministership called him his father's brother and in writing to him used the word "Arzi", (petition), and that high personage treated the noble as great men treated inferiors. Rukhnud Daula was now solely managing the affairs of the State.

After the fight of Raghunath, the Nizam, at the suggestion of Rukhnuud Daula marched to chastise Mudaji who was creating some disturbance. On reaching the territory of

Ellichpour, His Highness encamped near the fort of Amber, and Sharfud Daula, as commander, laid siege to the fort. The garrison implored for mercy and surrendered in three days. It was at this time that Rakhnud Daula died through the dagger of an assasin.

It was rumoured that Ruknud Daula's relations with His Highness Nizam Ali Khan were not of a friendly nature. During his ministry, he so established his power as to confine His Highness Nizam Ali Khan to a fixed monthly allowance for his immediate expenses. He was probably assassinated for his failure to show respect towards the Nizam. On the eve of his death in the year 1775 and while on his death-bed he took the opportunity of explaining and satsifying His Highness that the stigma of disloyalty that rested on him was the result of his loyalty to his country, in contradiction to the simulated loyalty of others to the person of His Highness whose interest he felt was served best by his discharging his duties and obligations to the State and to the people as the official head of His Highness'government. He then reminded His Highness Nizam Ali Khan of the extremely weak and critical position in which he was placed with regard to his army. His Highness after carefully thinking over the matter finally decided to organise a small army under the designation of Paigah, or household Stroops, as a counterbalancing military strength between himself and his troops so that in the event of a claimant to the masanud arising with the support of the minister under whose orders, the state troops would probably act, there would be a counteracting force to maintain the rights of the sovereign. For the maintenance of this armed force he alienated large tracts of country comprising twenty three talukas or one hundred and twenty seven villages, dispersed over the districts of Bidar, Nander, Usmanabad, Gulburga, Medak, Atraf-i-Balda and Nizamabad and a few scatered villages in Warangal, Aurangabad. Mahbubnagar and Nalgonda Yielding an annual revenue of fifty two lakhs of rupees.

Thus it is seen that a Minister who was really interested in the state and his master paid with his life.

The Salarjungs

Hereditary Prime Ministers of Hyderabad

The 8th generation of Salar Jung's family is computed from Munir - Ul - Mulk's elder son Mir Muhammad Ali Khan (1807-31) who died prematurely at the age of 24, leaving behind an infant son of two years. This was Mir Turab Ali Khan Bahadur (1829-83), who carved a permanent niche, in the history of Hyderabad, for himself and his illustrious house as Salar Jung I.

SALARJUNG I

The hereditary Diwans of the Nizams, the Salarjungs were as colourful and dazzling as their masters. The Mir Alam tank, the Mir Alam Mandi, the Salarjung museum, their Dewidi, the Aliya school are inalienable parts of Hyderabad. They were responsible for the well being of the State to the Residents and to the Nizams, while they exercised powers and duties of the Diwans. Of all the Salarjungs, Salarjung-I was an outstanding administrator and a great statesman having had a long career from 1853 to 1883. Sandwitched as he was, between the Nizams and Paigah Nobles on one hand for protecting their rights and the Residents on the other for their support, and for introduction of modern reforms and administration in this state and in the city, he was every where. He established the Madrase-Aliya, Darul-uloom schools, promoted the Nizam college to bring in modernity to Hyderabad. He invited educationists Aghorenath Chatopadhaya, Mr. Bilgrami and many others from Aligarh much to the chagrin of the local Mulkis. His English manners, preference for English language friendship with Residents greatly offended the Nizam. But Salarjung wanted to modernise Hyderabadis. He campaigned for the Nizams State Railways and succeeded in establishing it 1869. He also campaigned for a State Bank of Hyderabad, and for financial and administrative reforms.

In the 19th century, Salarjung was a great name. He was known throughout India and abroad. He was friendly with the Residents, Low and Davidson. He was loyal to the British through out the Sepoy Mutiny (1857) and he ensured that this ruler did not waver in his support to the British during this crucial period to the British cause. Such loyal attitude and behaviour won him great appreciation and an award GC from Her Highness Empress Queen Victoria. The royal visitors, the sons of Victoria were given extra-ordinary receptions. In return he visited London and had audience with Queen Victoria and was greatly honoured by the British peerage.

He also proceeded to Rome where he was well received by the Pope. The issue of return of Berar to the Nizams was taken up with all seriousness by him with the Governor General. Dr. Bawa rightly observes : Mir Turab Ali Khan, Salar Jung was born at Hyderabad on 2nd January 1829. Due to the early death of his father, he was looked after by his grandfather, Munir-ul-Mulk, and his uncle, Siraj-ul-Mulk. His childhood coincided with a steep decline in the family fortunes as Munir-ul-Mulk left large debts. The Nizam Nasir-ud-Daula, paid off these debts but in exchange, the family estates were taken over, along with almost all the family sources of income.

His ancestry is traced back to Khwaja Ovais Karani of Medina, a contemporary and follower of the Prophet. A descendant of his, Sheikh Ovais, his sons and grandsons distinguished themselves in the service of Bijapur and in the Mughal service. One of his descendants rose high in the serivice of the first Nizam, received the title of Munir-ul-Mulk, and died in Aurangabad in 1775.

Salar Jung was taught Persian and Arabic by a tutor and he acquired a fair mastery of the former language. He was also taught penmanship, fencing and riding. He also read English with Mr. Bowen for about half-an hour a day. In 1847, his uncle, who was then Diwan, appointed him taluqdar of some of the Telangana districts, in succession to Dighton, whose services had to be dispensed with due to orders of the Government of India prohibiting the employment of Europeans.

The young Salar Jang showed anxiety for the prevaling state of affairs and spoke against it, urging reforms. Dr. Bawa writes of him as :

Salar Jung's features were regular and handsome and his eyes had a "sad dreamy look", but his expression indicated energy and resolution. He dressed simply in a long coat cut in the oriental fashion, except on festive occasions in the Nizam's family, when his dress was rich and resplendent. His general health was excellent, probably due to his temperate and regular mode of life. He worked from morning till midnight, and had few amusements.

When he became Diwan in 1853 he enjoyed the prestige and was well equipped to deal with his responsibilities of his family name but little else. Most of his friends were Britishers, but the Nizam Nasir-ud-Daula was prejudiced against him because of his uncle, and the next ruler Afzal-ud-Daula looked upon Salar Jung with "coldness and indifference.

He hated Salarjung for his threats to resign. During this period the transfer of a large extent of territory to the British Government had thrown thousands of adherents of the Hyderabad Darbar out of employment. A number of dispossesed jagirdars and claimants for office flocked to the capital. Gradually Salar Jung provided employment and attended to claims of the displaced persons. But there was resentment against him by the locals for his induction of northern educated in to the state administration.

In spite of opposition, he reformed the state finances, and laid the foundations of a sound modern administrative system modelled on that of British India. As long as Salar Jung followed a policy acceptable to the British Government, the Residents were allowed to encourage him in his work as a constructive statesman.

The great revolt of 1857 severely affected Hyderabad. Due to the Wahabi influence among the troops, an attack took place on the Residency. The Nizam Nasir-ud-Daula died just after the fall of Delhi, but Salar Jung stood firm, and continued to support the British cause. In gratitude the British stood by him and prevented his dismissal whenever there was a threat to his position as Diwan. He was fired at one or two times.

The death of the Nizam Afzal-ud-Daula in 1869 changed the situation in the state considerably in Salar Jung's favour. A regency was set up which enabled Salar Jung to exercise effective power. He was the real administrator during the minority of the Nizam VI. Mir Mehaboob Ali Pasha.

Salar Jung's relation with the British deteriorated in 1870's because he became increasingly insistent on the restoration to Hyderabad State of the province of Berar that was leased to them in 1853. In 1875, when he visited England he was warmly welcomed, and received the freedom of the city of London as well as the honorary degree of Doctor of Civil laws of Oxford University.

A tough new Resident, General Sir Richard Meade, had been sent to Hyderabad to counter the intrigues of Salar Jung, who had challenged the will of the Political Department on the Berar and other issues.

Soon after his return to Hyderabad from his England visit, Salar Jung faced the most serious challenge of his career. At the Delhi Darbar in January 1877 he declined to accept the supremacy of the Queen, but later agreed to do so conditionally. His final defiance of the British Government was the refusal to accept as Co-Regent his old enemy, the Nawab Vicar-ul-Umra. He withdrew his objection, it was rumoured only on the threat of his removal from office.

Lord Rippon replaced Lytton as Viceroy in June 1880, a tough Sir Richard Meade left Hyderabad in October 1880, and Salar Jung began to breathe more freely.

His death : Was he poisoned?

Salar Jung's death was sudden and unexpected. On the evening of Wednesday, February 7, he took the Grand Duke of Mecklenburg and a party of friends for a sail on the Mir Alam lake. He took his dinner on return, worked till midnight as usual, and then retired to bed.

At about two in the morning he was seized with an illness which his medical attendants pronounced to be cholera. His condition at first was not such as to excite much alarm, and his sons, after visiting him early in the morning, went out to his villa in Saroor Nagar, where the Duke was to meet them to take part in a panther hunt.

On learning of Salar Jung's illness in the morning, the Resident sent the Residency Surgeon, Dr. Beaumount, after taking the consent of Liaq Ali Khan, Salar Jung's eldest son. By 4 p.m. Salar Jung was "in a state of collapse from which he

never rallied". "Till 5 p.m. Salar Jung seemed to have full command of his faculties. His mother, wife and daughters could not enter the room to bid a last farewell, as in that case the doctors would have to leave, and the end would be hastened. Salar Jung passed away at twenty-five minutes past.

There was a suspicion that he was poisoned. But Dr. Beaumont said he had "no doubt that cholera and cholera only was the cause of his death", although no cases of cholera had been known to occur in the city or suburbs since January 28. However, Mademoiselle Gaignaud, the French Governess employed by Salar Jung, spoke to say that the symptoms were not those of cholera. According to her there was no vomiting, except such as he himself caused by putting his fingers down his throat and chest, and great thirst. After death, his colour remained unchanged. Of the two English Doctors, one said it was not, but no post-mortem examination was made.

Dr. Bawa Writes

The news of the Minister's death was received by those assembled in the court-yard and outside the palace at first with incredulity and later "there rose one great cry of sorrow from all, and gradually a deep silence, broken only by the sobs of those who wept, stole over the palace and its surroundings." The Nizam burst into tears when he heard the news. For days afterwards, "Hyderabad was clothed in sorrow". The funeral took place the next morning and the next day the Resident paid condolence visits to the Nizam and Salar Jung's sons. Messages of condolence poured into Hyderabad from all parts of India, including one from the Queen. The Government of India published the news of Salar Jung's demise in a Gazette Extraordinary.

So ended the spectacular life of a great States man.

The British Government in recognition of his services, conferred titles and honours on Salar Jung-I. Later on, when he visited England, he had the privilege of an audience with Queen Victoria. The Corporation of London honoured Sir Salar Jung I with freedom of the city of London and the Oxford University bestowed on him the D.C.L. He was Prime Minister for 30 long and eventful years under three Nizams viz. Nasir ud Dowla, Afzal ud Dowla and Mir Mahboob Ali Khan.

Among the major works carried out by Salar Jung, mention may be made of curbing the power of Arabs, Rohillas and other money lenders, redemption of large tracts of lands under mortgaje, augumentation of revenue from non-agricultural sources like abkari and stamp duty, establishment of a centralised government treasury, Municipality, Police Department, the reorganisation of judicial and public works, medical, postal and educational departments. Salar Jung-I played a vital role in the suppression of the revolution of 1857 in Hyderabad, in putting up relentless efforts towards the restoration of Berar and in the extention of Telegraph and Railway in the State of Hyderabad.

Salar Jung-I rendered valuable service to provide face lift to the neglected Qutub Shahi tombs, Golkonda fort and another monuments. After thoroughly repairing the Qutb Shahi tombs, he laid a garden in the premises and built a huge compound wall all around.

The beautiful chini Khana, his creation was an object of admiration for the Europeans who happened to see it. Many Western chandeliers, glass and porcelain objects, paintings and furniture, were among his collections. But the most outstanding acquisition made by him is undoubtedly the veiled Rebecca, an Italian marble sculpture by C.B Benzone. Salar Jung bought it in Rome in 1876. Harindranath Chattopadhyay has rightly called it a 'Poem in marble.

His elder son Mir Liaq Ali Khan (1862-89), known as Salar Jung-II, was appointed Prime Minister to the 6th Nizam but he had to resign the post in 1887, as he incurred the displeasure of the Nizam. He died on 7th July 1889 leaving behind an infant son who was to be later known as Salar Jung-III.

Mir Alam

In the 7th generation of Salar Jung's forebears Ali Zaman Khan, Munir-ul-Mulk III, married the two daughtes of Mir Alam (1752-1808) who was Prime Minister of the third Nizam-Sikandar Jah Bahadur.

Mir Alam is today remembered for his construction of the Mir Alam tank which was the only source of water for Hyderabad for many decades. He expended on it 8 lakhs rupees which was his prize money, accrued to him after the battle of Seringapatnam in A.D. 1799, when he was the Commander-in-Chief of the Nizam's army. When there was a famine in Hyderabad, he bought grain at higher rate and sold the same to the starving people at half rates. That was

the reason why, he constructed the Mir Alam Mandi in the Zilo Khana of his palace complex.

Salar Jung - III

Nawab Abul Qasim Mir Yusuf Ali Khan Bahadur was born under unfavourable circumstances at Poona on June 13th 1889, twenty five days before the tragic death of his young father. Though he was called on to the highest post of Prime Minister to the Nizam when he was hardly 23 years old, ne had to relinquish it in less than 3 years in November, 1914.

But the legacy left by him is beyond all computation, and his name was immortalized with the birth of the Salar Jung Museum. Salar Jung's collections are truly international in character. Nearly 40 countries are represented by his collection. They range from the superb Chinese porcelain to the graceful French period furniture, from the delicate Japanese embroideries to the huge Irish cut glass chandeliers.

Salar Jung visited the continent twice and saw the best European museums and auction halls of art. He bought many original European paintings, of which, the paintings of Turner, Constable, G.F. Watts, Alma Tadema, Leighton, Landseer, Sydeny Cooper, Canaletto, Chardin and Boughereau may be mentioned.

SALAR JUNG AND THE POPE

Do you shake hands with the pope or kiss it?

During his tour of Europe Sir Salar Jung and his party were presented to His Holiness the Pope Pious IX and the occasion furnished a very curious and striking scene. The Holy Father welcomed him most graciously and offered him very sincere thanks, after many compliments, for the protection and assistance afforded by himself and the Nizam to the sons of the Catholic Church living in Hyderabad State. Through his interpreter, Colonel Neville, Salarjung made a suitable reply and after this the Colonel presented to His Holiness the members of the Nawab's suit. One of the Arab Jamadars amused the audience present, by grasping the Pope's hand, as it was extended, and shaking it quite vigorously. This uncommon form of greeting caused a slight flush and smile on the Pope's face, while the assembly with difficulty, subdued a rising fit of laughter.

For the information of those who may be unaware of Vactican etiquette, it may be explained that Catholics, and other Christians, do not shake the Pope's hand, but kiss it on bent knee.

Is it a magger that Salarjung presented to Queen Victoria?

Sir Salarjung visited Europe and England in April 1876. During this period, the Prince of Wales entertained him and introduced him to his Royal Mother at Windsor. Just before leaving England, Sir Salar Jung called on the Queen or Empress and presented his Nazzer (Nazrana) to Her Majesty Queen Victoria. Her Majesty merely laid her finger on the gold coin that lay on a small napkin in the form of the palm of his hand. In India and in Hyderabad the Nizams would have received this gold ashrafi and given in return something in the form of a present. This made news in the British press. Some of the enthusiastic but ill informed Journalists, not understanding what "Nazzer" meant, looked into the dictionaries. But they could find the word "Magger" but not "Nazzer". "Magger" (Mugger) in Hindustani means Crocodile and the Journalist wrote that Sir Salar Jung presented to Her Majesty, a handsome Magger of Eastern water.

Salarjung's Habits and Disposal of Business :

Salarjungs as the Prime Minister's of the Nizam were more important than the Nizam, since they were the actual executives of the State Administration and business. Salarjung III, the Minister rose about 6 a.m. and after a bath and a cup of tea, proceeds to business. The darogahs of the feel-khana, first wait upon him, and make their reports. A public durbar is then held, to which the poorest of the people have free access and opportunity of making their representation. The various jamedars (officers) of the troops attend this durbar, and make their reports. In those days there was less correspondence are more direct oral reporting.

The Minister then proceeds to his private sitting room, when he inspects the accounts of the treasury receipts and disbursements. Then the munshee of the daroo-in-sha (office of correspondence) waits upon him with official letters for his approval and signature, to receive communications respecting unanswered letters.

Salarjung's busy Schedule of work :

Contemporary British visitor describes his schedule of work like this :

The Minister Salar Jung appears to be busy all through the day. By the time the above business is gone through, it is half-past ten. The Minister then goes to breakfast, which does not detain him over a quarter of an hour. He is now waited upon by the Munshi in charge of the Uruzkhana (Office where petitions are given) who submits summaries of all petitions received the previous day, and receives orders thereon. The rest of the time till half-past twelve is occupied in attending to business of miscellaneous nature such as receiving visitors. At half-past twelve, the nobleman and other courtiers from His Highness the Nizam's palace, with the kotwal of the city, attend to pay their respects. They are usually dismissed in about ten minues but to such of them as desire it, private interviews are granted by the minister in his sitting-room. There after, his Highness's hurkurrahs (messengers) attend and make their reports, and the correspondence from the residency is attended to. The minister then takes his siesta for about half an hour, if there be no other pressing calls drawing his attention.

Such was the conscientious nature of Salarjung.

Even in the after noon Prime Minister is as busy :

It is now about two o'clock. After the afternoon prayers, officers of government, the dufedards (record keepers) and their mutseddies (clerks) the jamedars (officers) and serishtadars (accountants) of the different corps, and the talookdars (local governors) are received. The saocars (bankers) also attend at this time of the day, and have audiences granted to them. Afterwards various accounts are looked into and orders given. Then the Resident's letters are received. Then the Nizam's Vakeels (confidential agents) also generally attend. The minister is thus occupied till half-past five or six o'clock. The Nizam's horses as well as the minister's are brought out for inspection at this hour.

Salarjung seems to work round the clock.

It is time now the minister returns to his private sitting - room, and after evening prayer, goes to dinner for about half-an hour. After dinner the letters received from talookdars are perused, and answers to them endorsed. He signs letters prepared; examines and signs abstracts of pay; examines also talooks (district) accounts, or drafts letters of importance to the Resident. All this goes until about half-past ten or eleven o'clock. Then he retires to rest.

Sir Salar Jung I (d. 1883)

Sir Salar Jung II (d. 1887)

Saadet Ali Khan Munir-ul-Mulk (d. 1890)

Yusuf Ali Khan Salar Jung III (d. 1949)

The Paigah Nobles

The Paigah Nobility has its own role in the building of the city and its progress. The Begumpet palace Complexes, Basheer Bagh, Jahunuma, the Asmanghad, the Faluknama Castle and several other activities such as sports and games have had their beginnings or associations with them. It is therefore necessary to know something about the Paiga nobility who were next to the Nizams in authority and riches. That family has also the privilege of marital alliance with the royal family of the Nizams.

The great Paigah family-the barons of Hyderabad who kept armies for the rulers, were immediately below the Nizam and connected with the ruling family by ties of intermarriage. Hailing from their ancestor, Abul Kahir Khan, Asaf Jah's closest and constant campanion-in-arms, whose devotion and loyalty was rewarded with vast estates and the titles of Teigh Jung, the Sword of War. The Nizam Nasir Jung conferred upon him the title of Shamsher Bahadur and the post of Deputy Governor of Aurangabad and afterwards he received higher posts and further distinctions at the hands of Nizam Salabat Jung. Leaving a son named Abul Fateh Khan Teigh Jung, he died in A.D. 1752. Asaf Jah-II, Nawab Nizam Ali Khan bestowed large tracts on him for the maintenance of a new force known as 'Paigah' or household troops as well as to maintain the prestige of the commander. These extensive jagirs were granted to him in perpetuity, yielding a revenue of Rs. 52,00,000, with a title of 'Shams-ul-umra'. His successor was Nawab Fakhruddin Khan Bahadur who was bestowed with all the titles of his Father. He was reputed for his ability and culture, possessing a great flair for scientific studies and a remarkable aptitude for mathematics, mechanics and architecture.

In 1827, the Nizam Nasir-ud-Dowla bestowed on him the title of Amir-I-Kabir. He built Jahanuma garden, arch of

Nawab Abdul Fateh Khan Taig Jung, Shams-ud-Dowla, Shams-Ul-Mulk, Shams-Ul-Umara Bahadur

Shams-ul-umra and a number of other buildings. He died in the year 1862, leaving two sons namely Nawab Rafiuddin Khan Bahadur-Amir-i-Kabir-II who succeeded to the Paigah and family titles, and Nawab Rashiduddin Khan Bahadur-Bahadur-Amir-i-Kabir-III who received the title of Vikar-ul-umra.

Paigah Asman Jah : To Hyderabadies, Basheer Bagh is a well known area. It was Sir Asman Jah Bahadur who was born in the year 1839 that built it. He was the great-grand son of the second Nizam, and a son-in-law of Nizam, Afzal-ud-Doula Bahadur-V.

In 1887, while the Nawab was in London as the Chief representative on the occasion of Her Majesty Queen Victoria's Jubilee, he was informed of his appointment to the post of Prime Minister of the State. On the occasion of the Jubilee

in London, the Nawab was made a Knight commander of the Most Eminent order of the Indian Empire.

During his tenure of office, the financial condition of the state was improved and the sources of income were increased. Great encouragement was given to indigenous industries. He established the Irrigation Board and sanctioned an amount of ten lakhs of rupees for new projects, which later on proved very helpful for agriculture and the government.

Muhammad Moin-uddin Khan, Nawab Moinud-doula-Bahadur was the only son of Sir Asman Jah Bahadur. One of the sons of Nawab Moinud-doula Bahadur was Nawab Zahir Yar Jung Bahadur who was educated at Nizam college and was the last Ameer-i-Paigah of this estate.

The Clock Tower of Mehboob chowk was constructed during the period of Sir Asman Jah.

Paigah - Khursheed Jah Bahadur

Sir Khursheed Jah was the eldest son of Nawab Rashid-ud-din Khan. Shams-ul-umra-IV. He was the favourite grandson of the Great Tiegh Jung Shams-ul-umra-II.

He inherited his grand fathers, taste for knowledge which in him took the direction of fondness for the study of men, manners and affairs. He read most extensively but carefully and one outcome of his historical research was an 'Urban History of India', written with special reference to Hyderabad. It was also this noble that laid a modern road at Jahunuma.

Khursheed Jah was a great favourite of Nizam Afzal-ud-doula, who, in appreciation of his good qualities of head and heart, conferred on him the greatest honour, the title of 'Jah' the peculiar cognomen of the royal family of Hyderabad. He also gave in marriage his favourite daughter to the Nawab and granted him the insignia of 'Maha Maratib, which carried privileges peculiar to royalty in the Hyderabad State.

Paigah Sir Vicar-ul-umra : Vicar-ul-umra is associated with the construction of Falaknuma palace and the Thunga Bhadra Project. Sir Vicar-ul-Umra was the younger brother of Nawab Khursheed Jah and the Younger son of Nawab Rashid-ud-din Khan. He was born in 1856 A.D. He was a grandson of Nawab Sikandar Jah, the third Nizam and the son-in-law of His Highness Afzal-ud-doula, by which he was awarded the title of Sikandar Jung and Ekbal-ud-doula. When Nawab Mir Mahboob Ali Khan was a minor, he was made his guardian and he accompanied him in all his travels and tours and was a member of all his shooting parties. In 1882 Nizam VI conferred on him the titles of Iktaidar-l-Mulk and Vicar-ul-Umra and in 1901, the British Government conferred on him knighthood and also presented him Kaiser-i-Hind gold medal.

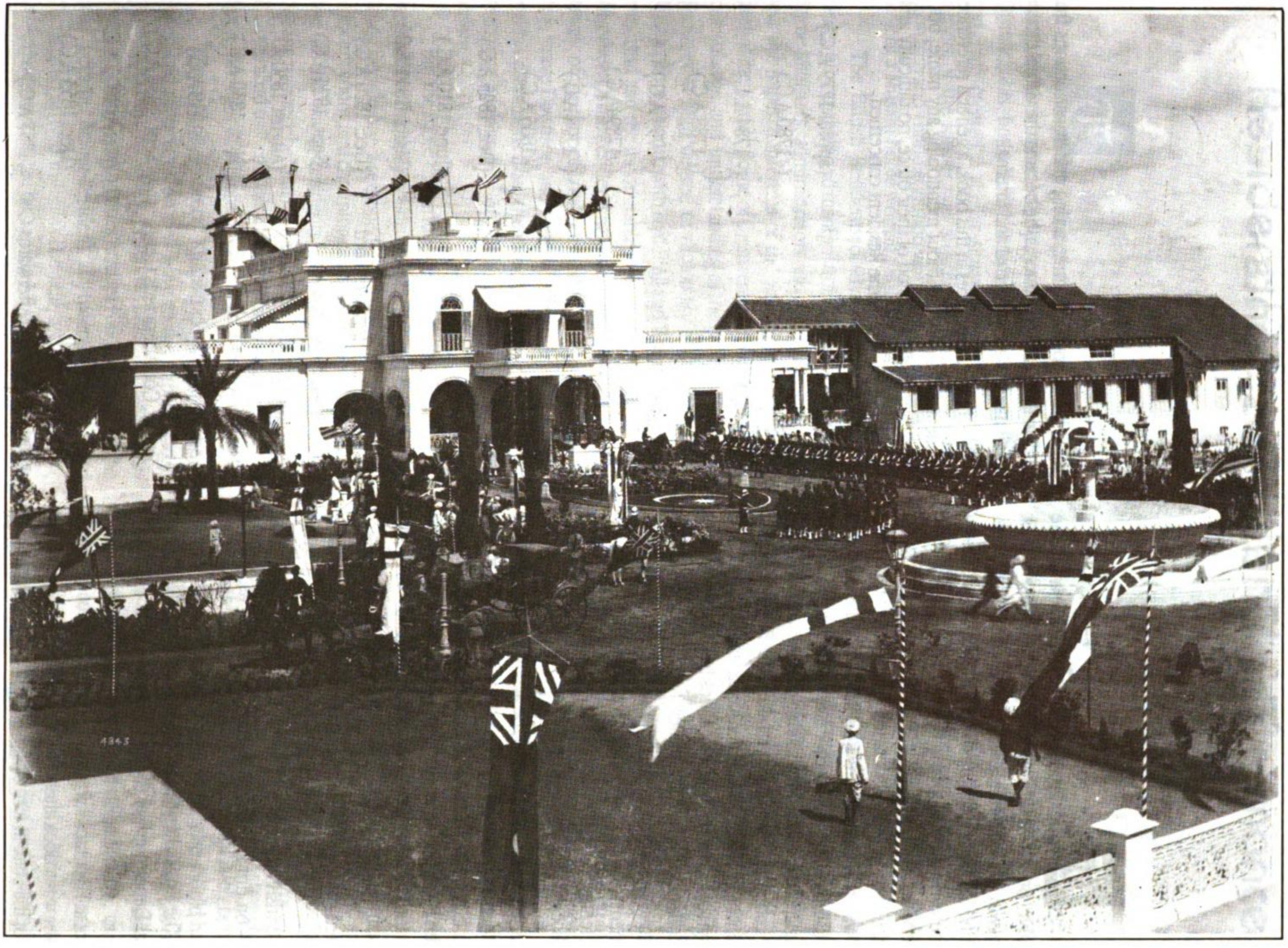
When Nawab Sir Asman Jah Bahadur resigned the Prime Ministership, in the year 1894, he was appointed as the Prime Minister and till 1902 he worked on this post.

His services for the cause of education were specially note worthy. The Education Department, the Engineering school, the Law classes, the Legislative Council and the Asafia Library were some of them opened during his time.

Fond of building beautiful palaces, it was sir Vicar who built the famous Falaknama castle at a cost of Rs. 40 lakhs.

Fond of Western tastes, he was a nobleman who represented new type among the nobility. A lover of things European, he preferred to live in their style.

Sir Vicar ul Umra - One of the Paigah Nobles - who constructed the magnificent Falaknuma Castle



Basheer Bagh Palace of the Paigahs

The British Residents

The subsidiary force of the British and the formidable British Residents subjugated the Nizam their Western way of life did influence the life - style of the people of the city. The Residents and the British officials, exhibited keen interest in the promotion of health and education. One such service they rendered was through an organisation called the Temperance Association. The Temperance Association was inaugurated early in 1932, during the regime of the British Resident Sir Terence Keyes. The vigorous campagin against the evil of drink among the members of the Adi Hindu community which contributed the lion's share of a Abkari income of the Cantonment area, and the aggressive campaign of picketing the toddy shops by some young men of Secunderabad, who came under the influence of Manava Seva Samithi, caught the eye of the authorities. K. Tatachari, an eminent lawyer and a popular social worker of Secunderabad, defended the picketters when they were prosecuted by the Police in the Criminal Court of Secunderabad.

As a counter measure to the activities of the Samithi the authorities founded the Temperance Association with some funds sanctioned out of the Abkari income, with C.C. Paul, the P.W.D. Chief Engineer of Government of Hyderabad, as the Honorary Secretary and Rev. Sackett as Adviser.

It was estimated then that the drinking population consisted chiefly of labouring classes and numbered about 30,000 out of a total population which was less than 70,000 in the British Administered Areas. Each family spent about Rs. 12/- on drink out of an average earning of Rs. 18/- per family.

The British Resident was a high ranking officer of the Political Department of the British Indian Government deputed to Hyderabad and other big Indian States. The resident at Hyderabad was next in rank to a tieut Governor. At first he was to look after the Defence, Foreign and Political affairs of the State in terms of the Subsidiary alliance of 1799 A.D., but in course of time, acting under instructions from Indian Political Departments, he became the virtual dictator in all matters both external and internal.

In a few instances in this book, a general reference is made as "Resident", without mentioning any name, but in the context of the period of their office, no difficulty arises about the identity of the Resident concerned.

Holland, Mr.	(apptd. 1779 A.C.)
Grant, Mr .	(- 1780 A.C.)
Johnson, Mr.	(- 1784 A.C.)
Kennaway, Capt	(- 1788 A.C.)
Kirkpatrick, W	(- 1794 A.C.)
Kirkpatrick, J.A. Capt.	(- 17894A.C.)
Hashmat Jang	(- 1798 A.C.)
Henry Russel, Mr.	(- 1805 A.C.)
Sydenham, Capt	(Dec. 1805 A.C.)
Russal, C.Lt. (Junior)	(June 1810 A.C.)
Russel H.	(March 1811 A.C.)
Metcalfe, Mr. Aferwares Lord	(Dec. 1820 A.C.)
Martin Mr.	(Sept. 1825 A.C.)
Ravenshaw, Mr.	(August 1830 A.C.)
Stewart Josiah, Col.	(Nov. 1830 A.C.)
Cameron Major	(Jan 1838 A.C.)
Fraser, Col. Afterwards Gen.	(Sept. 1838 A.C.)
Low John, Col.	(March 1853 A.C.)
Bushby G.A. Mr.	(Dec. 1853 A.C.)
Davdison, Major, Afterwards Col	(1857 A.C.)

Resident Kirkpatrick's tale of romance

The romance of Mohammed Quli with Bhagamathi remained in history as a sort of legend with the Qutubshahis, but a British Resident accredited at Hyderabad, also created a similar situation during the Asafjahi period. If the former was an alliance between a Muslim monarch and Hindu common woman the latter was a wedlock of a Muslim noble woman with a British Christian.

The British Residents of Hyderbad were shrewd, clever king-makers and manipulators in the appointment of Prime Ministers, administrators and ace diplomats, to protect the imperial interests of the East-India Company and later of the British. Some of them really exhibited qualities of rare courage and understanding of the political moves and displayed a high degree of diplomacy to wean away the Nizams from alliance with Hyder Ali and Tippu Sultan on the one hand and the indomitable French and the Marathas on the other. Of the Residents at Hyderabad, stalwarts like Kennaway, of the time of Lord Cornwallis, Kirkpatrick of Wellesley, brave Davidson and Metcalfe who relieved the Nizam and his dominions from the rapacious strangle hold of the notorious banking firm of Palmer and Company are well known.

But the more colourful event or incident lingering in the minds of the Hyderabadis was of a romance between two young people-one a seasoned diplomat, and the other, an innocent young and charming damsel, a daughter of a noble. One of the young residents - Captain Kirkpatrick left a thrilling romance behind him, apart from his bold diplomacy in Hyderabad to wean away Nizam II from getting closer to Tippu, the tiger of Mysore.

When Major General Kirkpatrick, the Resident at Hyderabad proceeded on sick leave to the Cape of Good Hope to recoup his health, he left his office in charge of his young brother, Captain James Achilles Kirkpatrick. Thus the latter became Acting-Resident at Hyderabad when Lord Mornington arrived in India. The zeal, address, discretion, and firmness evidenced by Captain J.A. Kirkpatrick in bringing to a successful conclusion the delicate negotiation of disarming the Nizam's French force at Hyderabad, impressed the Governor-General to appoint J. Achilles Kirkpatrick as the permanent Resident in the Court of the Nizam. What was more, he conferred on him the peculiar distinction of Honourary Aidede-camp the first person of the Indian army on whom this honour was bestowed.

Achilles Kirkpatrick, was drafted from the Madras Army, while his two immediate predecessor-residents belonged to the Bengal army. He stayed for more than eight years in the Hyderabad Durbar with Nizam Ali Khan. But this period was the most eventful for the English connections with the Nizam. He negotiated the greatest number and most important of the treaties between the English and Hyderabad Governments. He accomplished the disbanding of the French battalions in the Nizam's service under that able French soldier Raymond. He was the first diplomat who dwelt in that princely mansion, the present renowned University Women's College, which he got built by the Nizam to erect for the British Ambassador, at his court. He took the office of the Resident when the Nizam's domains felt the pressure of the Marathas, under Peshwa Baji Rao and when the Nizam was getting frightened under alarms from Hyder Ali and Tippu Sultan of Mysore. In spite of all these circumstances, he was better known for a romantic tale, that thrilled the city of Hyderabad. It was not a tale but a reality.

Achilles Kirkpatrick built the zenana on the Residency grounds, known as the Rung Mahal, lying to the south of the west wing of the great buildings. Zenana is a strange thing for the Britishers which was provided immediately between the cemetery and the flower-garden. That he should have had a zenana at a time when it was no offence to morals or society to posses such an establishment, was nothing astonishing. But it is the spice of romance connected with it, "even when begums of Delhi and Lucknow chose to link their fortunes with Christian heroes:. At the time the Residency was built, and even up to its occupation by Sir Charles Metcalfe, "not a

native house lay before it for miles around." It was only later, the Chaderghat habitation came to be built upon. There was then the house of Mr. William Palmer, and a little below it, that of Sir William Rumbold at one time the property of the Church Missionary Society and now the premises of the Nizam's College. There was also a house some - what close, to spend his nights, which was occupied by his mistress, a native woman of the locality "To this house was frequently sent a young maiden, the grand child of a Persian gentleman and the great-niece of Meer Allum, who, it was alleged, upon the pretext of intense heat of the weather, took to sleeping across the doorway of the balcony where Kirkpatrick generally lay at night during the particular hot season. It is needless to say what followed, but it has been urged, and was so put, to the Governor-General" that this girl's ineducation was a political plot connived by her mother, a noted profligate and bawd, through the daughter of a Persian noble, employed by the Nizam as his agent". This Akh-ool-Dowlah, it was mentioned, and as observed by English writers was a jolly character, being devoid of all table-prejudices, for, he used to eat ham and call it English mutton. The romance grew between the smart Resident and the young girl as days passed by. Kirkpatrick soon took a real liking to Khair-ool-Nissa. He brought her to the Residency, built for her specially the Rung Mahal, "and there made the usual public acknowledgement of marriage according to Mohammedan ritual, by allowing garlands to be bound about his brow, what is known locally-the "Sahera".

Meanwhile Kirkpatrick's enemies were not idle. Judging for themselves, the natives of India believe, writes a historian, that Englishmen are as readily influenced in public transactions, or rather permit interference in that way, by women, as in their case. Mir Alam, the minister, made serious complaints to the Supreme Government, of this unhappy connection, and represented its evil consequences, both to Kirkpatrick himself and to the British Government of which he was an envoy at Hyderabad. Mir Alam, in this connection visited Calcutta, and held closed negotiations most satisfactorily for his master', the Nizam. He wanted Lord Wellesley-the Governor General, to pull up the Resident. Wellesley seemingly moved fast to enquire in to the matter. Captain John Malcolm, a member of the staff of the Governor-General, and erstwhile Kirkpatrick's first assistant, was appointed and sent to Hyderabad, to institute an inquirty into the romantic affair with Khair-ool-Nissa. In fact he had a special commission or order in his pocket to supersede Kirkpatrick, if he was found guilty of the complaint made by Mir Alam. Such was the confidence reposed in him by Lord Wellesley the Governor General. Malcolm sailed down the Bay of Bengal to Masulipatnam, where he found Captain Hemming, the commandant of the Resident's personal escort, awaiting his arrival. The latter was ready with explanatory notes from Kirkpatrick anticipating the inquirty ordered by Lord Wellesley. Hemming made it clear that Malcolm's appearance at Hyderabad would tend to lower Kirkpatrick, in the estimation of the local public.Malcolm having been the aide of the Resident earlier, knowing Kirkpatrick's character, not ignorant of the motives which prompted misrepresentation, expressed himself satisfied with the explanations furnished, and returned to Calcutta without even proceeding on his journey at all from Masulipatnam to Hyderabad. It was obvious that Wellesley did not like his English diplomats to be exposed to a public humiliation. Thus ends the affair. But an unfortunate fate overtook the young diplomat.

In September 1805, Colonel Kirkpatrick, with the permission of Lord Cornwallis, proceeded to Calcutta by way of Masulipatnam, partly for the benefit of his health, but chiefly for the purpose of conferring with the Governor-General on the political affairs of Hyderabad. He reached Calcutta and was stricken by a disease, of which he died on the 15th October.

The Fort William obituary issue read; "The Vice-President and Deputy-Governor with sincere regret perform the painful duty of directing the last tribute of military honours to be paid to the remains of that valuable officer and meritorious public character, Lieutenant-Colonel J.A. Kirkpatrick, of the establishment of Fort St. George, late Resident at the Court of the Subedar of the Deccan, in which situation he rendered the most important service to the Honourable East India Company.

Colonel Kirkpatrick left behind two children, a boy and a girl.

Not much was known thereafter of Begum Khair-ool-Nissa. According to media, recently in an exhibition of Oriental Scenes and Personalities, organized in London, her photo found a place there. Her palace now houses the women's college, where hundreds of young damsels study in all their sincerity, ignorant of the lady for whose comfort, the premises was built and beautified. However it is a landmark for modern Hyderabad.

Press on the Nizam

Fearing reprisals, local newspapers seldom published anything against the Viceroys or Residents, the Nizam's or Paiga nobles of their follies or misdeeds. Yet some dare to ventilate their grievances through occasional News letters published in London or Calcutta or Bombay.

Even the young benevolent Nizam was not spared and figured in bad light occassionally.

The following letter appeared in the 'Statesman' of September 15, 1883, Calcutta.

Sir -in your issue of the 28th ultimo, you draw attention to the lawlessness at Hyderabad. How, I ask, can it be wondered at, with European officials intriguing with the Amirs, setting them one against another, and seeking to fill their own purses thereby? The new Resident at Hyderabad commands no respect whatever on the part of the people. His antecedents are well-known by them, and the part he played in the Hogg versus Cordery case. There has never been any Resident yet so entirely in the hands of his subordinates, and so little qualified to hold the highest political appointment in India. Some of these subordinates "took a prominent part in Hyderabad politics during the time of Sir Richard Meade," and the imputations current against Sir Richard are made also against these men. It is time that an independent Commission were appointed to enquire into the character of British officials at Hyderabad. Honesty is at a heavy discount, and any attempt at independence is at once put down by the officials as mutiny against the British Government practised to put down the members of the Chanda Railway Committee, are well known. The Committee's object was, I understand, to send a respectful petition to the Viceroy, praying that the proposed loan might be raised locally, instead of going to the English market for it. I am informed that many Amirs were ready to advance the amount among themselves without interest (it being contrary to the precepts of the Koran to lend money on interest). Certain members of the Committee commented freely on the conduct of a certain British official and his native hanger-on, charging them openly with having a pecuniary interest in the scheme. This British Officer pressed the Peshkar to give his sanction to the scheme, in such a manner that he could not well say no. The Peshkar himself is very old, and takes a large quantity of opium daily, but otherwise, and according to Hindoo notions, he is a good man. Old as he is, moreover, he is not devoid of ambition and is counting on their support for being appointed permanent Dewan of the State. To get his claims recognised by the Nizam, he has entered into a league with the Amir-i-Kabir, whose son Zuffer Jung is companion to his High Highness. They removed from his post Moulvie Masi-ool-Zaman Khan, who they suspected to be on the side of the Nawabs Liak Ali Khan and Bashir-ud-Dowla.

Now that Sir Salar Jung is out of the way. Seventy fresh mistresses have already been added to his harem, while the Begums of the place, to gain ascendency over him, are training slave girls as presents to His Highness. Is there any respectable Mohammedan who does not feel indignation at the British Policy which is producing such results; in a province which was till recently considered a model for imitation by other Native States?

With reference to the Nawab Sarfaras Hossain Khan, Sir Salar's brother-in-law, being attacked by the Nawab Bushir-ud-Dowla has been always most kindly disposed towards Sir Salar's relations, and if the Nawab Sarfaras Hossain Khan has been actually attacked, the men are more likely to be in the service of the Amir-i-Kabir, or to have been instigated by him. This last mentioned noble man has inherited all his father's hatred of Sir Salar Jung's family. Thorough enquiry should be made by Lord Rippon into the intrigues that are now going on at Hyderabad, and to the part which British officials are playing in them. Will the Viceroy allow this state of things to continue, or will he stop the evil in its initial stages?

To remove Raja Narain Prasad Narendra Bahadur from the chief administrator ship. Besides being altogether wanting in business powers, he is a Hindoo, with habits like those of the common people, and the Amirs and Mohammedan gentlemen will never have the respect for him they would have for a Mohammedan nobleman of high character like Sir Salar Jung. This perhaps is a fact to be regretted but it is a fact, and instead of concealing their heart burnings, the sooner Mohammedan gentlemen speak their minds on the subject the better. That Hindoo brethren may not misunderstand me, let me tell them that it is from no ill-feeling towards them that I speak so. I have the honour of personally knowing a Hindoo gentleman of great learning at Hyderabad, who is held in Universal steem by all classes of Mohammedans.

To make an entire change in the surroundings of the Nizam. Now that the former Moulvie, who used to discourage drinking and licentiousness in every possible way, has fallen a victim to intrigue, His Highness is exposed to the full influences of evil. If his Highness is ever to be ranked with the enlightened Princes of Mysore and Baroda, he must have sober men about him, not afraid to incur his displeasure by speaking to him freely when he goes astray. The native officials who are now about his person are either too licentious or too cringing to give his Highness any proper advice. I would suggest the re-appointment of Moulvie Massi-oos-Zaman Khan, whose presence would quiet the suspiciouns of orthodox people that his Highness was imbibing ideas contrary to the tenets of the Mohammedan religion. Moulvie Massi-oos-Zaman Khan, whose family is the only Moulvie who commands the respect of the people. When his brother Zaman Khan was murdered by the Mahdi Pathans, it was his exemplary forbearance that prevented Hyderabad from being turned into a field of slaughter. This was greatfully remembered by the late Sir Salar Jung, who appointed him tutor to His Highness. The help he gave to Captain Clerk and to Sir Salar Jung in that capacity is known not only to the people of Hyderabad, but to the British Government.

In conclusion : Let no British official of doubtful moral character be ever appointed to any political post at Hyderabad, under any circumstances. I will not go on.

Nizams and Nazaranas

Nizam VII at his Darbar in Jubilee Hall

It was customary for Nobles and high officials to present Nazar to the Nizam on occasions like his birth day, or whenever the Nizam favoured anybody with a title or gift or promotion of officials to certain high posts, like Subedar, Kotwal, Secretary or Minister etc. The Nazar generally used to consist of one Gold coin and eleven Silver coins. The Nizams almost always used to put their palm on the offering and leave it, but the seventh Nizam started taking the offerings. Gradually his greed became so much that he used to create situations by sending nominal gifts to the nobles and they had to come forward with Nazar. The gold and silver so hoarded went to the Reserve Bank of India resulting in the creation of some thirty Trusts after the "Police Action".

Moulana Zafar Ali, the politician heard that the Nizam of Hyderabad was very generous towards men of letters and proceeded to the Deccan to pay court to His Exalted Highness. Being a habitual taker and not a giver, the Maulana had over looked taking nazarana (gift) for the Nizam. When presented to court, the Maulana made the prescribed three low bows but had nothing to present. "Maulana, where is your nazarana," asked the Nizam.

Never short of words, the Maulana replied in verse :

Zaro-o-Jawahar kee Kamee Nahin Hai Teyrey Pass
Ik Ishaarey Pe Jo Kat Jai Voh Sar Laayaa Hoon

"You have gold and jewels in plenty, with more what will you do.
A head willing to be lopped off at your slightest gesture.
That head I present you".
Maulana Zafar Ali got what he had come for.

While Pandit Taranath campaigned against the payment of Nazarana to the Nizams by the nobles, Jagirdars and others, this was a case of Maulana Zafar Ali approaching the Nizam for charity. Pandit Taranath was externed for his confrontation with the time honoured practice, while the request of Maulana was fulfilled. That was the spirit of the times!

What does the Nizam eat?

The Nizams, at least Mir Osman AliKhan were meticulous about details of the Menu of the Zenana and his family. Each morning before seven O' clock he settles down to write out the day's menus for the whole palace.

There were three grades of menus.

Menu No.1was for the higher members of his family.

Menu No.2 was for the rest of the family, which would include the khannazads or personal attendants.

Menu No.3 is for the palace servants.

Yet all of these menus he used to write in Urdu in his own hand. They read like a firman, a royal command.

His groceries, or what in India or Hyderabad would be called 'bazaar' cost Rs.500,000 a year, which averages Rs.1,500 per day. There were several cooks in the palace, each specializing in a different item of food. For instance, there is one cook whose job was only to make rice, but in a dozen different ways.

The kitchen consisted of several houses at the back of King Kothi grouped around an open space. In charge of it is the mohotami mezkhana, which is equivalent to Superintendent of the kitchen. Although reputed to be a man of considerable means he would never appear in the presence of his royal master except in modest, almost tattered clothes. It was regarded as disrespectful to flaunt one's prosperity in the presence of the Nizam.

The Nizam himself ate very little. His own food was extremely simple. It may have consisted of just one item like Kababs followed by rice and a little dal, which is the Indian name for lentil. The rice dish would be varied. In place of the dal, there might occasionally be koma. Close observers felt that the Nizams never spoke directly to their sons. The Nizams commanded respect from their progeny and the young wives (when the rulers died, they left behind wives as old as their own daughters.) They spoke though a third person such as a minister or a personal secretary.

On festivals like Id and the New Year or his own birthday or that of the heir apparent, there might be a pill either done with meat cooked in rice or with gattron, almonds and currants.

Whatever the menu, it was his custom to send each day a small part of it to his two senior most sons, Prince Azam Jah and Prince Muazzam Jah, even though they had their own elaborate kitchens. It was to indicate that he has thought of them. There was more of sentiment in the idea than food; but it was almost traditional to find, at the most elaborate parties of the princes, a few spoonfuls of dal placed in front of them in a silver fulka.

The Nizam himself exerted the most rigid control over diet. This was the secret of the excellent health which he had kept throughout the years. As soon as he felt slightly indisposed he went on a day's fast in order to rest his system. He also believed the fasting gave him a clear mind for work.

His physician in his old age certified that his heart was like that of a young man of thirty-five.

Physicians and doctors of medicine came into his life only a few years ago when he fell seriously ill for the first time. It was noticed that he went to bed in the middle of the day, which was unusual for him. Knowing his thorough dislike for modern medicine, it was difficult for those around him to even suggest that a doctor be called in.

It is also worth while to know about the lives of the nobles of the Nizam's Court. The life of one such Karnal Yar Jung is well documented.

FOOD :

The food prepared in the Nawab's kitchen was of two types, khasa and kharchi. The food which was served to the employees was termed as Kharchi. In Kamal Yar Jung's

kitchen, food was prepared for about fifty persons daily. It consisted of rice and two curries. It was sent to the employees at their places at the scheduled time. The family of Nawab Saheb had their food served to them from the Zanana Kitchen.

Dress :

Dress regulations were particularly observed. Every male employee except those who did petty jobs like Bhoi and kamaties were required to wear, Pyjama, Kurta, Sherwani, Shoes and head gear. The headgear in Kamal Yar Jung Palace was of three different types, Dastar, Pagdi and Shamal. Bagloos was a zareen Pata worn round the waist over the sherwani and carried the Nawabs amlum koj.

Employment in palaces

Kamal Yar Jung's palace which covered an area of 3 Acres and 29 Gts. was situated on the western side of Purani Haveli, the residence of the sixth Asaf Jah. The main building of the Dewadi Still exists and is being used as Ashur Khana. The Dewadi was divided into three sections, Mardana, Zanana and offices. The office looked after the administration of Jagir, collection of revenue, accounts etc. Kamal Yar Jung inherited a large jagir which included some of the famous villages like Shamirpet, Mirzapalli, Kamal Nagar, Narsingi, Devni, parkal etc. The office was headed by a Secretary, while the household organisation was headed by Madadgar paishee. He was highly paid and occupied a position of respect among the employees, dressed in Dastar and Bagloos, he even served as personal secretary to the Nawab. His duties included looking after the guest, who even stayed in Dewadi.

Muntazim Dewadi :

The other important official was Muntazim Dewadi. He was required to supervise all the works in the Dewadi such as cleaning, sweeping etc. The staff assigned for different jobs was under his control therefore he was required to maintain their attendance registers.

His duty hours were long. He usually reported at 8 a.m. and remained on duty till 8 p.m. A dependable honest man, well versed with his job was usually appointed on this post. Mohammed Raza and Syed Muhammed served for a fairly long period as Muntazim in Kamal Yar Jung Palace.

Darogah Dewadi :

He was required to assist the Muntazim in his work. The attendance registers of the employees were kept in his custody. He stayed on his duty till midnight and looked after the work even after the departure of the Muntazim.

Musahib paishi :

The word Musahib literally means a companion. Every Nawab had them according to his taste and standards. They were paid by the Nawab, and were required to do different jobs beside being in his company. Kamal Yar Jung had four men in his organisation as Musahibs. Mr. Mehdi Hussain, who was a scholar, was incharge of the library. Beside this he was required to read through the news papers and report about the important news to the Nawab Saheb. Mr. Ahmed Mehdi was a calligrapher. Besides these two, Khaleeq Hyder and Fida Hussain Kirmani occupied the posts of Musahibs. They were required to wear Dastar and Bogloos, while in the company of Nawab Saheb. This was a difficult and tricky job and a man had to have special talents to hold this.

Khansama :

A Khansama was required to report the arrival of the guests to the Nawab Saheb. He was to remain always at a call distance from him and carry out his orders such as conveying Nawab Sahebs message to different persons. He was required to use Pagdi as his head gear instead of Dastar.

Chobdar :

The chobdar and Bhaldar were a requirement to fulfill the traditions of the past. These two were special costumes, a white sherwani, pagdi and bagloos. They carry a long band covered with silver in their hand and lead Nawab Saheb, when ever he left his palace or returned.

Vardi Navees :

He was required to record the arrival and departure of every person, who came to the Dewadi. His register served as a record of the visits of different persons high and low.

Shagird Pesha :

He did the job of a call boy. It was he, who was required to go the different places of the Dewadi and call the required person. He wore a pagdi as his headgear, but was required to have a Bagloos, while on duty.

Farash : He was mainly concerned with the Farash, which during the early period consisted of Shatranji Chandni, Souzni and Qaleen. Pillows mainly large ones and round in shape called Gao takias were placed over it.

Mashalchi : Their duty started as soon as it became dark. They were required to walk in front of the Nawab, if he happened to leave at night, with lighted Mashal or torch in their hand.

Aslahasaz : Nawab Kamal Yar Jung owned a large number of weapons. A large room served as his Armoury and contained weapons of the traditional type as well as modern. Aslahaszaz was required to look after them and keep them ready for use whenever required.

Bhandi Khana : He was required to buy day to day provisions for the use of the kitchens. He got his instructions from Zanana Khana. Besides these there were many others like sweepers, Bhoi, Kamati, Maali, Barber, Baverchi, Rikabdar, Doctor, compounder, Dhobi, Driver, Cleaner etc. who worked in the palace.

Women : The female employees of the Zanana palace were usually Mama, Aseel, Malan, Mughlani. They were assigned different jobs for example the Mama was required to bring Manjan. Misi, Baisan etc. for Begum Sahib early in the morning. After the Begum Saheb finished her morning wash it was the duty of Mughalni to bring mirror, comb and oil and dress the hairs of Begum Sahib. Mama, though was a small post in the organisation of the Zanana Palace yet, she had her own influence over the other employees. The household organisation of the Asaf Jahi nobles in general and Kamal Yar Jung's palace in particular was efficient and was based on concern for each other. It did have a heavy impact of the changes in socio-political fields. Once the Hyderabad State joined the Indian Union with all the nobles loosing their earlier status, their staff particularly the low paid were thrown to the wolves.

A Garden party given by Mir Osman Ali Khan, Nizam the VII to Lord Linlithgow

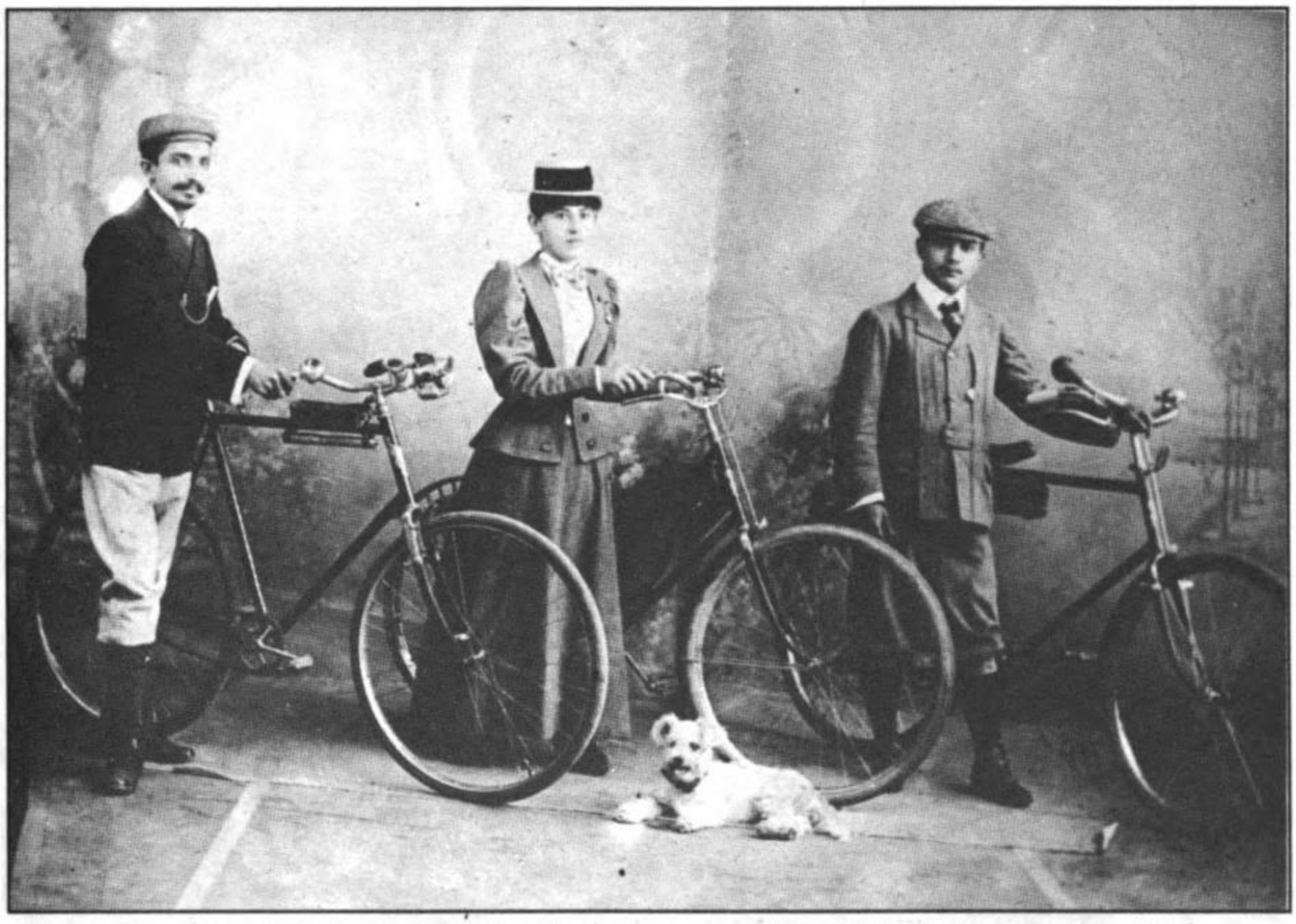
Modes of Travel

It was a common sight to see that nobility moved about mounted on gorgeously caparisoned elephants, which were usual means of conveyance. Their convoy constituted of armed Arabs and Rohillas and they proceeded slowly along the narrow streets as the previleged men of their sovereign.

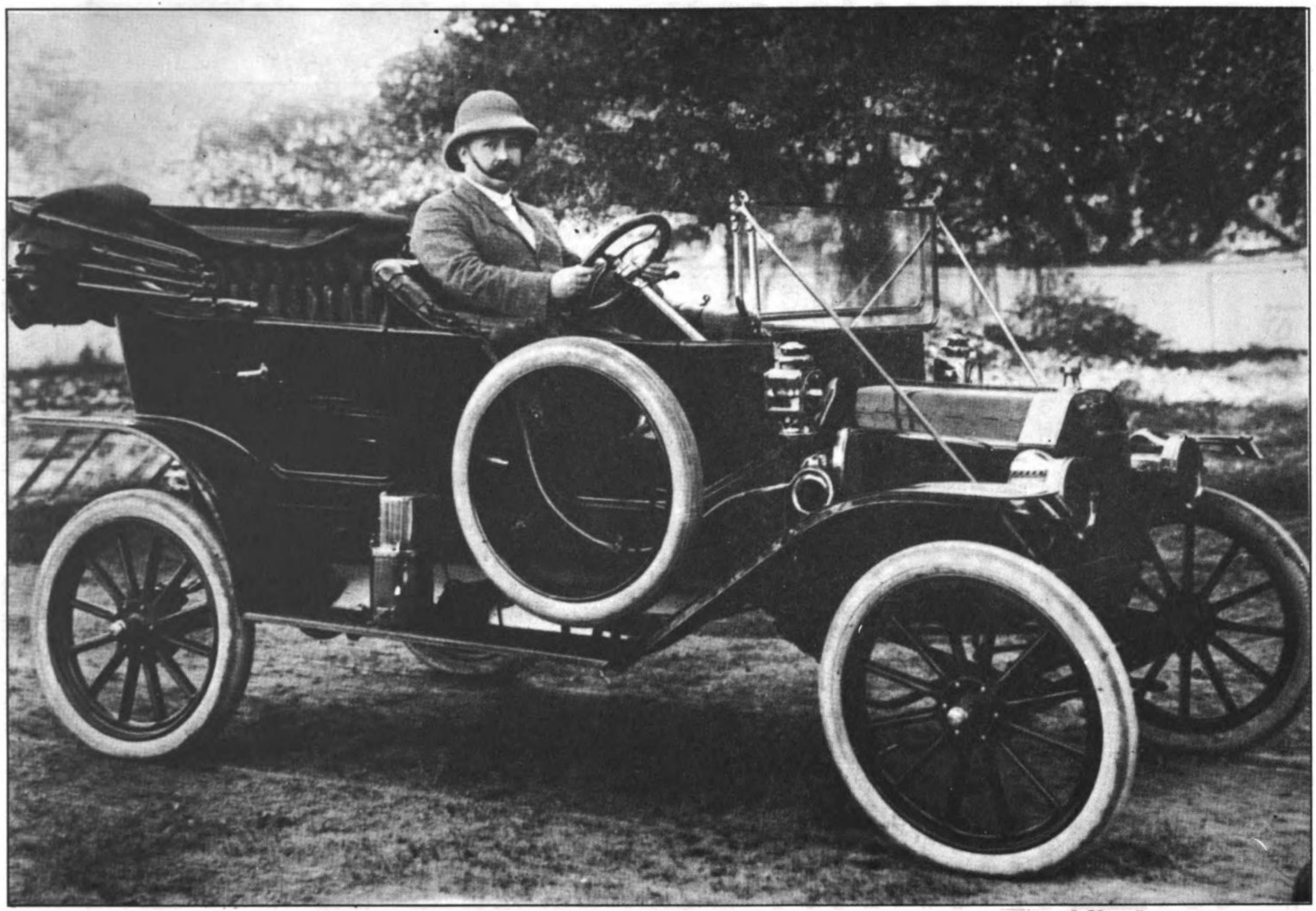
"It is amusing to think that elephants were also used as mounts by wealthy boys going to school. And there had been a time, years before, that when the British Resident used to travel from Bolaram to Hyderabad on an elephant with a suitable escort.

Passing through the city streets and lanes could be seen palanquin's or raths - bullock carriages with four wheels surmounted by a tapering canopied roof. These were peculiar to Hyderabad and were kept only by the nobility for the use of women and servants. The bullocks yoked to them were of the best Gujarat breed with white and stately fine horns curved into beautiful crescents the tips of which were shining with ferrules of brass.

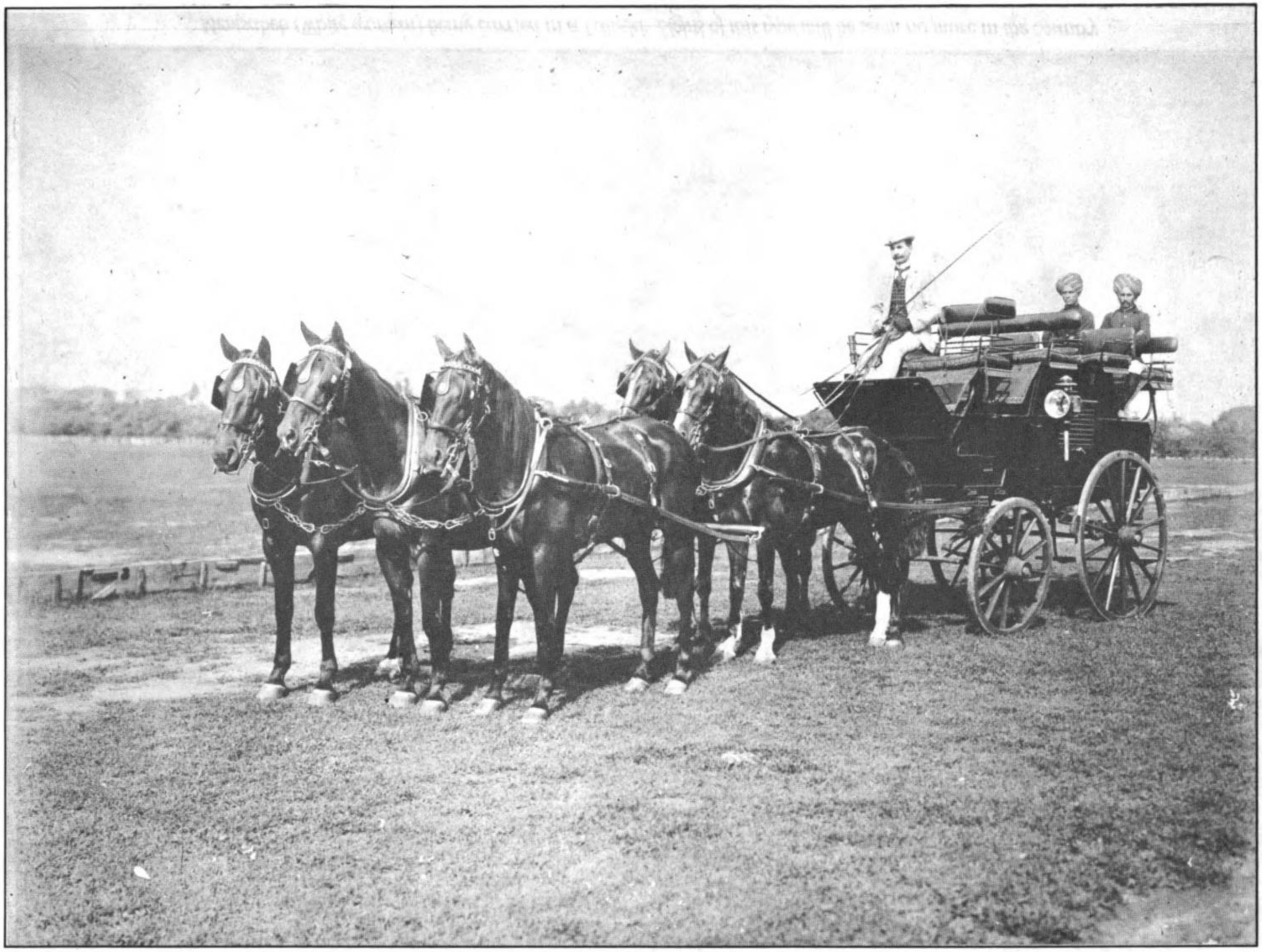
The streets were always full of bustle and resounded with a mingled din of human voices tuned by the Jungle-jangle of horse and bullock neck-ornaments, and the tinkling of elephant and camel bells, and the monotonous sing-song refrain of Palanquin bearers, as they ambled along joyously with their burdens. But this is not the real Hyderabad. The common people have had their own woes, sorrows, festivals, other socio-economic facets. The city and the state faced famines, epidemics like plagues, and disastrous floods of Musi river.



Members of Cycle Club, Hyderabad with some of the 25 Cycles imported in 1896.
It may be seen that there were no mudguards on the Cycles

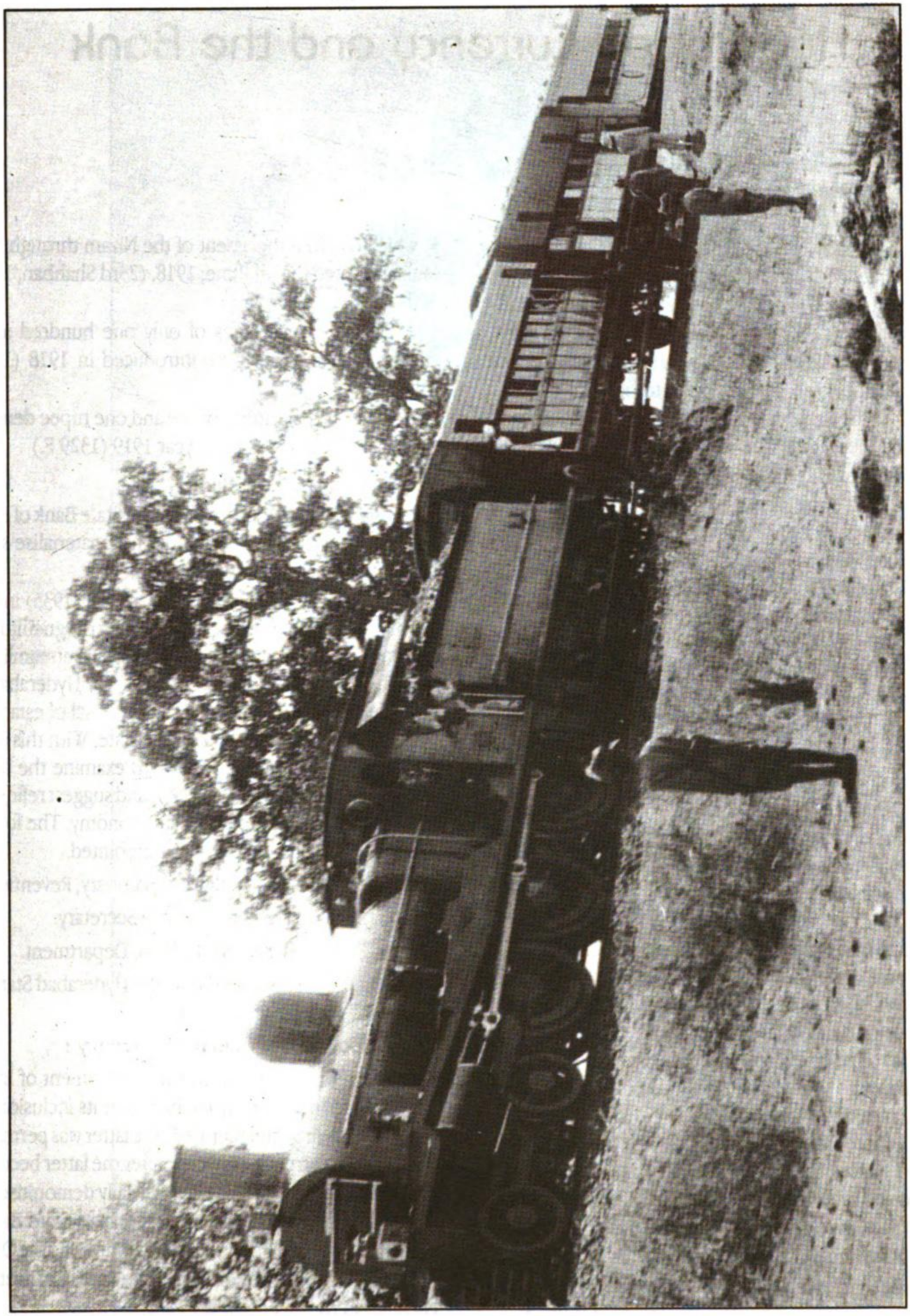


A Hodgson Motor Car - 1991 (Nizam's Motor Car)



The smart five-in-hand house carriage used by the Nizam to watch polo matches

Memsaheb (White woman) being carried in a Pallaki. Sights of this type will be seem no more in the country



The train that took Prince of Wales and party to Nekkonda forests in 1905.

Hyderabad Currency and the Bank

After the fall of the Qutub Shahi Kings, the Moghuls extended their sovereignty over Deccan. They appointed subedars to administer these territories, and the Moghul coinage gained currency in Deccan as well.

Even after Nizam-ul-Mulk declared himself independent, the Moghul coinage continued to be legal tender in Deccan upto the war of independence (1857), as the Nizam's proclaimed their nominal allegiance to the Moghuls.

After the war of independence in 1857, the Moghul rule came to an end at Delhi. In 1858, the British abolished all mints in the sub-continent, except those of few privileged princely states - one of which was that of Hyderabad - and the two British India Government mints in Bombay and Calcutta. On the advice of the British, the Nizam dropped the name and title of the Moghul Emperor from the Hyderabad coinage, and even the nominal allegiance earlier existed with them was formally severed. The new coins issued were named "Hali Sicca" meaning current coins and were inscribed with the initial letter, in Urdu, with which the name of the reigning king started, as well as the description of the dynasty "Nizam-ul-Mulk, Asaf Jah Bahadur". The number "92"- a number of sacred religious significance representing the symbolic numbers of the letters in the name of the Holy Prophet appeared for the first time on the coins issued in Hyderabad.

Hand minting of coins went on upto 1895 AD (1304 F., 1313 H) until during the reign of Mir Mahabub Ali Khan, the sixth Nizam. Then machinery was first introduced and new class of coins which were geomatrically circular (perfect shape of a round disc) made their appearance. These coins were called the "Charkis", derived from the Persian work "Charkh" meaning a wheel, implied to denote that they were made on a machine. The inscriptions on these new coins remained almost unchanged except for the intials of the Nizam, as and when there was a change, which was incorporated on the obverse side.

Paper Currency

Paper currency was first introduced in Hyderabad in A.D. 1918, under Hyderabad Paper Currency Act No. II 1327 F. which received the assent of the Nizam through Firman Mubarile dated the 4th June, 1918, (23rd Shahban, 1336 H., 30th Thir, 1327F).

The currency notes of only one hundred and ten rupee denominations were introduced in 1918 (1327 F., 1355 H).

The currency notes of five and one rupee denominations were introduced in the year 1919 (1329 F.)

The Hyderabad State Bank

Sir Salar Jung tried to establish a State Bank of Hyderabad during his life time. But it did not materialise since in Britain itself there was no 'State Bank'.

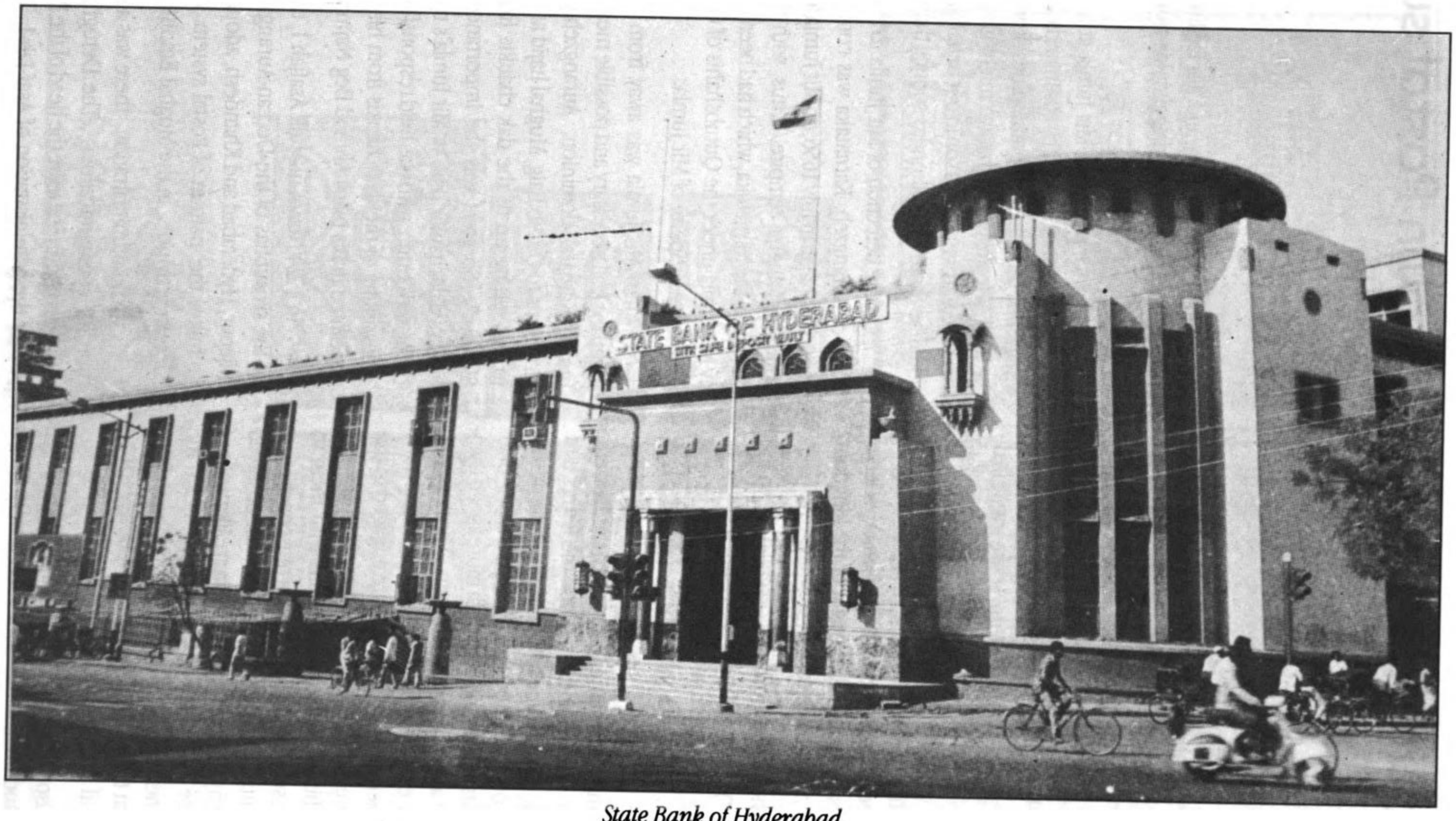
After the establishment of the R.B.I. (1935) in British India, with the pronounced development of agricultural and industrial activities in the State, demanding streamlining of banking and credit extension facilities, the Hyderabad Government once again examined the proposal of establishing a central banking institution for the state. With this in view, a committee was formed in 1937 to examine the banking facilities available in the Dominions and suggest refinements to meet the demands of the state economy. The following members of the committee were appointed.

1. Mr.S.M. Barucha .. Additional Secretary, Revenue Dept.,
2. Mr. Liakathulla Khan .. Finance Secretary.
3. Mr. Fazlullah .. Secretary, Coop. Department.

On their recommendation the Hyderabad State Bank was established in the year 1942.

The with-drawal of Osmania Currency :

Pending a final view by the Government of India on the future status of the Hyderabad, after its inclusion in the Indian Union, in September 1948, the latter was permitted to issue its own currency. However, after the latter becoming a group "B" state, its currency was officially demonitised from the 26th january, 1950 and the Hyderabad State Bank was entrusted with the responsibility of withdrawing the Osmania Currency from circulation and issue Indian Government currency in its place.



State Bank of Hyderabad

Old Hyderabad enjoyed its own Postal system

Medieval rulers did have their own method of Communications in the past as today. It goes to the credit of Dr. Nayeem who studied these systems and gave valuable accounts.

THE Postal System of the Qutub Shahis of Golkonda

No postal system in the modern sense prevailed during the rule of the Qutubshahis. But, Ibrahim Qutubshah (1550-80), the fourth ruler of the Qutubshahi Kingdom, introduced a new intelligence service, to keep the king in touch with the subjects and officers of local units. A large number of reporters were posted throughout the kingdom for conveying local news to the capital, Golkonda.

Tavernier, who visited Golkonda several times in the seventeenth century, narrated interesting accounts of it. Tavernier describes the system when he met Muhammad Sayeed Mir Jumla, at Gandikota on 15th September, 1652, as follows:

"After Mir Jumla's Secretaries had written the answers, he caused them to be read and then took the letters and sealed them himself, giving some to foot messengers, others to horsemen. For you must know that all those letters which are sent by foot-posts all over India, go with more speed than those letters which are carried by horsemen. The reason is that at the end of every two leagues there are little huts where, there are men always ready, who are engaged to the letters, comes to one of these huts, he throws the letters into the hut and then he who is appointed runs with them to letters into the messenger's hands but they must be thrown at his feet and he must gather them up. It is to be observed also that the highways in most parts of India are like walls of trees; and these are set as little heaps of stones, which the inhabitants of the next village are bound to white wash from time to time, so that those letter – carriers may not miss their way in the dark and rainy nights.'

Tavernier also writes about the postal system between Golkonda and Gandikota, established immediately after it was conquered by Mir Jumla, and "for facility in transmission of news, Mir Jumla set up dak chaukis from Hyderabad to Karnataka."

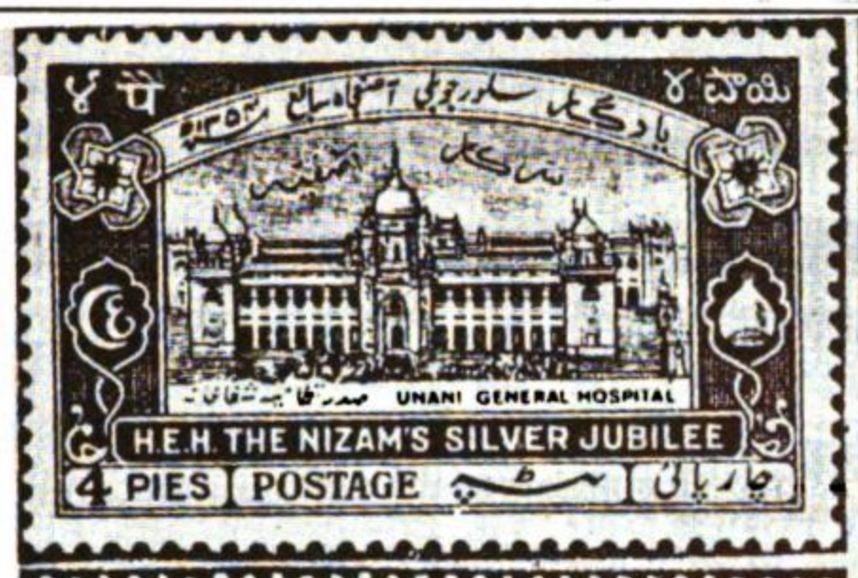
When we perceived Mir Jumla at a little leisure, we asked him whether he had any commands to lay upon us and whether he thought our commodities fitting to be shown to the King. He answered that we might go to Golkonda and that he would write to his son in our behalf and that his letters would be there (at Golkonda) sooner than we."

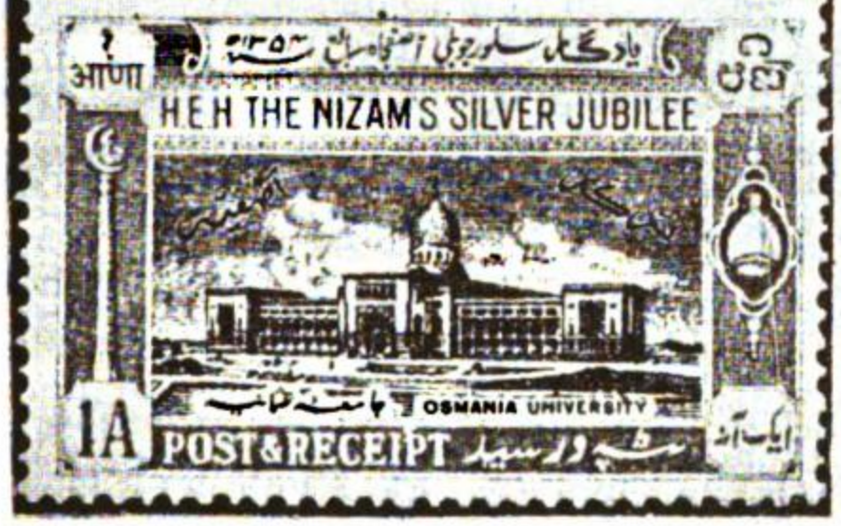
On the defection of Mir Jumla to the Mughal side as Wazir of Aurangzeb, Karnataka was conferred by the Emperor Shahjahan in July 1656, on Mir Jumla as a personal jagir, under the Mughal empire. Thus, with this grant the dak chaukis in the Karnataka, which had been established earlier by Mir Jumla under the Qutubshahis of Golkonda, became the private property of Mir Jumla.

When Mir Jumla was away from Karnataka, Aurangazeb took all necessary and possible measures to guard Mir Jumla's Karnatak dominion. Aurangzeb gave adequate instructions to Qutub Baig, Mughal hajid at Golkonda, "to see to the setting up of the dak chaukis from Hyderabad to Sidhout". So great was the importance attached to Mir Jumla's dak chaukis that "at Mir Jumla's request, Aurangzeb dismissed Qutub, who was held responsible for the delays in the working of the dak chaukis from his post of hajid, and appointed in his place Ahmed Beg Najmasani."

In 1724 Nizam-ul-Mulk Asafjah I, the Mughal Viceroy of the six subhas of the Deccan-Aurangabad, Berar, Bidar, Bijapur, Hyderabad and Khandesh, adopted and continued to follow the pattern of Postal system that existed in the Deccan provinces, in the Mughal Empire.

In his administration, there was a separate organisation for communications. The Derogha-i-Harkara of the Mughals continued to be the head of the Postal Organisation under the administration of Asaf Jah-I. Dargah Quli Khan,





Postal Stamps

was the head of the Postal Organisation and he was one of those privileged persons to whom Nizam-ul-Mulk dictated his Testament at the time of his death on 4th Jamdi-us-Sani-1164-H (1748).

From the narrative of Lala Mansa Ram, it is evident that one harkara named Traimbak travelled the distance of 40 Kms"., from Koilconda to Aurangabad in about six hours in the night. The harkara could straight away approach the minister Dargah Quli Khan, for reporting urgent and important news.

The administrative set-up established by Nizam-ul-Mulk in the state, which, at the time of his death extended from Narmada to Cauvery and from Masulipatnam to Bijapur, was continued under Nazir Jung (1748-50) and Salabat Jung (1750-61) without any major changes and the Archival Records show the appointment of a large number of Waqui-nigars during Salabt Jung's reign.

Development of Postal System During Nizam Ali Khan's Reign

Under Nizam Ali Khan, the postal system was stabilised and improved to a great extent. A few regular postal lines were established between important towns of Hyderabad State. But the means of conveying post was by harkars only. At every dak chauki two harkars were stationed,who used to carry official post for a fixed distance and then handover to the other harkara waiting at the other dak chauki, who then immediately proceeded. In this manner, official post was carried through the villages to its ultimate destination. At this time the public used to send their letters through merchants, travellers or by special messengers, but sometimes, it is said that the people also used to send their private letters by the harkars carrying official correspondence. For this amenity, the public was not charged any rate, it was conceded only as a privilege.

In the year 1174 F(1765), the following persons were appointed as Waqui-nigars at the places mentioned against their names. Ashraf Ali Khan (Kalabgur), Syed Amirulla Khan (Kohir), Gulam Rasul (Nalgonda), Syed Safa Khan (Ibrahimpatnam), Sarupalal (Malangur), Sheik Faizullah Khan (Aramgadh) and Daji (Tarukada).

In the year 1192 F(1782), the following persons were appointed as Waqui nigars at places mentioned against them. Gulam Abdul Qader (Haveli Jalnapur), Anwar Ali Khan (Chitgoppa, Bidar) accompanied by a navisinda-harkara (Bhongir), Mohd. Sayeed (Hyderabad), Ghansi Ram (Cancha).

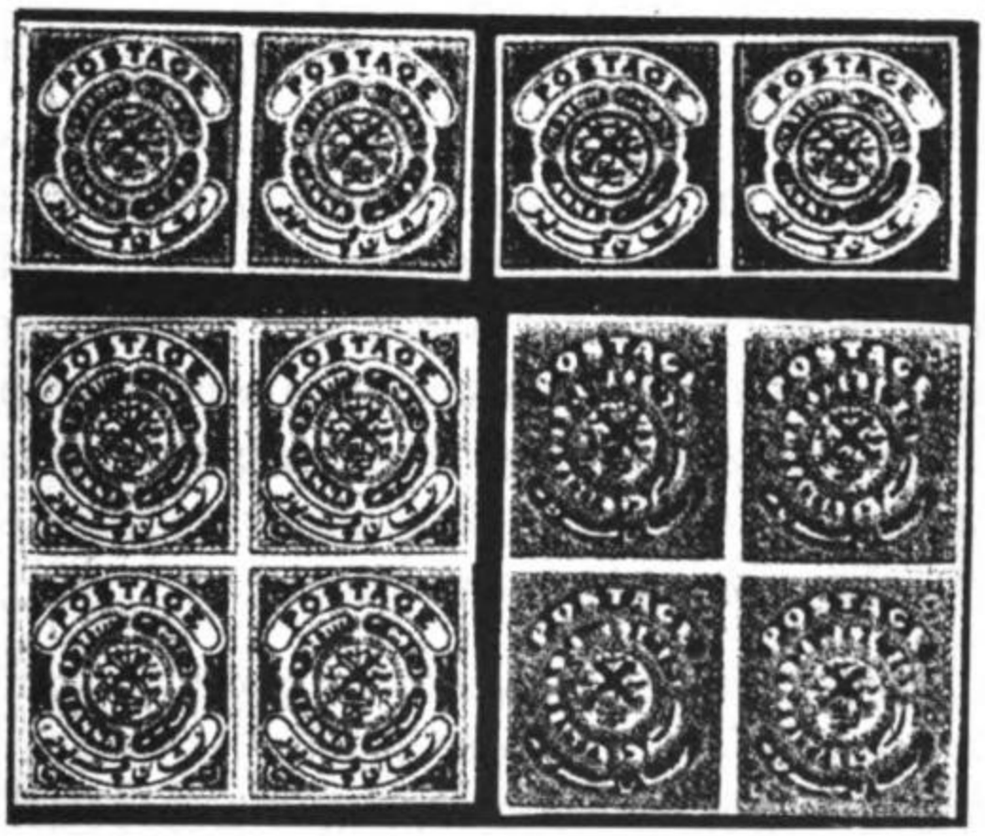
The Waqui-nigars had their assistants, officially known as Naibs. A document dated 19 Ziqada, 1211 H (15th May, 1797) records that Mohd. Badruddin Khan was appointed as the Waqui-nigar of the pargana Kohir and he was permitted to carry on the official work through the medium of his naib. On appointment, the Waqui-nigar had to sign an agreement, technically called muchilka. Every Waqui-nigar had to take an oath and say that "In accordance with the customs and manners related with the posts, he agrees in earnest that he, will with all his segacity and perseverance, leave no stone unturned to include the correct estimate of the income of the place and the daily cases of the courts, without any addition or subtraction in Siyaha ledgers of cases of the courts and survey of occurrences. Again, he will disclose the bribery, dishonesty, etc., of the officials if they are found indulged into and that he will do all he can, to find out the grounds for levying fines and recommending other punishments indicated by the officials."

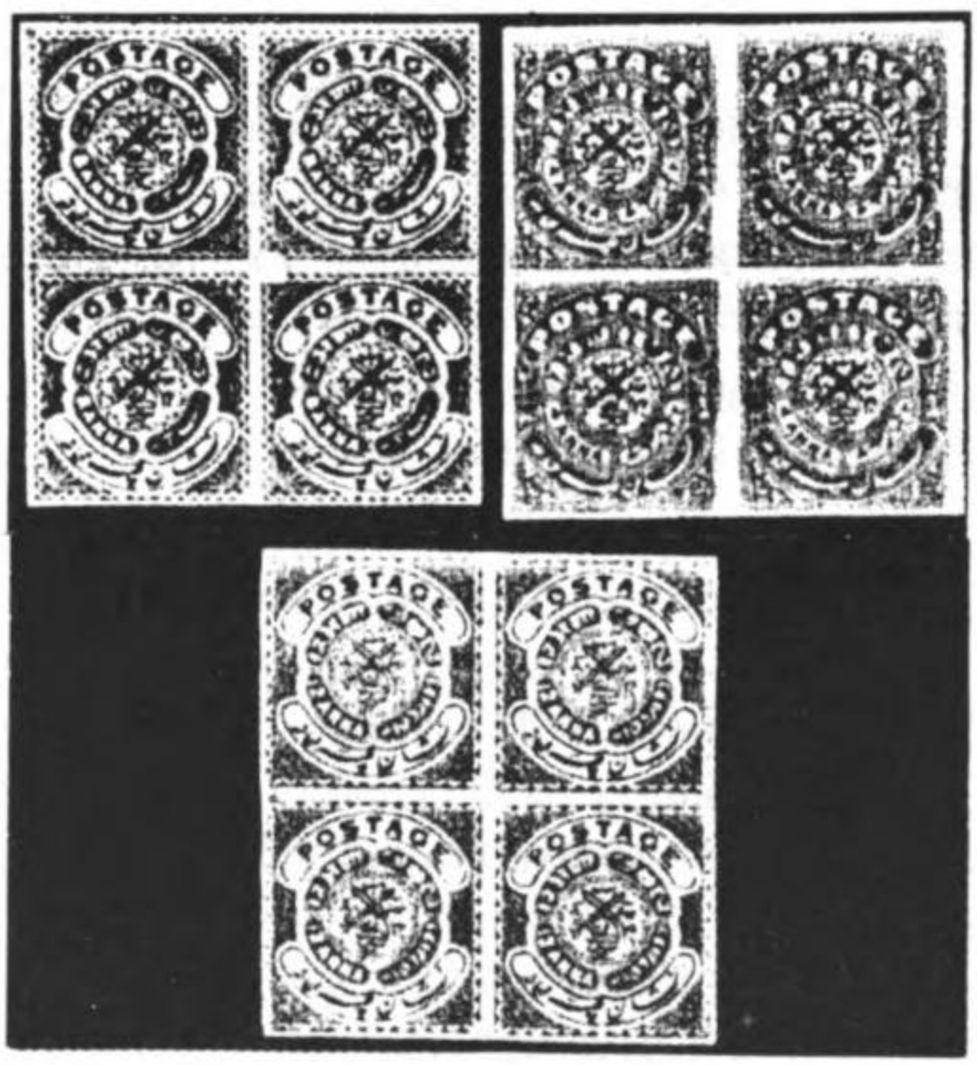
The Waqui-nigar had this agents in all the important places, within his jurisdiction who supplied them with news. Some changes in the administration of postal personnel was made during Nizam Ali Khan's reign. The post of Naib, Darogha of Harkaras was created and Rahmat Yar Khan Bahadur was appointed to this new post on 23rd June, 1755. Such a system prevailed by and large till the modern system came to be adopted by the Nizams.

Inter-State Postal Communication Established During the Reign of Nizam II

There was a further expansion during the time of Nizam Ali Khan, as he had to maintain political relations with the Peshwas of Poona and the Rajas of Nagpur on the one hand and Tippu Sultan of Mysore on the other. These political relations could not be maintained always personally and generally letters were despatched to convey messages and hence regular postal communications had to be maintained. His inter-state postal communications were over and above the regular communications between important district headquarters for official purpose. The existence of Inter-State Postal Communications under Nizam Ali Khan, is

Essays of the unissued stamps of Self Independence





Postal Stamps

evidenced from scores of news-letters in the State Archives, Hyderabad. Extracts from a few news-letters are given here to substantiate the point.

A news-letter dated 11 Zilhijja, 1208 H. (10th July, 1794) from Chinnapatnam (Madras), addressed to Nizam Ali Khan in a petition, reads : "Postal runners of Tippu Sultan left Srirangapatnam carrying replies to his (Nizam Ali Khan's) letter, addressed to Walajah and the East India Company." This single news-letter proves that there existed inter-State Postal Communications between Hyderabad - Madras and Mysore which was meant principally for carrying official letters and not for public in general.

Similarly Postal Communication between Poona and Hyderabad is evident from a maruna of Raja Raghottam Rao, who was a jagirdar of Rs. 50,000/- and was entrusted with the work of Akhbar navisi. He was especially posted to report the occurrences in the army of Rao Pandit Purdhan. A document of 1196 A.H. (1782 A.D.) in State Archives indicates that he was awarded Rs. 3051-1-5 for this special duty.

Translation of Raghuttam Rao's petition dated 6th Muharram, 1206 A.H. (1791A.D.) reads: "It was submitted that the harkars have been appointed at districts between the city of Hyderabad and Poona, ready to attend postal services (bar tappa nishtanda). But the post despatched from Poona takes nearly fourteen days to be received by Huzur Puraur (the Nizam). If the arrangement of the Postal Service is assigned to a person of my discretion and all the appointments of the harkaras may be effected through such a person, then such an arrangement will make it possible to make the delivery of mudam (ordinary post) in five days and zururi (urgent or important post) in four days from Poona, to the posting of 'Huzur Puraur'.

Nizam Ali Khan agreed to the above proposal of Raja Raghuttam Rao and endorsed on the petition as manzur (sanctioned or approved). From this petition it is evident that the post was conveyed day and night, irrespective of seasons, as the distance of about 360 miles between Poona and Hyderabad, was covered in five days and urgent post in four days. Obviously, under this new arrangement the harkaras were replaced by horsemen.

The maintenance of postal communication between Nagpur and Hyderabad is evident from a Siyaha signed by Arastusha, dated 18th Muharram, 1215 H(12th June, 1800) according to which, Anand Rao was appointed by Nizam Ali Khan as an akhbar-navis at Nagpur and for the conveyance of news-letters, eleven harkaras were appointed on a total monthly allowance of Rs. 57/-. The postal lines and postal stations during the reign of Nizam Ali Khan, were identical with military routes. Postal services were extended along with the main routes of communications, branching out into the taluqas.

Private Postal Contract System During Sikandar Jah

During the reign of Sikandar Jah , Asafjah III (1803-1829), a semblance of a regular postal system in Nizam's Dominion was organised by Mir Alam Bahadur, Prime Minister (1804-1808). But the Govt. did not undertake the responsibility of carrying the post. Instead, a system of licenced carriers was adopted, who agreed to deliver post not only within the State, but, letters could also be sent to and received from Hyderabad, Calcutta, Masulipatnam, Poona etc.

During the reign of Nasir-ud-Daula Bahadur, Asafjah IV, several improvements were made in the postal administration, in an attempt to bring it on line with the one in vogue in British India. Steps were taken to make available postal services to the general public on a large scale. But, as per the custom of those days, postal work was entrusted to private persons on the basis of contract.

When Raja Chandulal Bahadur was madarul-maham, a postal monopoly contract for carrying official post was given to Babu Girdharilal. Girdharilal established his head office at Hyderabad and opened branch offices at various taluq headquarters of the State, wherever official post was to be conveyed. He in turn employed harkaras for the transmission of post within and outside the State.

The City Walls, and Gates

During the medieval period it was the custom to protect the City from invaders. Around the new city a strong fortification wall used to be built and gates were provided for free movement of the Citizens. The entry roads were guarded, by placing guns over the bastions of the huge gates. Strong thick wooden shutters with iron sheet as cover were also provided to the gateways.

The early rulers, the Qutub Shahis, who were militarily powerful and had full faith in the strength of their arms and the citadel of Golkonda as the bulwark against aggression, considered a protective wall superfluous for the City of Hyderabad. Hence the City had no protective walls for nearly 130 years, after its founding in 1591.But later on it was subjected to periodical raids by Marathas after it fell to the Mughals.

But around A.D. 1720 when the Marathas during their invasions against Golkonda, posed imminent danger to the security of the city, the Mughal Governor Mubarriz Khan initiated the construction of a wall around Hyderabad City. Some scholars are of the view that the construction of the wall was commenced by Abul Hasan Tanashah during the last years of his rule around 1686 A.D. to protect the city from Mughal armies. However the wall was commenced from Puranapul gateway to Delhi Darwaza, close to the river side. While this work was in progress, the Mughal Army entered the Hyderabad city in A.D. 1686 under the command of Aurangzeb's son Prince Muazzam and occupied Hyderabad City. As a result, the construction work was stopped and abandoned.

However, the city wall was erected after the extinction of the Qutub Shahi Kingdom in the last days of Subedarship of Mubazziz Khan during the reign of Mughal King Farrukh Siyar. It was built from Delhi Darwaza to the gate of Dabirpura with uncut, uneven stone and mortar without turret parapets. When this portion of the wall was under construction, Nizamul Mulk Asaf Jah established his rule over Deccan. After establishing his complete control, he ordered his son Nawab Salabat Jung to complete the City Wall. The rest of the wall was built by Asaf Jah - II which was surmounted by turret parapets. The circumferance of the entire wall was 10 Kms. The bastions were holding cannons of old pattern.

This 10 Kms., long city wall of Hyderabad had twelve gates in the beginning and one more gate was added by Afzal-ud-Dowla-Bahadur, Asaf Jah - V, taking the total number of gateways to 13. These were built in stone and mortar. Each of the gates bore a specific name. These are :

1. Puranapul Gate	2. Champa Gate
3. Delhi Gate	4. Afjal Gate
5. Chaderghat Gate	6. Dabirpura Gate
7. Yakuthpura Gate	8. Mir Jumla Gate
9. Gowlipura Gate	10. Lal Gate
11. Aliabad Gate	12. Ghazibanda (Fateh Gate.)

The influx of immigrants was controlled by regulations. During 18th and 19th centuries all the Gates were closed by 8 P.M. sharp and opened in the early hours at 4.30 A.M. In Purani Haveli cannons were fired to inform the public about the closure and opening of the City Gateways.

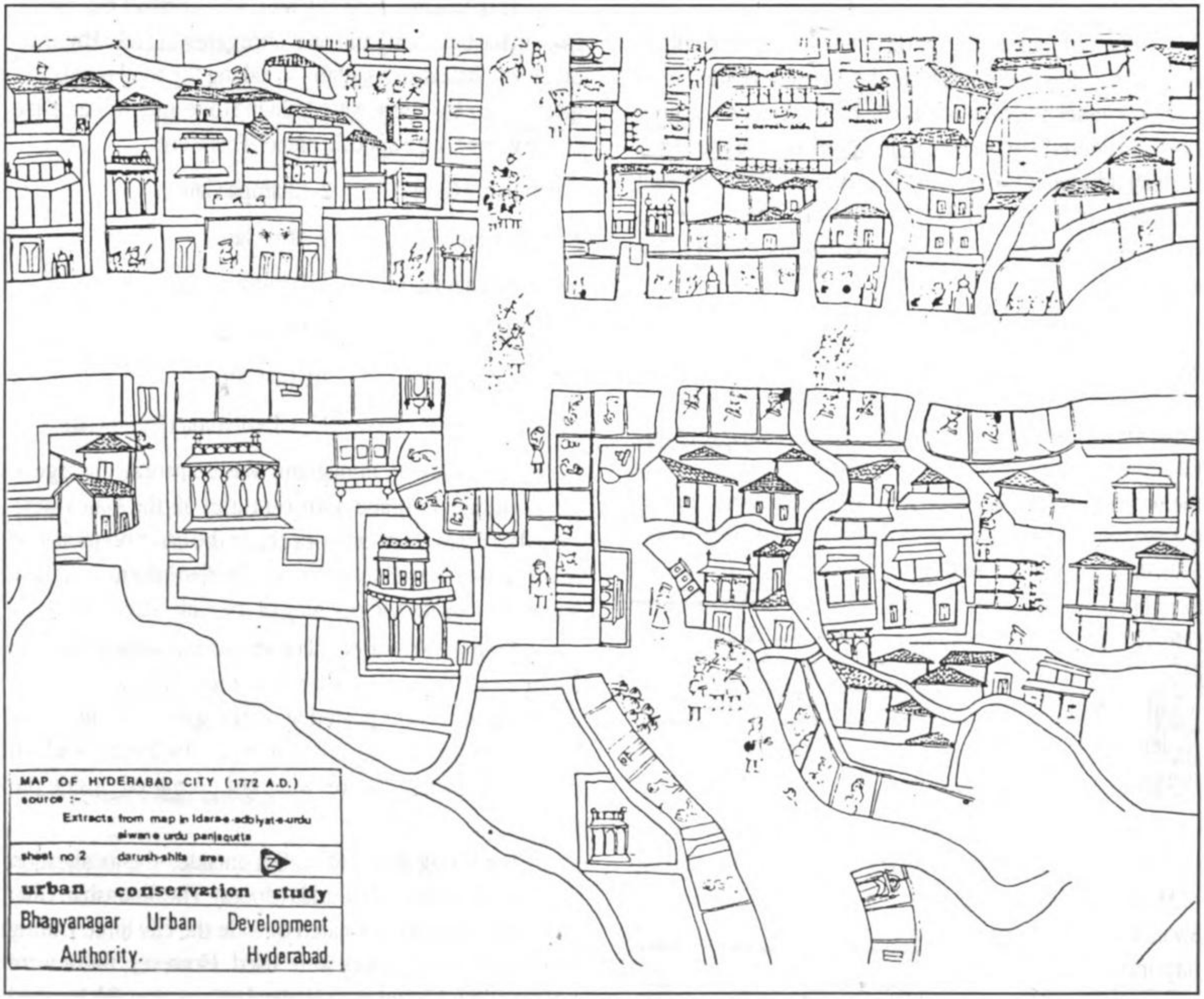
Even the Kotwal of Police was not authorised to order for opening the gates other than the scheduled timings. Special guards were posted at all the gates. All the Toddy Shops were located outside this wall. The localities which were of unsavoury nature were not permitted inside the city.

For taking the dead bodies outside, the fortification wall was provided with Khirkis (doors). The Shamshan Ghat and grave yards were located outside the city limit. During emergency, these doors were used. However, these were not popular with common Hyderabadis as they felt insulted

to enter into the City through these"Khirkis".

With the advent of 20th Century, the population outside the walled city was doubled and much inconvenience was felt by the citizens living inside and outside of the walled city, for, communication became difficult due to closing of Gates by 8 PM. Therefore, rules were modified to keep the gates open during the nights. Thus the main function of the Gates came to an end. Yet the gates were imposing and the people used to gaze with curiosity, especially the architecture of some of the gates like Afzal Gate and Lal Gate and these gates remained till 1954, when there came about a rapid change in the mode of transportation. Hyderabad witnessed the introduction of Buses in 1933. They first plied between Machili-Kaman and Secunderabad, and Nampalli and Kachiguda Stations. When bigger and larger size buses and lorries were put on the road these gates were found to be obstructing the two way traffic, requiring demolition of a part of the city walls.

Hence these were demolished by the Municipality of Hyderabad in 1954 as the City developed. Thus the City lost some of the beautiful and historical gateways. Only on protest from the enlightened citizens of those times, the two gates Puranapul Gateway in the West and Dabirpura Gate in the east, were left untouched.


MAP OF HYDERABAD CITY (1772 A.D.)
source :-
Extracts from map in idara-e-adbiyat-e-urdu aiwan-e urdu panjsquta
sheet no 2 darush-shifa area
urban conservation study
Bhagyanagar Urban Development Authority. Hyderabad.

Map of Hyderabad City (1772 A.D.)

The Purana pool Gate – A city wall around Hyderabad was erected during the reign of the Moghal Emperor Farrukh Siyar by the then Subedar Mubazziz Khan with 12 Gates. All these gates become extinct in the developement of the City and the Only Gate extant now the Puranapool Gate

Demography and Spacial growth of the city

Profile of Hyderabad City in 1920s - Castewise Statistics

While laying the foundation stone of the newly founded city of Hyderabad or Bhagyanagar, Mohammad Quli, the founder, prayed to God, that the city should soon be peopled in innumerable numbers like the fishes in the ocean. His prayers and dreams now seem to have come true. The growth of the City has been fantastic,the City's population reaching around 40 lakhs. In 1991 the City extends with its agglomorations all around to a distance of nearly 30 miles. Now, unless we have a comparative figure of its growth at a particular point of time, it is difficult to compare and appreciate its rapid growth. Now let us see where the city stood in the early 1900s. Census reports of the times gives vivid picturea.

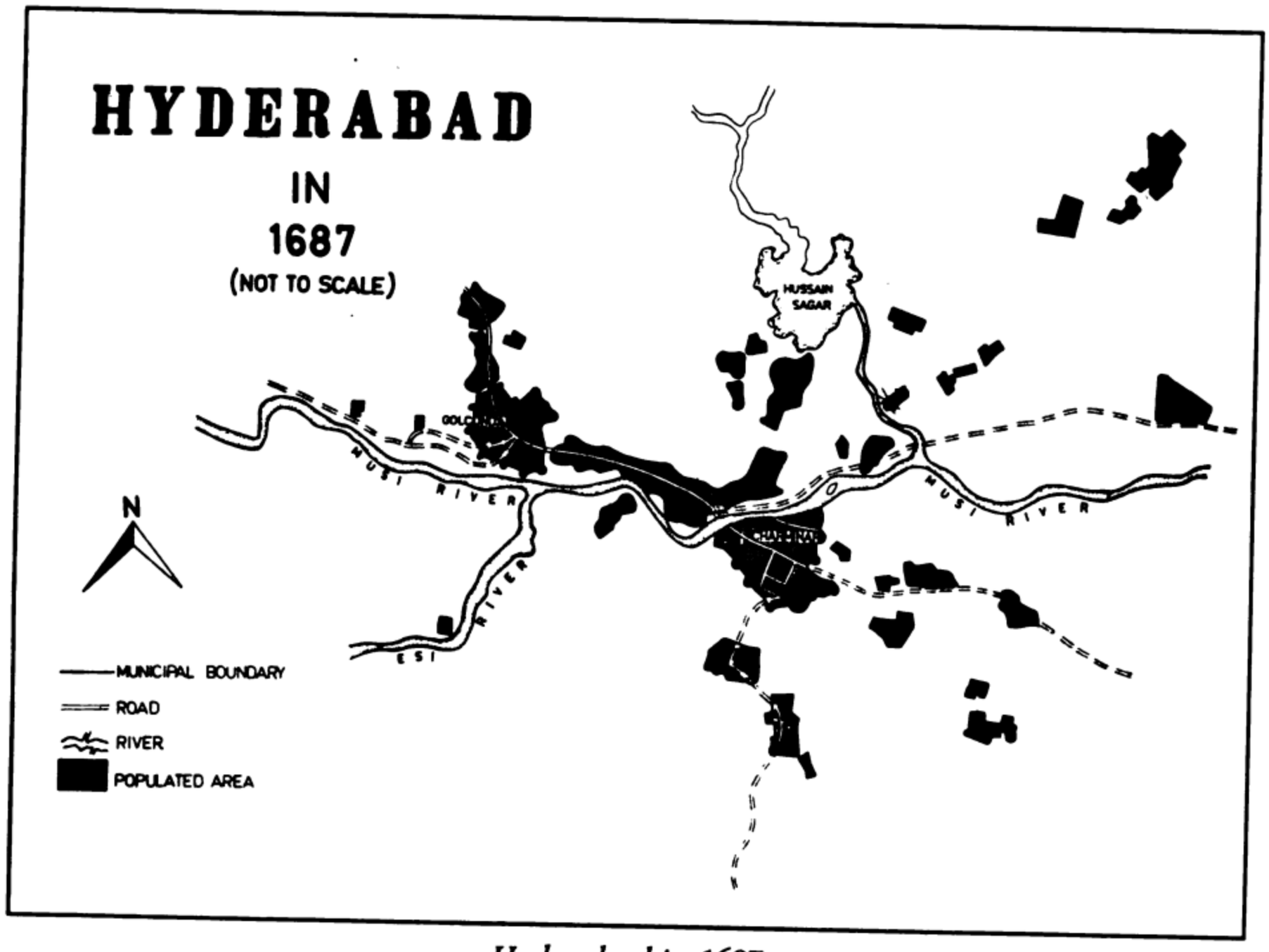
Population

According to the 1921 census, the population of the State was 12, 471, 770 (6,345,071 males and 6,123,699 females). The density was 151 persons to a square mile. The proportion of males to females was as 1,000 to 986. The Hindus of all castes numbered 10,656,000 or 85 percent. Animists, 430,748 or 3 percent; Christians 62,656,000 or 5 percent; Mohammandans - 1,298,271 or 10 percent. Compared with the census figures for 1911, the population in 1921 showed a decrease by 902,906. As the population of India is steadily increasing, this decrease by about a million in a decade might appear unsatisfactory. The reason for this, however is not far to seek. Seven out of the ten years between 1911 and 1921 withnessed bad seasons owing to insufficient or excessive rainfall and the toll exalted by epedemies like influenza and plague had been very considerable. Doubtless due to these afflictions, the death rate continued to be much above the birth - rate. While the floods drowned 20000 people in hours, plague killed another 10,656,000 of the total population of the State. Only 33 persons per thousand are literate, that is to say, a vast majority of these 33 persons have just a smattering knowledge of the written language. The proportion of males and females, separately, stood at 57 and 8. Community wise, there were only 47 male and 4 female literates out of every thousand Hindus; 308 males and 186 females among Christians; 140 males and 35 females among Mohamedans. The knowledge of literacy in English was very small. Prevalance of English was extremely meagre, being less than four persons per thousand. Although these figures present a very gloomy picture, it should be remembered that the State was alive to a rapid furtherance of education by the steady execution of a very liberal policy, spending several lakhs of rupees annually. Moreover, Mir Sir Osman Ali Khan, the then Nizam, made primary education free, throughout the Dominion.

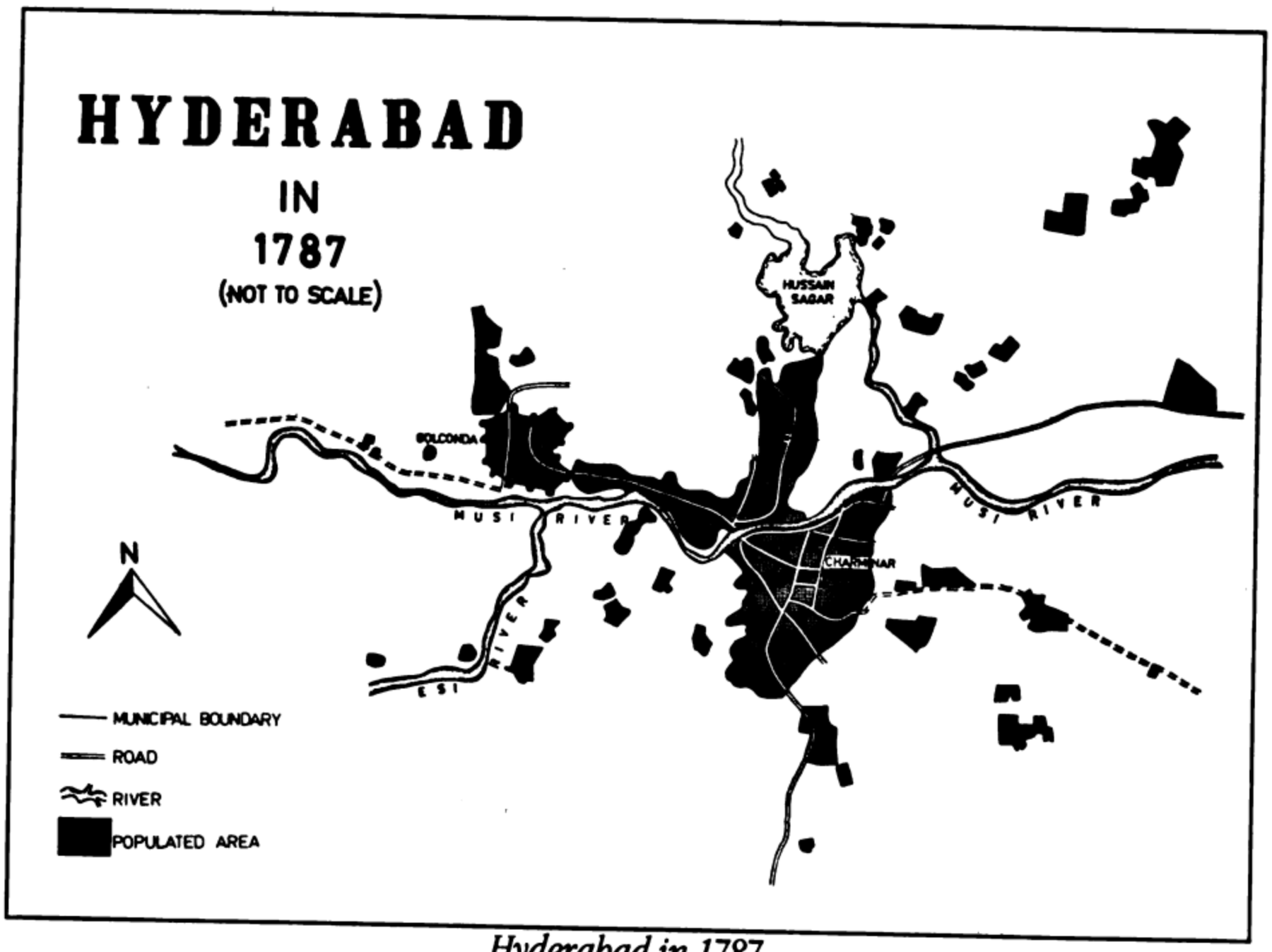
Life in the Villages of Hyderabad

The poor people came to Hyderabad to work in households, gardens and deories as servants, cooks, watermen etc. The village economy fed Hyderabad, its nobility, the Nizam and other middle classes with food grains, vegetables, fowl, chicken, sheep and beef. The average population of a village was about 532. Garhis, or walled villages, are found all over the State, testifying to the necessity that existed, up to the beginning of the nineteenth century, of affording security against the depredations of marauders and the constant fear of civil wars in those troublous times. The houses were usually built of mud with tatched roofs.

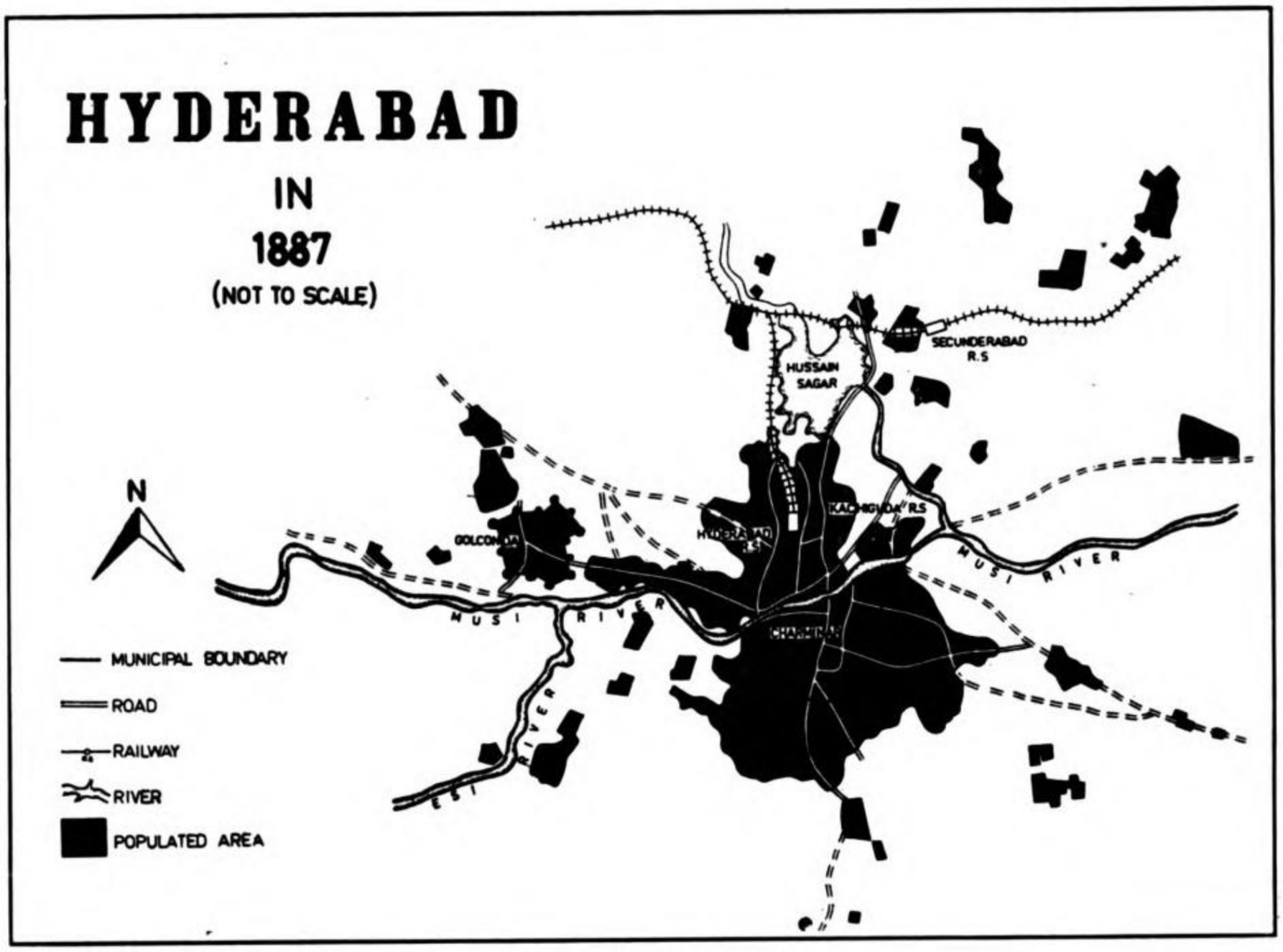
Food :- The staple food of the poorer classes consisted chiefly of cakes of Jowar and Bajra, throughout Telangana districts. Rice was also used to a large extent. Along with the cakes were eaten currys made of vegetables and pulses, onions, oil and ghee, seasoned with tamarinds, and chillies. Musalmans and Hindus (Exepcting Brahmins, Komatis etc.,) alike eat goat and flesh. The Musalmans in the country tracts, out of respect for the feelings and prejudices of their Hindu neighbours, do not indulge in beef, but the Musalman inhabitants of towns and large cities have no such scruples. The



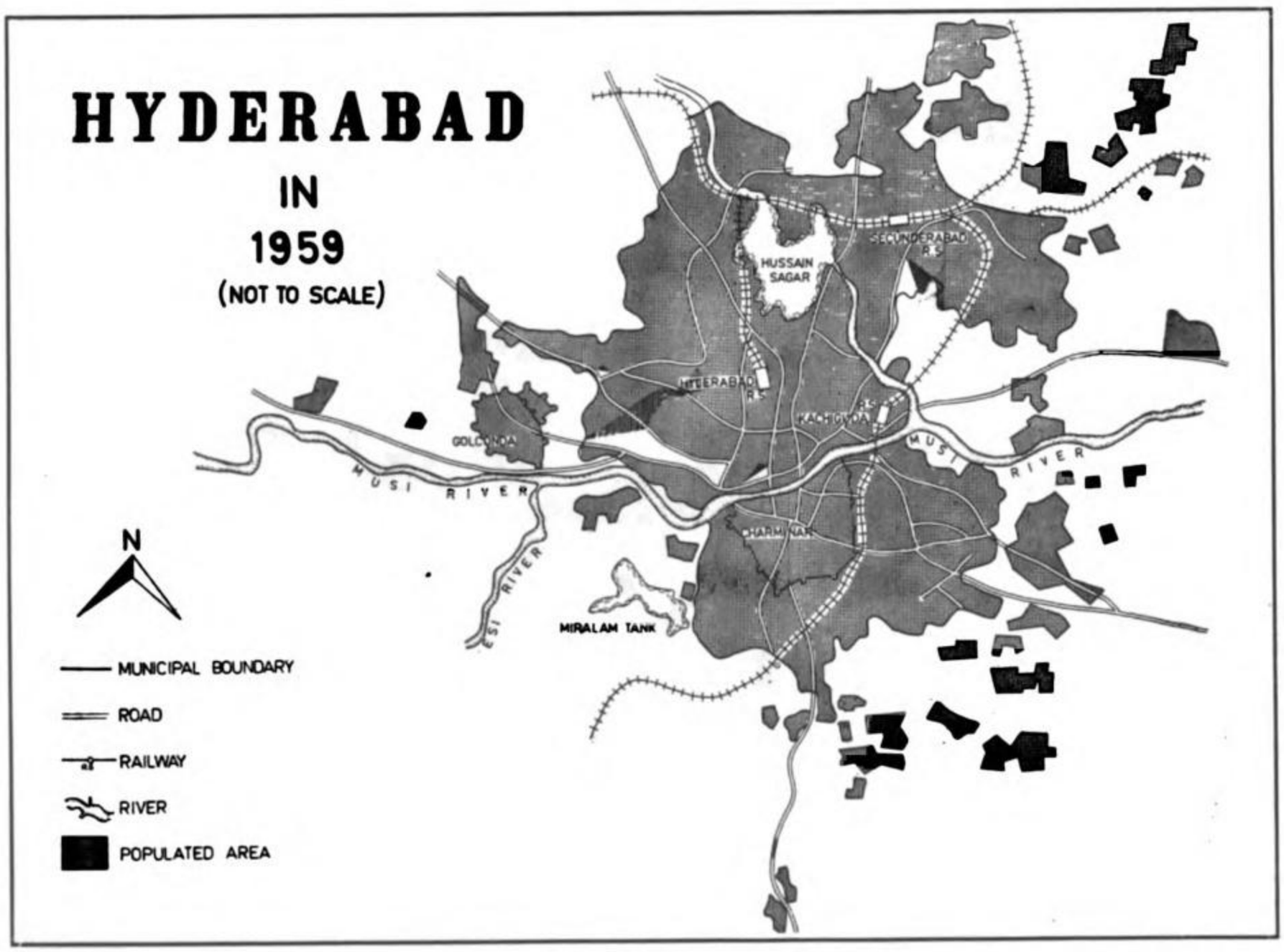
Hyderabad in 1687



Hyderabad in 1787



Hyderabad in 1887



Hyderabad in 1959

Males including Dhers and Chamars, Mahars,and Manges, eat also flesh of cattle died of a natural death.

Rural Dress

The normal dress of a villager comprised of a Dhoti or Waist - cloth, a short jacket or coat of cotton, a turban of a red or white colour in the Maratha districts and always white in Telangana and a Kambal or a blanket, which he always carried on his shoulder. The women wore a Saree, which is a piece of cloth five or six yards long and four feet broad, one end being fastened round the waist, rapped round, and then carried over the head and shoulders, covering the rest of the body.

Saree is a must for every woman but she also wore a choli-a short bodice. The dress described above was worn by Hindus and Musalmans alike; but Musalman women offen wear a Langha, or Petticoat, with a Chole and Dupatta The last mentioned covers the head and the body. Gond and Waddar females discard the choli altogether, but wrap the end of the Saree round the upper part of the body.

Administration in brief

The administration of the State was presided over by the ruler, His Exalted Highness the Nizam Mir Sir Osman Ali Khan Bahadur. He was assisted by an executive council which worked under a president and consisted of seven members, holding separate portfolios. There was also a legislative council but it was constituted on the basis of nomination. It dealt itself chiefly with framing laws and by-laws, which were first examined by the executive council and forwarded to the Nizam with its opinions. No bill could be passed without the ruler's sanction. As for the rest, the general administration was an exact replica of that which prevailed in British Indian provinces.

There was a High Court, with revisional and appleate powers, such as possessed by the Privy Council, being in the hands of the Nizam. Death sentences should obtain his assent before being carried out. There were Medical, Educational, Agricultural, Revenue, Public works, Industries, Veternary, Archaeological and Military departments exactly as they were constituted in British India with some minor differences. The revenue is derived mostly from Agriculture, Customs, Excise and Railways.

The modern growth of Hyderabad during the rule of Nizam Mir Osman Ali Khan

The modern era of the development of the twin cities began soon after the last flood of river Musi in 1908 A.D. which had shattered the life of people living in Hyderabad. This necessitated the planned development of the city in a phased manner. Sri Vishewashwarayya, the great engineer of Mysore, was specially invited for this purpose and was appointed as adviser to the Nizam's Government to suggest measures for flood control and improvement of the city. As a result of his suggestion, were constructed Osman Sagar and Himayat Sagar in 1917 A.D. These two dams hence forth not only controlled the floods from river Musi, but also supplied drinking water to the city. These spots have also become recreational centres for many people in Hyderabad. Another step taken for the development of the city was the formation of the City Improvement Board in 1912 A.D. which paid greater attention to the construction of roads, markets, housing sites and shopping centres in the city. Nizam-VII also moved to King Koti, the Northern suburb of the city in 1914 A.D. which helped in the development of its surroundings. Several public utility services were commissioned in 1922 A.D. Electricity was commissioned in 1923 A.D. In 1928 A.D. with the establishment of rail connection to Bangalore, the city was brought on the metre guage map of India. By 1932 A.D. bus service was started in the city and in 1936 A.D. the bus routes radiated from the capital to all the district head-quarters. In 1935 A.D. the Madras-Karachi Air Service was linked with Hyderabad with Hakimpet as landing ground.

Many buildings of utility like Legislative Assembly, Hyderabad and Secunderabad railway stations and Kachiguda metreguage railway station, Osmania Hospital, the High Court, City college, the Asafia library, the Unani Hospital, the Osmania University, were constructed during the reign of Nizam-VII.

The Asaf Jahi, Hyderabad had its own identity and pageantry,though it limited to the upper strata while the masses bore the cross.

Asaf Jahis introduce Moghul, Indo-Sarcenic, Sarcenic-Rajasthani Architecture

With the ascendancy of Nawab Mir Osman Ali Khan, Nizam-VII in 1911, a new chapter has begun in the beautification of the city. If Muhammed Quli Qutub Shah was the founder of Hyderabad City, Osman Ali Khan can be called as the maker of modern Hyderabad, in a variety of ways. The buildings constructed during his reign are impressive and represent a rich variety of architecture, such as the magnificent Osmania University, synthesizing the modern, the medieval and the ancient styles of architecture. The sprawling Osmania General Hospital in the Mughal style, the lofty High Court in Indo Saracenic style, the stately well-proportioned legislative Assembly building in Saracenic-Rajasthani style, symbolize his desire to build a modern and majestic Hyderabad. The engineers or the architects and craftsmen of the period have to be congratulated for their talent.

A fascinating pretty edifice in the centre of the city is the Andhra Pradesh Legislative Assembly building, with the lawns of the public gardens in the background, to form the needed premises.

The Legislative Assembly Buildings : The former Town Hall.

This building originally built as the Town Hall is an exquisite construction, exemplifying a perfect blend of the Persian-Rajasthani styles of architecture. Funds were raised by the citizens of Hyderabad on the eve of the 40th birthday of Nizam Mir Mehboob Ali Khan in 1905 A.D. and was completed in 1913 A.D. Later it was converted into the Legislative Council of the Nizam's government and now it is expanded with another new addition of an imposing wing both serving as the Andhra Pradesh Legislative Assembly.

Osmania University - A symbol of Deccani Culture

Osmania University is another imposing building in the east of the city, having its own identity. The university campus is situated on a picturesque 1500-acre site, at an average elevation of 1725 feet above the sea level in the outskirts of Hyderabad in Adikmet, about eight miles north-east of Charminar. The campus houses several buildings and beautiful gardens and lawns afording good facilities to the students and staff.

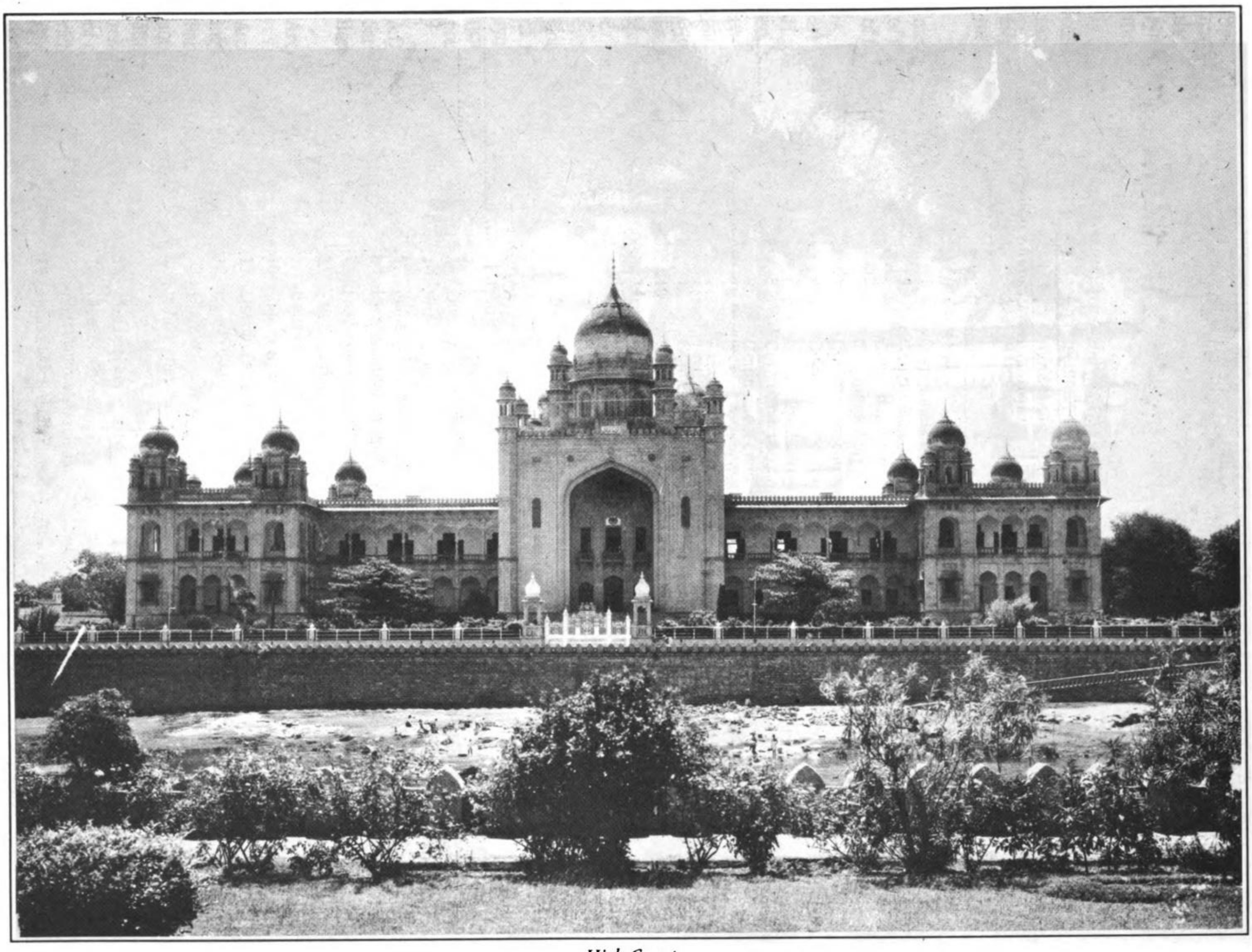
Breaking new ground with Urdu as medium, the Osmania University was established in 1917 A.D. through a firman (command) of the Nizam.

A prominent historian Professor H.K. Sherwani records : "The establishment of the Osmania University by a firman of His Exalted Highness the Nizam of Hyderabad in 1917 A.D. was an event of an epoch-making importance, for, it was the first time in the history of modern India that the highest standards of education were to be attained through the medium of an Indian language. It was, in fact, symbolic of the age-long reaction against the continuance of English as the medium of university education in the country". Perhaps Persian, not within the reach of commoners, was down graded.

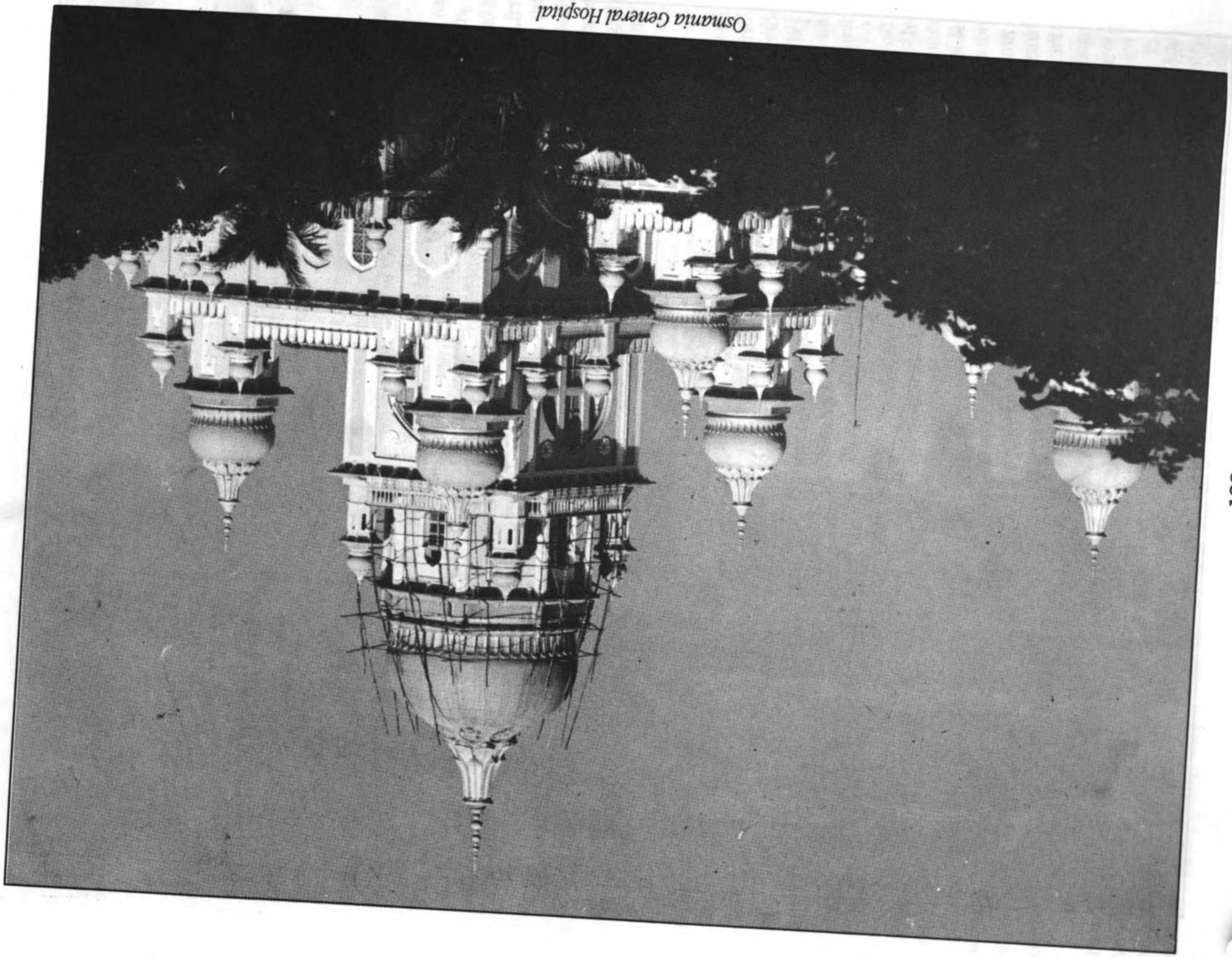
A pleasant and elegant composite architecture is the keynote of nearly all the buildings of Osmania University Campus and it has been rightly emphasized by Professor Sherwani : "The composite architecture which is the keynote of nearly all these buildings, was due to the vision and inspiration of the architect of the University, the late Nawab Zain Yar Jung.

The picturesque site for the campus was suggested by Sir Patrick Geddes, during his visit to Hyderabad shortly after the first World War. It was laid out, after the design of M. Jesper, a famous French architect and planner. Prior to the commencement of the work on the campus site, the University was housed in rental premises in the Gunfoundry area of Hyderabad. While its superstructure was partly of Arabic and Persian shapes in the same manner, the bases of the College of Arts are similar to Ajanta and Ellora, while the superstructure is formed of shapely Indo-Saracenic.

The interior of the great hall of the College of Arts, flanked on three sides by open corridors and surmounted by a low dome with windows allround, was planned in such a



High Court



Osmania General Hospital

way that the ancient Indian and the Indo-Muslim motifs, naturally develop into each other, causing the least strain to the eyes of the beholder. The whole concept seems to be symbolic of the composite Dakhini culture and the genius of the Urdu language".

The colourful premier building of the University - the college of Arts, till to date remains architecturally the most magnificent building in the university campuses of India.

High Court, City College and Osmania General Hospital on the Banks of River Musi

These owe their existence to the Nizam's Government plans of beautification of the old city, along the banks of river Musi, as part of the damming the river for prevention of floods after its havoc to the city caused in 1908.

These three buildings constructed around A.D.1920, are strikingly similar in their styles of architecture. While the High Court constructed in A.D.1919 and City College completed in 1922 A.D. are located on the south bank of the river Musi, the Osmania General Hospital lies on the north bank, between Naya Pul and Musallam Jung bridge. The area occupied by the first two buildings was originally called Amin Bagh and is still known by the same once name, being the garden of a Qutub Shahi noble, Aminulmulk.

The architects designed the buildings to represent a combination of Indo-Saracenic style. Of the two, i.e. High Court and City College, the former is more graceful. It is built of red and white stones representing a fine example of the synthesis of Indo-Saracenic architecture. Its stately symmetrical pink domes projecting upwards into delicate minarets, present a striking view from a distance and are impressive.

The Osmania General Hospital constructed in 1923 A.D. is a picturesque three-storeyed structure in Indo-Saracenic style, with a main central dome and subsidiary domes of striking beauty.

Archaeological Museum

One of the beautiful buildings of Hyderabad is the Archaeological Museum with its geometrical symmetry, drawing the attention of every visitor and those passing along the Public Gardens road. This museum is one of the best in India, abounding in archives and antiquities and one of its main attractions is an Egyptian Mummy. It also contains important relics of the Buddhist and Jain faiths and superb specimens of old Bronzes, Arms and specimens of calligraphy, with a rich collection of coins, dating from the Satavahana period, Qutub Shahi period to Modern times. It also houses sculptures of different dynasties - Ajanta paintings is an attraction.

Jubilee Hall

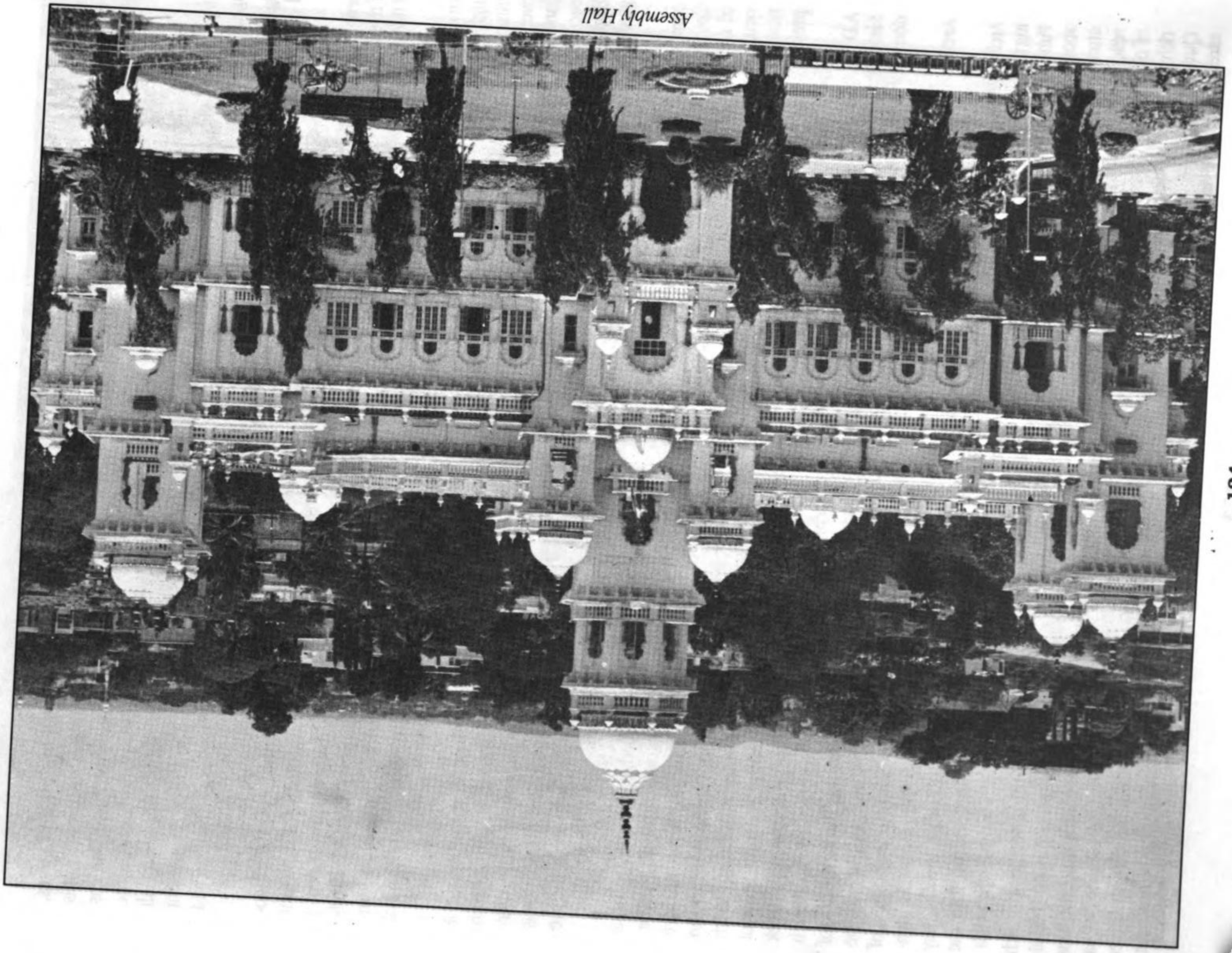
Situated in the Public Gardens with its Mughalai gates, and close to the Andhra Pradesh Legislative Assembly, it is one of the most imposing buildings in the Public Gardens which, acquired its name in A.D. 1937 coinciding with the Silver Jubilee Celebrations of the Nizam -Mir Osman Ali Khan's accession to the throne. The site of the present building was associated with the Durbars of the Sixth and Seventh Nizams.

Though relatively simple, with the facade in the Indo-Persian style, the present Jubilee Hall commands an elegant look. The lobby is adorned with paintings which depict scenes of the Nizam's court. The main hall is classically Islamic in style and decoration, with the chandeliers adorning the ceiling. At present it also displays portraits of National leaders.

Often the Jubilee Hall surrounded by a vast expanse of lawn, is used as a Conference Hall. This hall is equipped with all the necessary facilities required for seminars and conferences. Apart from its spacious dining room lobbies, there is a small pavilion in the courtyard to the right, where the late Nizam held Durbars.

It is thus seen that, Hyderabad represents a synthesis of all types of architecture, dating back to medieval times, i.e. Bahmani period and Qutub Shahi Peirods. The architecture contains some features of Hindu art, Tughlak, Mughal and locally evolved forms. There are also several buildings which stand as good specimens of western architecture. Some of these buildings possess features of Roman and Greek architecture. The buildings that represented the French style of architecture are fast disappearing. During the time of the Seventh Nizam, cubic style became popular and the locality now called, Banjara Hills, turned out as museum of buildings, representing variegated modern styles. The highlights of this kind are the Krishna Oberoie, the Gateway Hotel, the Annapoorna and Padmalaya studios, with the prestigious Appolo Hospital at the apex of the Banjara Hills.

A new fast developing modern township with rich beautiful residences goes by the name of Jubilee Hills although the name has been there for quite a long time. One cannot refrain from mentioning that the historic Naubat Pahad has now perched upon it a beautiful temple dedicated to the deity, Lord Venkateshwara, all built in the best white marble.



Assembly Hall

Osmania University

The Magnificent Palaces of the Nizams

In 1590 - 91 the founder of Hyderabad - Muhammad Quli, the fifth King of Qutubshahi dynasty endowed it with several grand edifices, like the Charminar as a citadel and a central point. But the Moghul army that conquered it in A.D. 1687, under the direct command of the emperor Aurangazeb, demolished all beautiful palaces of the Qutub Shahis. But fortunately the Charminar and all the Mosques were left untouched. However the vacuum so caused was soon made good by the Asafjahi dynasty of the Nizams who commenced ruling the Deccan Subha with Hyderabad as capital. They restored vast territory with rich mines, forests, great rivers yielding good revenues. The restoration began with Kilawat palace constructed by the first Nizam Asafjah. His sucessors too played no mean role but excelled him in this direction.

Chow Mahalla : The earliest of the royal palaces of the Nizams namely Chow Mahalla situated close to Charminar means four palaces and the name was given to it as a complex of four palaces, built mostly during the period of Nawab Afzal-ul-Doula Bahadur, Nizam-V (1857-69 A.D.) It is said that Chow Mahalla was built after the Shah's Palace at Teheran, but richer and finer in architectural gardens.

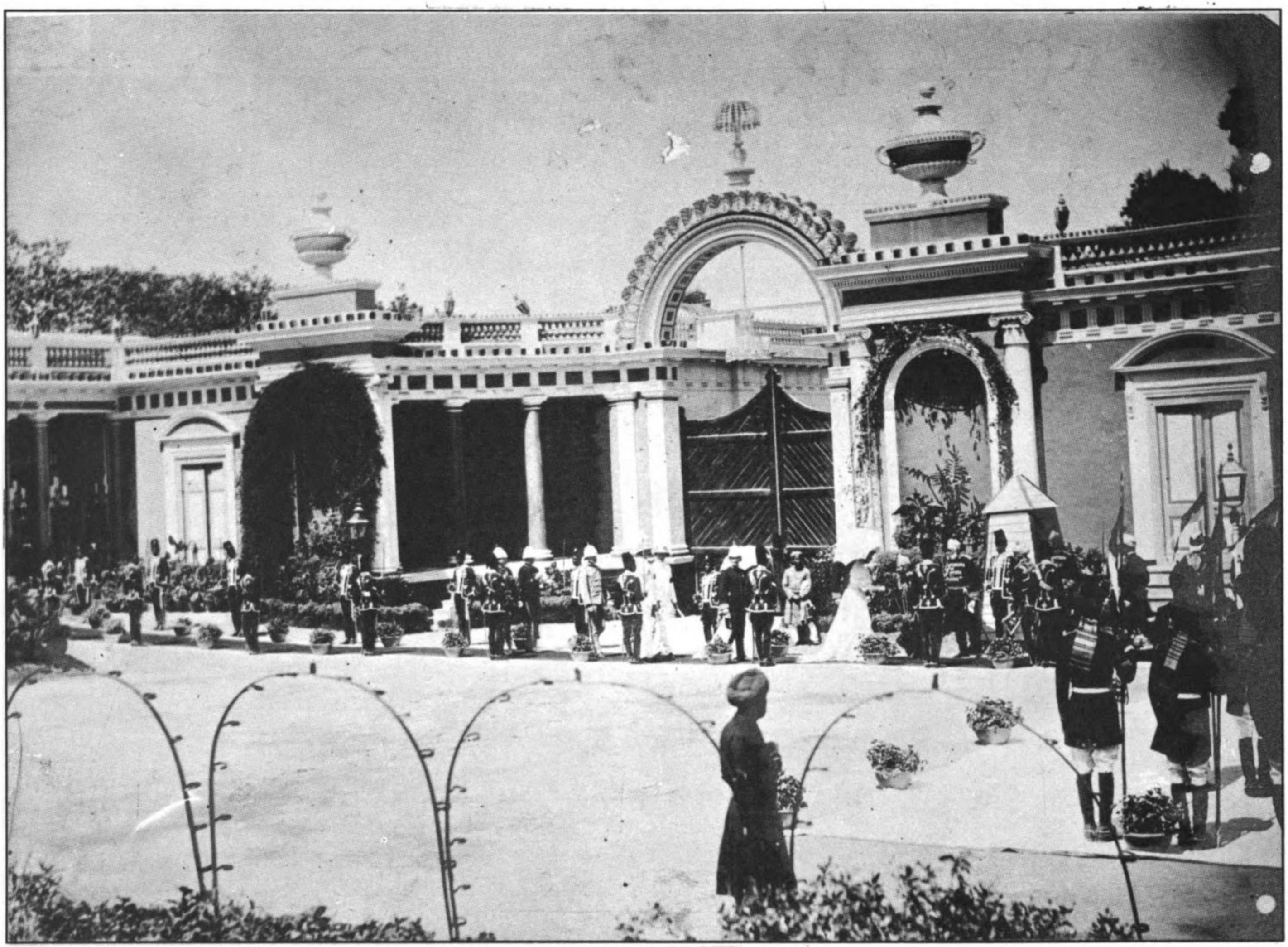
This ensemble consists of a series of quadrangles with handsome fronted buildings on either side and coverd an extensive area with a beautiful garden surrounding a large marble cistern with the fountains, their splashing waters in moonlights, have been compared with one of the enchanted gardens described in the 'Arabian Nights'. The grand 'Darbaur Hall', lies to the north of the cistern, where His Exalted Highnesses the Nizams used to hold state receptions and receive dignitiaries. King George V and Queen Mary were received here when they visited in Hyderbad in 1905. The building to the right was used for offices, beyond this, further to the right were the royal kitchens, behind them lie stables and coach houses. To the south of the quadrangle is the largest building, which is approached by a wide flight of steps. It is here that the Nizam had his office where he attended to State matters, and received his Ministers and nobles. These chambers furnished with the greatest care and taste in yellow colours the emblem of royalty in Hyderabad. On ascending the steps entering the vestibule, one was struck with the enormous size of the huge chandeliers. Tradition has it that many of these were brought as trophies and a share fell to the Nizam from the war of Srirangapatnam of Tipu Sultan in A.D. 1799.

Panch Mahal : In the vicinity of these four palaces,to the south lies the Panch Mahal of five Masjid. The facade of this is in the old Hyderbad style, with small bow windows projecting over them. The frames of these windows are splendid specimens of stucco work. This palace was also the usual site from where the Nizams viewed the Larger procession during Muharrum.

The Falaknuma :The castle was built by Nawab Viqar-ul-Umra, also known as Nawab Iqbal-ud-Dowla, a Paigah noble in 1892 A.D., at a cost of Rs. 40 lakhs. Although the Nawab built it with much enthusiam, taste and spent lalvishly over its construction, he did not stay in it for more than five years. Situated on an old Qutub Shahi Palace site Kohi-tur-it began with the foundation stone being laid on an auspicious day and time, but according to an astrologer, since the plan of the building was in the shape of a scorpion, the wings forming the fangs and stings, it was considered an unlucky sign.

Some architects considered it to be in debased Ionic order of Western architecture. The ground plan had been sought from a Manorial House of a Lord of South England, but in the plan of the building, instead of angels, curves were kept in view, by which the plan became scorpion like.

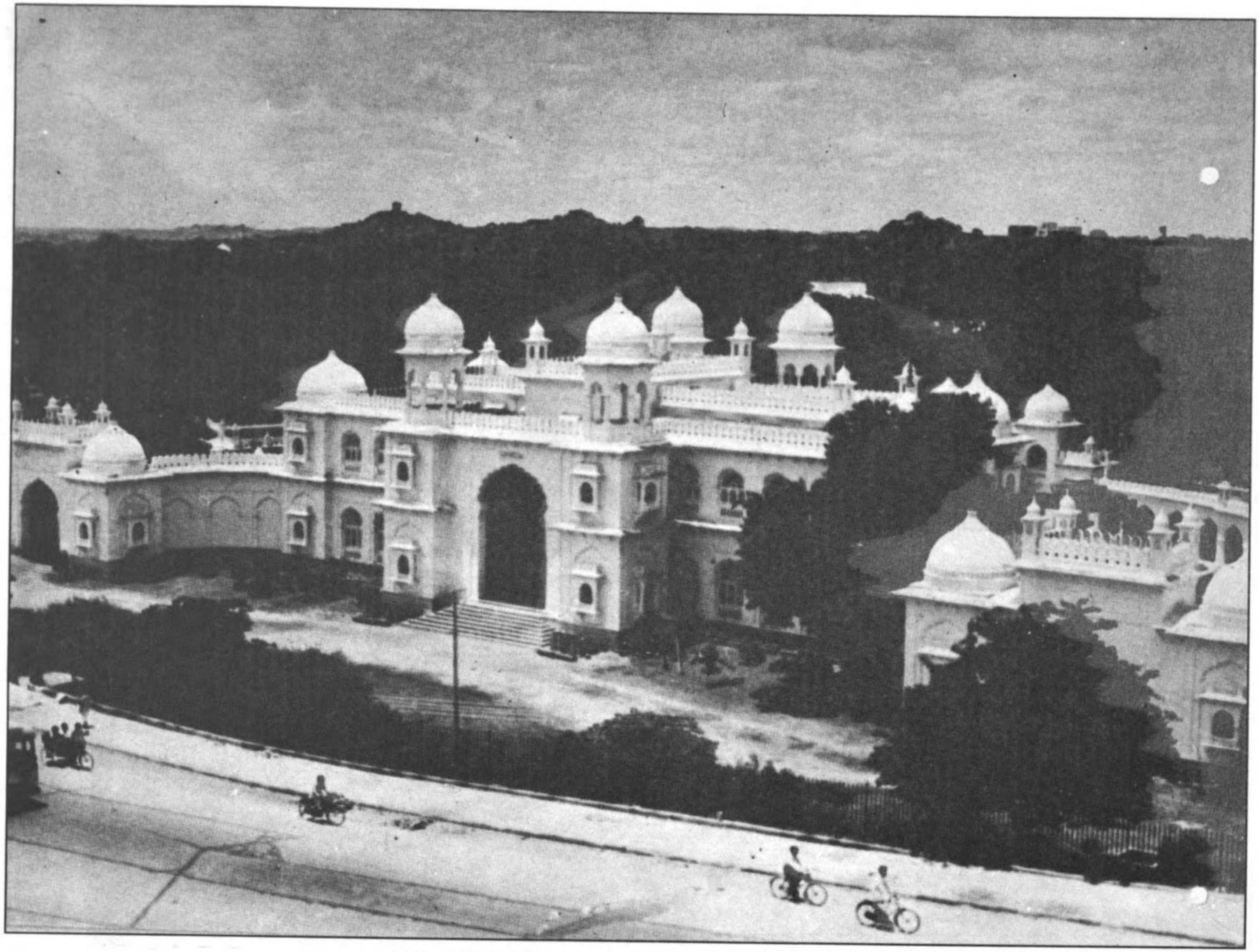
Nawab Mir Mahboob Ali Khan Bahadur, who liked the castle, acquired it from Nawab Viqua-ul-Umra in 1897 A.D. lived in it, and died there in 1911.



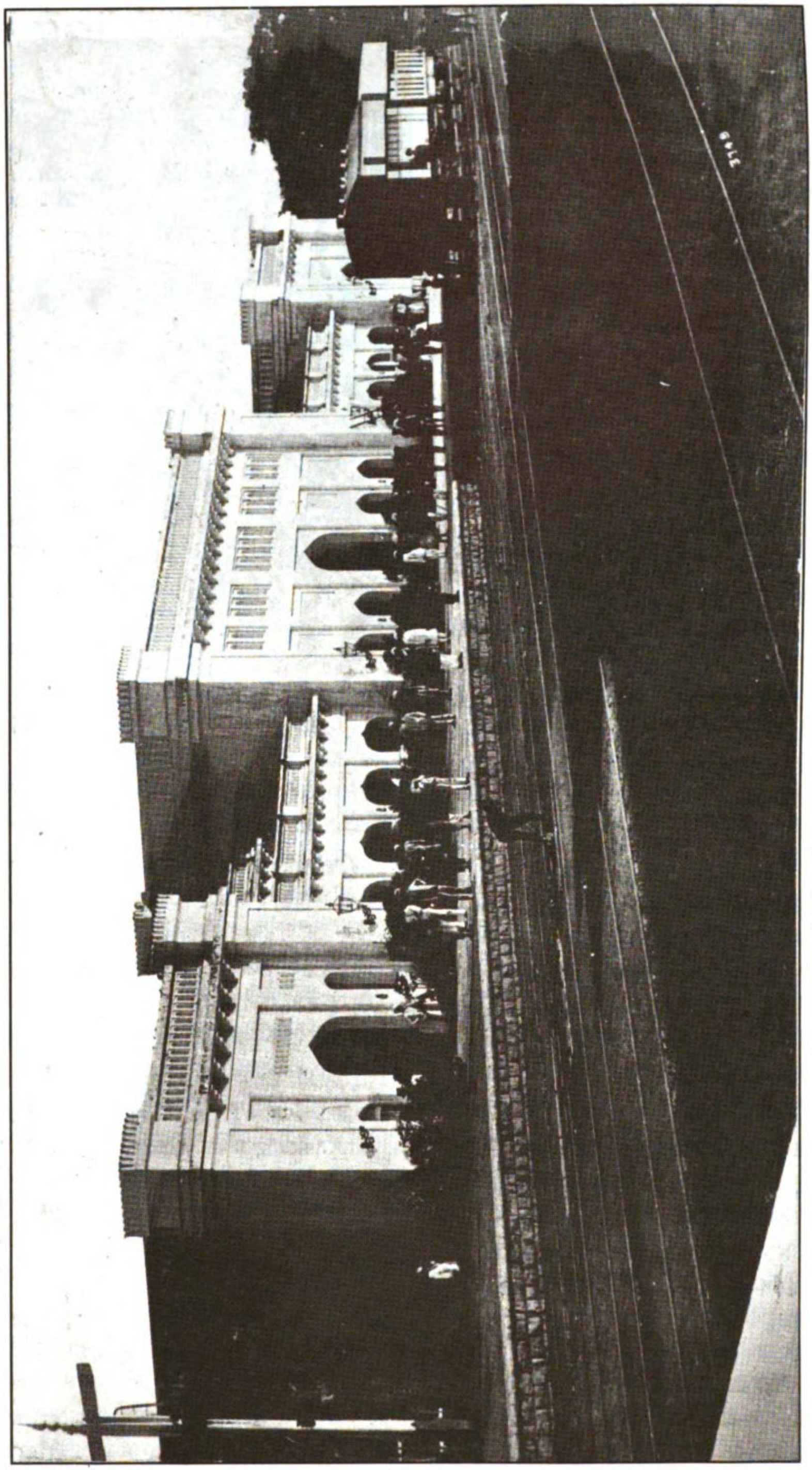
The Visit of Prince Wales King George V and his wife to Chowmahalla Palace

Falknuma Palace

King Kothi Palace where the Fabulous Moghul, Nizam VII lived



Archaeological Museum at Public Gardens of Hyderabad



Hyderabad Railway Station on its original construction

To reach the castle in Kohitur hillock one has to go up the hill, a zig-zag road for about a mile. While half way up there is a large gate-way where the guards stood in the past.

The castle, as it stands on a terrace, commands a panoramic view of the city. The cornice of the building rests on a double row of Corinthian columns which serve as support to the pediment, which is ornamented with a relief centre piece representing the coat-of arms-of the then ruler His Exalted Highness the Nizam. The beautiful marble vestibule, which seems delightfully cool even on the hottest day, has marble seats round a beautiful fountain. The wells and the ceiling of the vestibule are tastefully painted and decorated, specially the painting of a big eagle on the ceiling which appears to be looking down at the person standing in a ny direction, is a master piece. The spacious waiting room and adjoining it are the library and ante-chamber which among other additions that make the mansion modern and useful. The stair-case leading to the upper floor is of marble with beautifully carved balustrades supported at intervals by superb marble figures with candelabra. On the walls of the landing are excellent oil paintings of the Asaf Jahi family, Sir Salar Jung, the past ministers and notable personages, the whole forming a very interesting historical picture gallery, which adds greatly to the imposing effect of the stair-case. This was the picture of this magnificent castle while it was used as royal Guest House.

The Wooden Stair case of the Archaeological Museum Public Gardens, Hyderabad

Though the Mansion is not in use now, the State Reception room most beautifully decorated after the exquisite style of Louis XIV with costly draperies, furniture, and the collection of jade in it, was considered to be unique in the world. Some of the cabinets contain crystals, diamonds and emerald objects, valued at over three and a half crores of rupees (23 millions), some fifty years ago.

The ceiling is carved with beautiful frescoes, bordered with gilded reliefs. Every portion of the room is exceedingly rich without gaudiness and from floor to ceiling there is perfect harmony which exhibit most perfect taste and artistic conception.The main drawing room, banquet hall, durbar hall and entrance hall are exceptionally beautiful.

Like Charminar, Falaknuma has become a landmark. The palace has now acquired legendary fame and is the most exquisite building of the Nizam's period. It reveals a remarkable degree of European influence on the architecture of Hyderabad of the 19th century.

The Unmatched Archival Wealth of Hyderabad

Archivists, who flash the torch
Of Truth along Time mould ring records,
Illuminating all the fading past,
Like golden letters on an ancient scroll.

The richness of a country or of a city does not merely lie in its mountains, river valleys, forts, cities, palatial building complexes and per capita income in the modern sense but in its contribution to its own culture that forms part of the world. From this angle, Hyderabad can claim laurels for its valuable manuscripts.

In fact the city of Hyderabad is blissfully in ignorance of its wealth of Arabic, Persian, Urdu, Pusth, Nepalese, Tibetan, Sanskrit, Hindi, Kannada, Marathi and Telugu manuscripts of antiquity, deposited in different institutions- private and public, that are truly its gold mines. Foremost among these are the Salar Jung Museum, the State Archives, Dairutual Marif, the Archaeological Museum, the Asfia Library and the Urdu and Telugu Academies, established in the city. Housed in them are priceless documents, manuscripts, firmanas, official records acquired and preserved by the Asaf Jahi dynasty from several generations, beginning from the Mughals as well as the Deccan Sultanates.

The dazzling diamonds of Golkonda like the Kohinoor, the endless controversies, the millions worth of Nizam's jewellery, the invincible Golkonda Fort, and the magnificent Charminar naturally monopolise the attention of the citizens, but they are often unaware of the valuable ancient historical manuscripts or documents of immense value that are gathering dust in the various treasure houses referred to above.

The Asaf Jahi dynasty that ruled over the Deccan, representing the Mughals and their nobles, deserves credit for paying attention to the collection and presérvation of these manuscripts and records and books. The Asaf Jahi Nizams of Hyderabad were men of diverse capabilities. While Asaf Jah-I Mir Qumaruddin, the founder of the dynasty was a formidable warrior ruler, wise and a great statesman, Nizam VI was a ruler of refined liberal nature in the midst of the powerful British Viceroys in India. Nizam VII Mir Osman Ali Khan, a ghazal writer and a lover of books, took on a variety of subjects from the Western world. So was the case with Salar Jung the hereditary Prime Minister.

The archieval wealth of a Country, State or City reflects its culture, heritage and history. The city of Hyderabad speaks aloud for its variety and antiquity. The establishment of the State Archives of Andhra Pradesh dates back to 1894. The entire records of Daftar-i-Diwani and Daftari-imal, which were under the custody of certain Jagirdar families were taken over by the Nizam's Government and a new office called Daftari-i-Diwani was created for the preservation of these records. It was elevated to the status of a Directorate in 1924 and was redesignated as Central Record Office in 1954 by the then Government of Hyderabad.

After the formation of Andhra State in 1953, some records pertaining exclusively to the Andhra Districts were transferred from the Madras Record Office, to the Andhra Record Office at Kurnool. After the formation of Andhra Pradesh on 1st November, 1956, this Andhra Record Office was merged with the Central Record Office, Hyderabad. Finally in 1962, the Department was reorganised on the pattern of National Archives of India.

The main Archival complex situated in a spacious 5 acre site, contains a little more than 10 million records and files occupying 76000 linear feet of space in impressive length of a little over 20 metres. The Andhra Pradesh State Archives is one of the richest repositories of priceless historical records, ranging from the reigns of Bahmani, Qutub Shahi, Adil Shahi, Mughals, Nizams, the British and present-day Andhra Pradesh administration. The earliest series of Government documents dates back to 1704. There are also several important firmans and other royal orders of the 14th

A manuscript page with corrections made by Poet Ghalib

century. English documents are preserved from 1766 A.D. and Telugu documents from 1760 A.D. onwards and relate to years from 1766.

The main categories of records preserved in the office of State Archives are :

1. Qutubshahi Manuscript Books .
2. Firmans and Sanads of the Deccan Sultans.
3. Mughal documents.
4. Diaries or chronicles of Shahjahan and Aurangzeb,
5. Asaf Jahi records of old daftars 1734-1803.
6. Secretariat records of the Composite Madras State 1920-53 and onwards.
7. Family papers from private collection Manuscripts.

Besides the main Archives, an interim repository is maintained within the State Secretariat Complex, where decade-old records taken from the concerned Government Departments are kept for reference. As of now, about four lakhs of such documents have been preserved in the Interim Repository.

Salar Jung's interest in Collection of Manuscripts

The Salar Jungs will be remembered not only for their administrative contribution to Hyderabad State and to the City, but because of the famous museum they have set up which has become a land-mark, with a variety of artifacts, but also their collections of manuscripts numbering about 8920, which are most memorable and invaluable. The manuscripts language-wise are: Arabic 2,620; Persian 4,720; Turkish-Pusth 25; Urdu 1,072; Other languages 22, loose Calligraphic Panels 1,300.

Manuscripts in the possession of Archaeological museum

The exhibits of the Archaeological Museum in the Public Gardens comprise of either manuscripts or other artefacts acquired by the Asaf Jahi Nizams over the years. These manuscripts are mostly old Qurans, historic, artistic and calligraphic works executed by master scribes and Moghul Princes. Among historic manuscripts mention may be made of two copies bearing Nos. 926 and 4563 which bear Shah-Jahan's autograph. Other copies Nos. 1324 and 1693 are interesting and significant, as they have been inscribed by Dara Shiukoh and Aurangzeb respectively while Nos. 953, 934 and 7021 are from Aurangzeb's library.

The illuminated manuscripts on display are of a very high artistic taste and show how oriental nobility and royalty lavishly spent money in making their books beautiful and attractive. The use of precious mineral colours, delicate and intricate designs which illuminate not only the interiors of the books but even its covers and above all the high standard of calligraphy speak not only of those who worked on the manuscripts, but also of those who patronised the artists.

These manuscripts represent Kufi, Maghrib, Naskh, Thulth, Raihan, Tughra and Ghubar scripts. Unlike his father the last of the Nizams, Mir Osman Ali Khan was a financial wizard who consolidated the resources of his State and of his own, winning the title perhaps as the richest man in the world. While the will of the first Nizam preserved in his court calligraphy in the Salarjung Museum speaks of his wisdom for the advice that was rendered to his successors, the poetic works published in Urdu and Persian and rendered into English by the last Nizam speak of his poetic talents. The preservation of the world renowned Ajanta and Ellora caves, the fascinating lakes in their territories, the modernisation of administration and establishment of Osmania University throw light on their enlightenment and love for nature and fine arts. The firmana issued in this direction forms part of the archieves. This is a silver line in their otherwise autocratic rule of the state.

The Great Legacy of the Mughals :

The city owes much to the Mughals for its wealth of manuscripts and paintings. The pious and formidable Aurangzeb was all the while engaged in campaigning most of his time against the Deccan Sultanates i.e. the Adilshahis of Bijapur, the Qutub Shahis of Golconda, the Barid Shahis of Bidar and the Marathas for years with his headquarters at Burhanpur and Aurangabad.

To the Deccan, with him moved all his ministers, his military administration, calligraphers and chroniclers, his literary wealth, his library, the manuscripts, paintings, muraqahs and other records. When he died at Aurangabad these came into the possession of the Asaf Jahis.

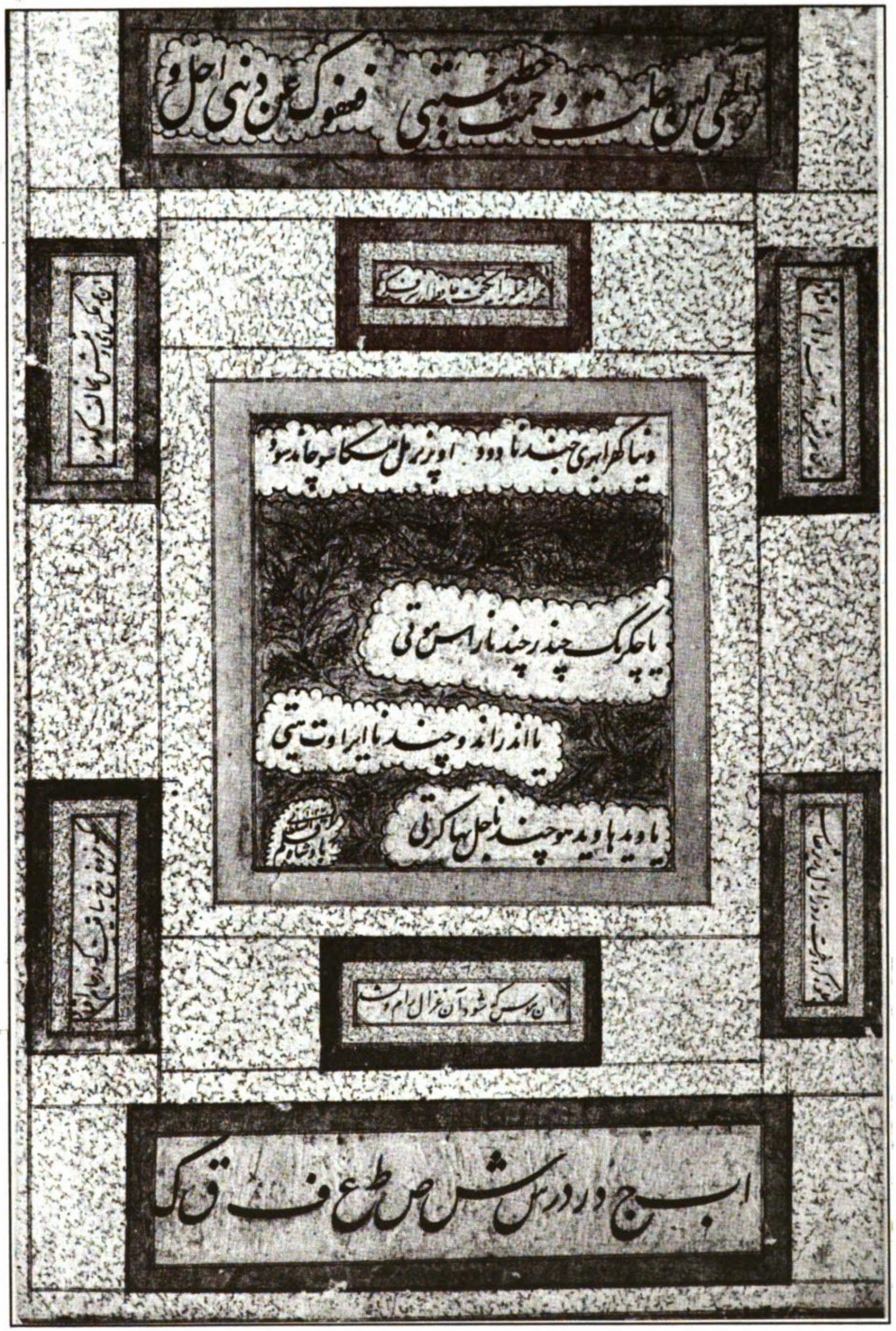
With the conquest of the Deccan Sultanates by emperor Aurangzeb, their territories with capitals at Bijapur,

Beginning of Al-Quran from

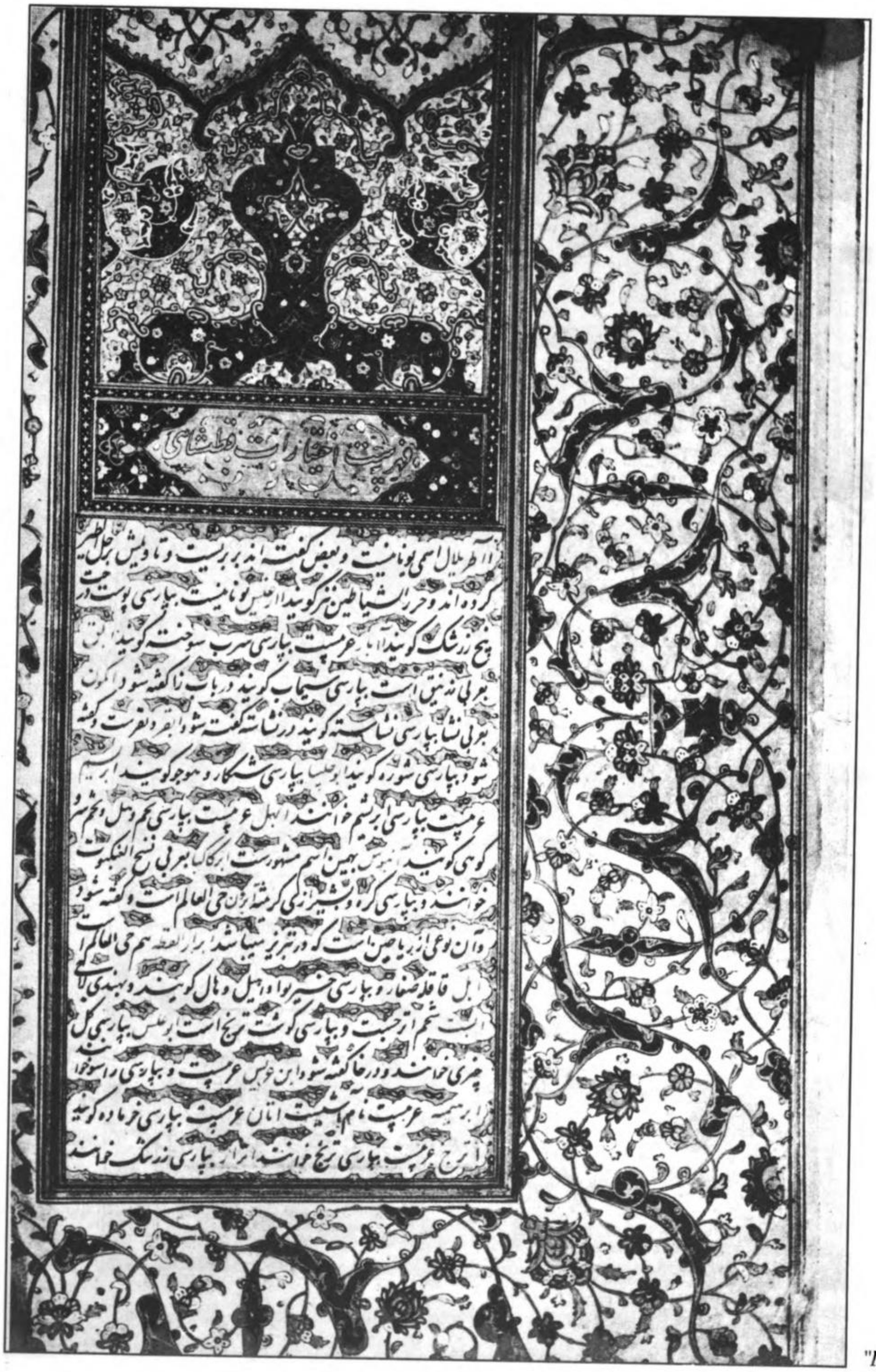
Cat.202; Ms No.61; Folio: 504;

lines 13, size : 15.5 x 7.7 Cms.

This is written in Good Naskh by Syed Fazal Shah Punjabi in 1288 M.H./1871 A.D. at Hyderabad. First, middle and last two pages are richly illuminated/decorated in Kashmir style, double gold ruled boarders, headings of chapters in blue on gold base. Marginal signs are used.

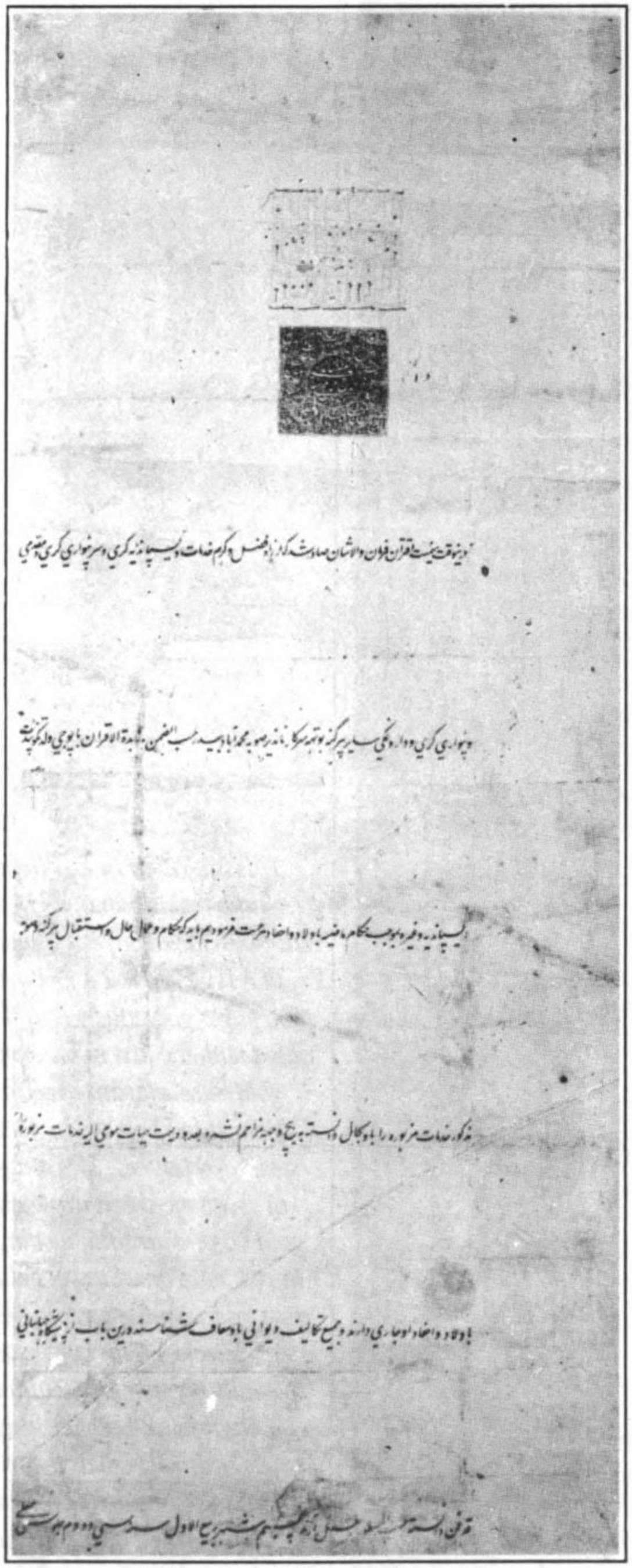


MURAQQA - Collection of Calligraphic Panels (Qutb Shahi Peiod)



First Folio of Persian Manuscript "Ikhtiyarat-e-Qutb Shahi"

This is written in excellent Naskh by Mahamood Hussain-binHasan Sayeed Alawi in A.H.1278/1862 A.D. First two pages gorgeously illuminated with the text in blue on gold base, elegant unwan, Gold ruled borders in gold sprinkled papers. Headings of chapters are in white on gold base. Marginal writing in red, blue or white on gold base set in ornate castouches (circles). This copy was specially written for Ghulam Naqi Khan Lashker Jung Bahadur who was the Nizam's Confident kept for taking royal orders to the Prime Minister Sir Salar Jung I.



A Firmana of Emperor Shajahan
Preserved in the Archives

Bidar, Golkonda, Hyderabad and Gulbarga also became the properties of the Asaf Jahi's, along with the cultural wealth of these dynasties. When the Asafjahi capital moved to the twin cities of Hyderabad and Golkonda during the rule of Nizam Ali Khan Nizam II, Hyderabad was perhaps fortunate to possess a variety of art pieces objects jewellery, armoury, paintings, manuscripts, royal diaries and hundreds of invaluable holy Qurans. But these now scattered, lie in a number of institutions and Museums.

Dairatul Marif of Osmania University is another repository of valuable and ancient texts in Arabic and Persian on a variety of subjects. This institution known as the Da'iratu'l-Ma arif-il-Osmania or the 'Osmania Oriental Publication Bureau' was founded in 1888 by the late Imad-ul-Mulk Sayyid Hussain Bilgrami, the late Fazilat Jung Moulana Muhammad Anwarullah Khan and the late Mulla Abdul Qayyum, with the help of a band of scholars devoted to the cause of Oriental studies. Its object was to collect, preserve, edit and publish rare and hitherto unpublished Arabic works ranging from 6th to the 14th century A.D. covering the richest literary, cultural, religious, philosophical and scientific activities of savants and scholars in various branches of learning in Arabic language.

During the last 88 years of its existence the Daira has brought out 150 rare and valuable works comprising 464 volumes covering a variety of subjects like :

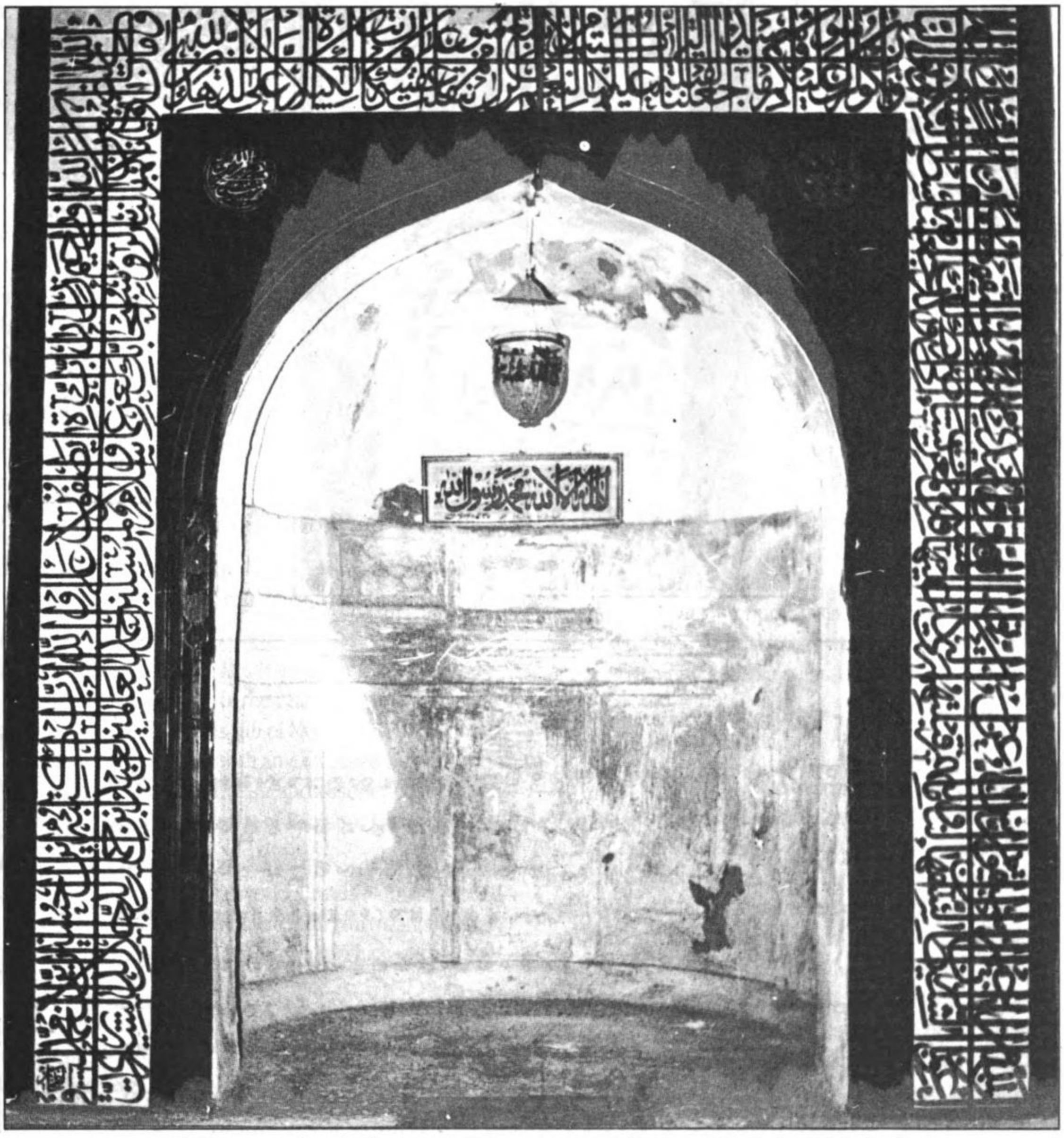
(1) Commentaries of the Quran (2) Tradition and Principles of Tradition, (3) Traditionalists and Isnad (Rijal), (4) Biographical Dictionaries and Biographics, (5) Cannon Law, (6) Dialections and Dogma, (7) Sufism, (8) Encyclopaedia, (9) History, (10) Literature, (11) Philology, Lexicons, and Grammar, (12) Philosophy and Metaphysics, (13) Mathematics and Astronomy.

Some of the famous authors and savants whose works have been published are

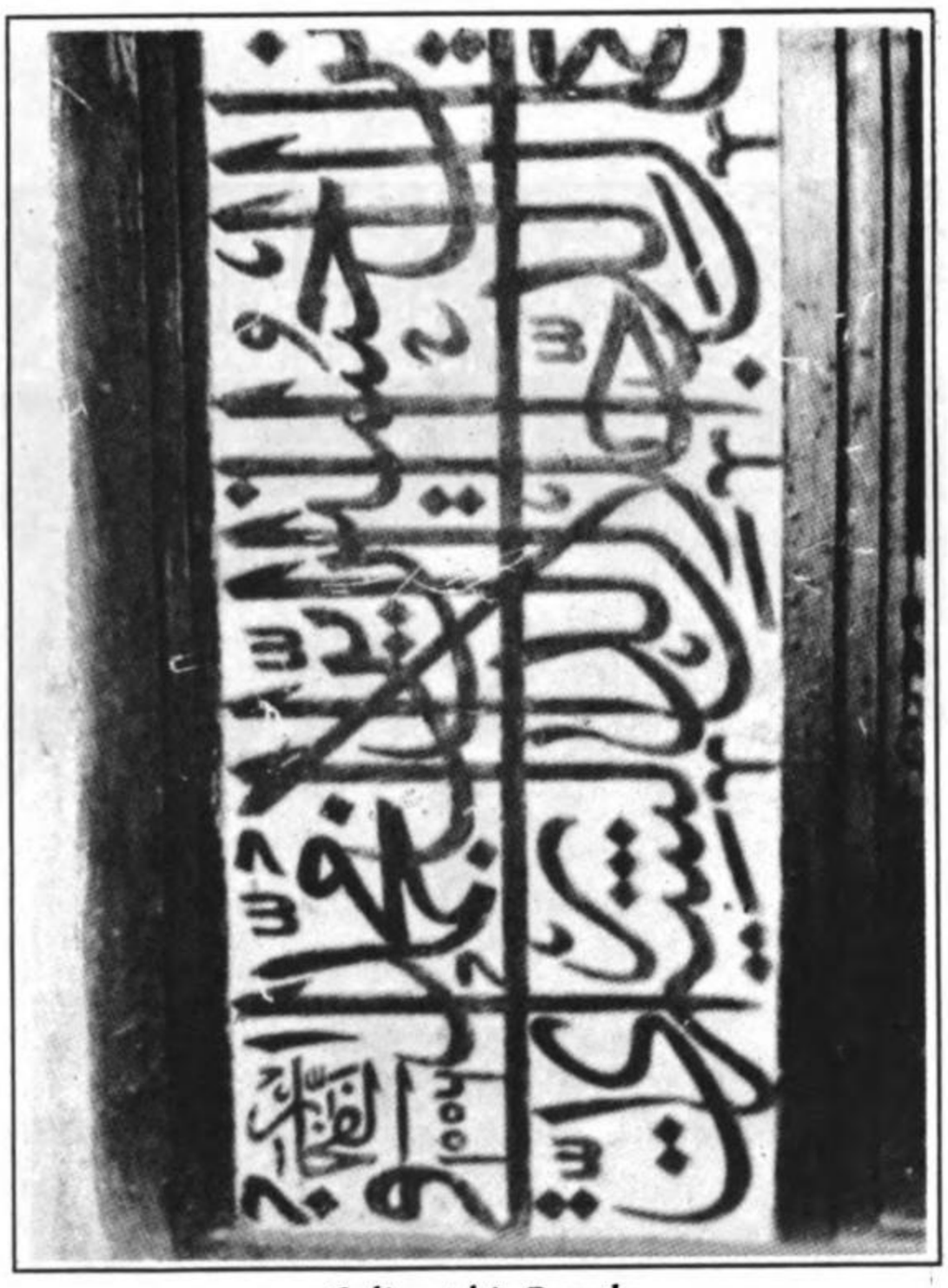
Ali Al Muttaqi al-I Hindi al-'Allama

Alau'd-din 'Ali 'Husamu'd-din. (d. 975 AH/1567 A.D.) who wrote KANZUL 'UMMAL

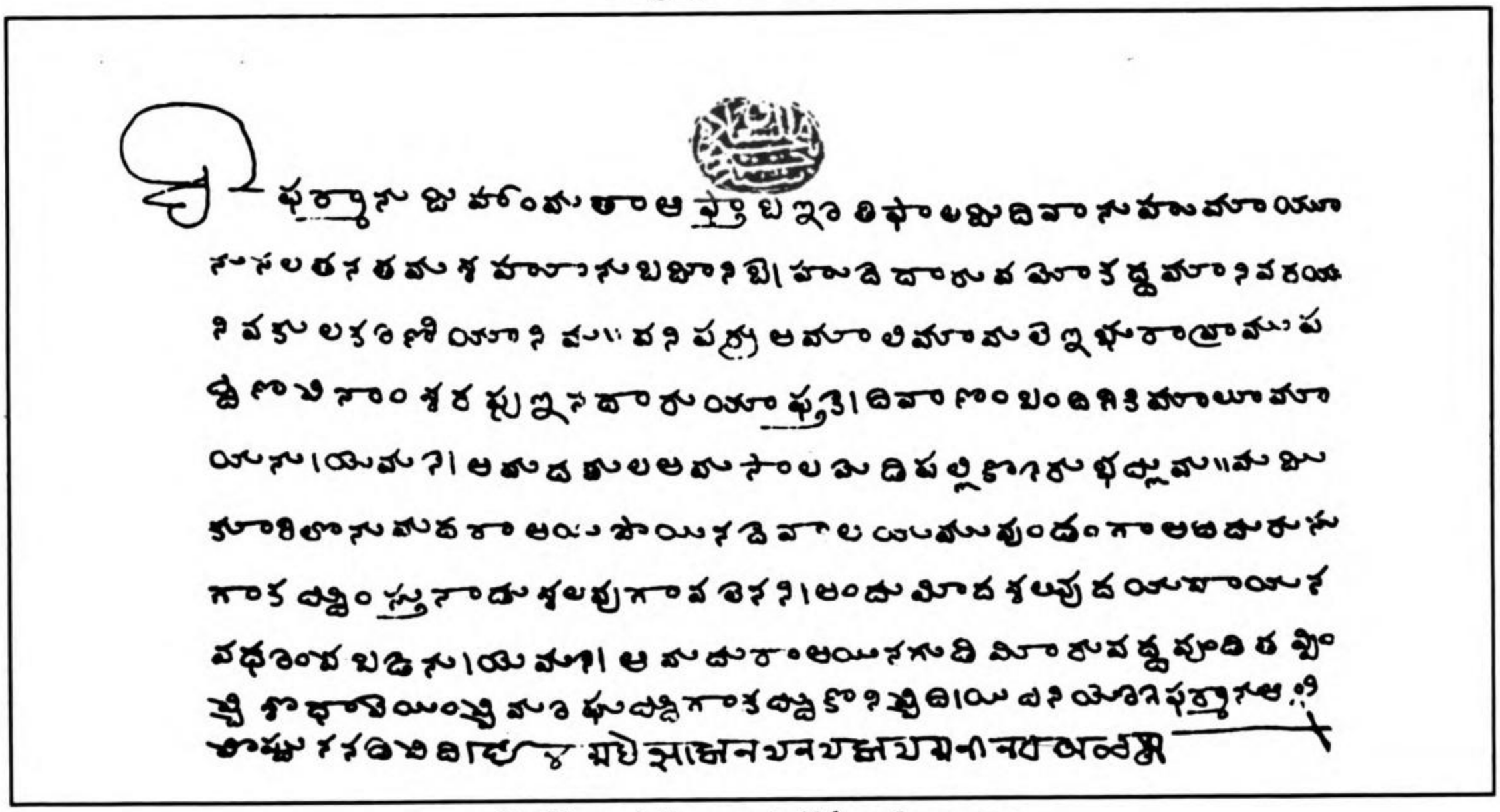
Abu 'Abdiullah Muhammad Kitbu'l Asl , b. Al-Hasan Ash-Sahibani of the period 189.A.H./804 A.D. is another reputed author - His. Kitbu'l ASL is one of the earliest works



The Fine paichan Style - Quranic Inscription at the Jamai Masjid, Hyderabad



Caligraphic Panels



Maddanna's Farman in Telugu Language

Ritual vessels of the Qutub Shahi rulers with Quranic writings

on Hanafi jurisprudence and occupies the same place as Kitabu'l Umm among the Shafi'ites and Kitab al-Mudawwana among the Malikites.

Kitabu'l Wasilah of Abu Hafs' Umar B. Muhammad b. Al-khidr al-Malla al-Musali of the year / 1174 A.D. is the only extant work of this famous sufi of Mousill. It is an elaborate biography of the Prophet with an exhaustive and authentic study of history and culture of the apostolic period produced on the basis of the manuscript of Bankipur Library.

Some authorities quoted that this is the richest repository of Persian records in the world. Certain Farmanas issued by the Qutub Shahi rulers and the Asaf Jahi Nizams, record, grants to temples as well as mosques which show their religious tolerance.

A beautifully written grant of December, 1894 records a first class scholarship awarded to Miss Sarojini Chatopadhyaya laterly known as the Nightingale of India - Sarojini Naidu. This was issued by Sarvar Jung, Secretary to the Nizam VI from Chow Mohalla Palace, under the orders of Mir Mahaboob Ali Pasha in favour of Miss Sarojini for her education in one of the Universities of England. The Nizam's gesture was clear a kind of encouragement to education of women. Like this there are thousands of papers giving a variety of tales of human history.

Variety of Valuable documents

Documents that would interest scholars and which would throw light on the administration and pertaining to socio-economic conditions of the medieval period are :

Firmans and Sanads of the Deccan Sultans. These constitute mainly Firmans, Sanads and Yaddashts issued by the Bahamani, Adil Shahi and Qutub Shahi Kings and Mughal Emperors. All these are original documents granted to the individual beneficiaries and are mainly in Persian language written in Shikasta script.

The Mughal Documents form the backbone of the archieves. There are nearly two lakh Mughal documents dating from A.D. 1630 to 1724. The Shah Jahani documents number 5000; that of Aurangzeb numbering 1,50,000 and the rest are of later Mughal period.

Apart from the historical records obtained from the Mughals, there was an effort on the part of Mir Osman Ali Khan VII Salar Jung III and Moulvie Syed of modern period to acquire rare manuscripts of Islamic religion and culture. Towards this end some scholars were sent abroad and they returned securing valuable manuscripts from West Asia.

Oriental Manuscripts Library - A Gold mine of literary works

The Oriental Institute which formed part of the State Archives earlier, possesses rare invaluable Quranic and new Quranic manuscripts nearly 24,000 in Arabic, Persian, Urdu, Sanskrit, Gurumukhi, Pusth and Telugu, of different periods on a variety of subjects in its racks. Some of them are very rare, ancient and valuable manuscripts of International fame. A rare manuscript that was sought after by scholars all over the world is one dealing with the art of writing colours, preparation of inks, swords, astronomy and other scientific equipments of diverse variety. This manuscript written in 1456 A.D. by Munir-bin-Tawamir-bin-Mohammed-Zia-Turk was in classical Arabic, with diagrams of highly scientific instruments fair and neat in execution. Some of these are sophisticated with charts and instruments. The Library claims that this is a rare manuscript that is not found in other Libraries of the World . Another oldest manuscript among

Vessels used for the rituals of the Qutub Shahis of Golconda

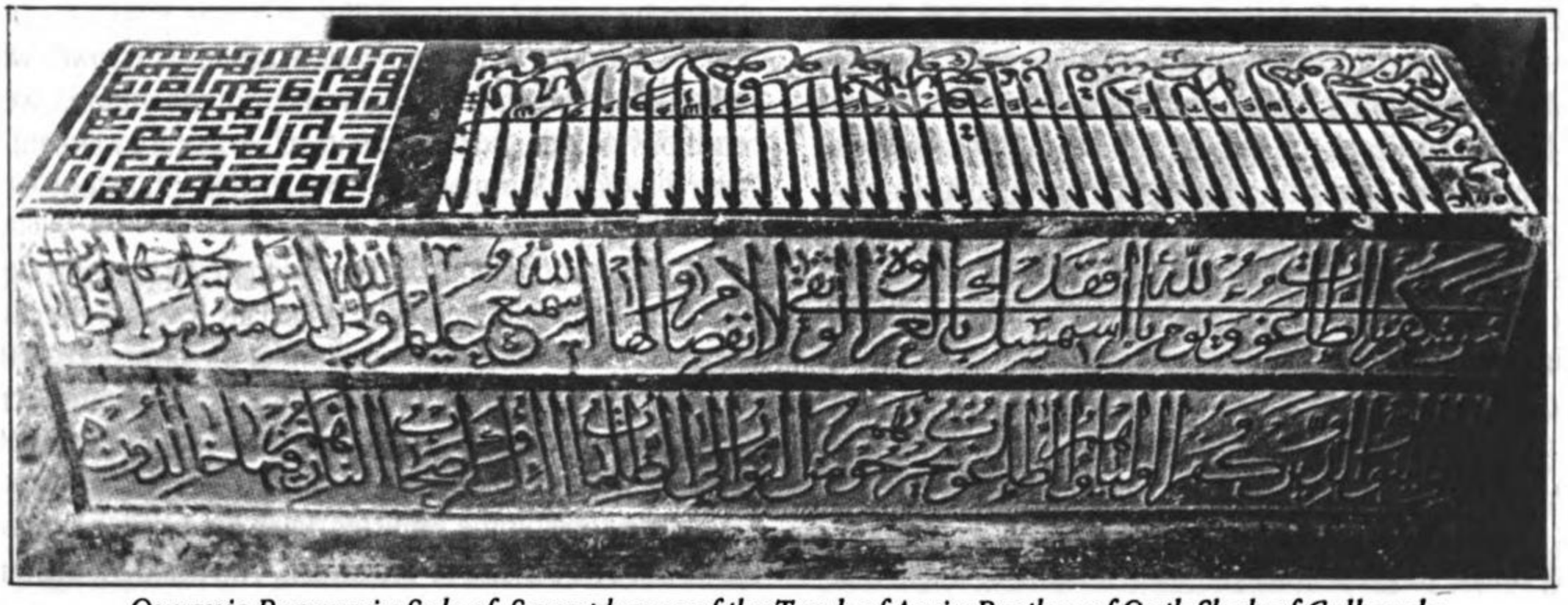
the records of Hyderabad is Mukthasar-ul-Kafi. It is otherwise known as a work on Islamic laws compiled by Ahammad-Bin-Mohammed in 992 A.D. This is nearly 1000 years old and the text runs without any Arab that is Zair, Zabar, Pash and Tasdid. This seems to have been obtained from Egypt and it is a manuscript of early age written in Naskh script. The famous Khazis of that period paid tributes to this work which deals with the four branches of Islamic Jurisprudence, Hanafi, Maliyi Shafui and Hambali. The most valuable and prized possession of the Institute is a Holy Quran executed by the Prince of Calligraphers Yakut who adorned the court of Caliph, Musthasami at Bagdad in the 14th century. This holy book with a brilliant unwan of the first sura is entirely illuminated. It is said that there are six Qurans scribed by this great calligrapher in the world and India takes pride in possessing three; one with the Salar Jung Museum, one with the Oriental Manuscripts Library and Research Institute and the other in Kuda Baksha Library of Patna. The other important manuscripts are a commentary on Diwani Hafiz, a poet of 17th Century, in Persian by Prince Dara Shukho, the eldest son of Shahjahan, the Mughal emperor.

One unique scientific work on medicine has Jawamme-Ul-Chalein-Va-Fasol-bukhrat written in 882 A.D. This is a work in Arabic dealing with eye diseases written by a well known physician Bukhrat.

Perhaps fascinated by the brilliance and antiquity of these manuscripts, a scholar who gained entry into the Oriental Library and Research Institute stole three manuscripts of his choice. Fortunately these were recovered and the accused was convicted and he underwent jail sentence. The most valuable one among them is a Holy Quran executed by a famous calligrapher Babuddin Bin-Sanavul-Parpati copied in the year 1310 Hijri. The first two pages of this holy book are illuminated in gold. The binding with Kashmiri Lakher work is superbly brilliant, with multi colours and floral designs. The other stolen manuscript is a book of sayings of the Prophet popularly known as Hadiths. The significant feature of this manuscript is that it is of deer skin, written with blood of a lamb in Arabic Naskh in three coloured inks, red, blue and black. This is an ancient manuscript executed perhaps before the invention of paper. The third, manuscript stolen is "Specimens of the Calligraphy" of different calligraphers with 42 folios of different styles.

In the context of the celebrations of 400th year of Hyderabad, a question would arise as to how safe these valuable Manuscripts are and how to preserve them. It is time to find a new modern spacious home at one place and cause wide publicity and provide facilities for the public and scholars to make use of them for the enlightenment of the society. Some of the academies and the Oriental Library are housed in unknown bylanes.

It is time the citizens of Hyderabad and Government of Andhra Pradesh to build a complex in a Central place in the City and house this treasure of Archives, a real pride of Hyderabad.



Quranic Prayers in Suls of Sarcophagus of the Tomb of Amin Brother of Qutb Shah of Golkonda

The Echo of 1857 Revolt in Hyderabad

The fact that the echoes of the 1857 uprisings in India in the North did evoke considerable response in Hyderabad was not widely known. The revolt of the sepoy mutiny, as British histories labelled it, broke out in Bengal on the 11th May, 1857, and the intelligence of it reached Hyderabad at the end of that month. The Mutiny was headed by Nanasaheb, Tantia Tope, Bahadur Shah, the king of Delhi and his son Mirza Moghul who also led the rebel forces. Lord Canning was the Governor General at Calcutta representing the British Power. The Honourable George Anson was the Commander in Chief and later Sir Wilson, who defended the British territories, their towns, their men, women and children from rebels' attack. At Hyderabad the ruler was Nizam V. Afzauluddoula and his able Prime Minister was Salarjung I. The British Resident was one Davidson, a brave officer. The subsidiary force quartered at this time at Secunderabad, about five miles from the British Residency, consisted of one troop Horse Artillery, one Battery, and one regiment of Foot, all Europeans. The Indian element consisted of one troop Horse Artillery, one regiment Cavalry and five regiments Infantry, each 1000 strong.

These forces were hardly sufficient to quell any attack on the British forces in Hyderabad. The rebel attacks were on the increase, Delhi was lost, Lucknow, Cawnpore were in trouble for the British. Tantia Tope had his emissaries sent to the city of Hyderabad to rouse the people to join them against the Feringhee. But the old unhappy reminiscences of the Marattha, fighting against the Moghuls and their battles with Muslim armies of the Deccan Sultans neutralized their attitude. Colonel Davidson who was the resident at Hyderabad during this period was hourly being telegraphed by British authorities, and politicians from the north of Central India to as far south as Travancore, to keep them alive of passing occurrences and to hold to the last. The British were conscious that if the capital of the Nizam - Hyderabad went into the hands of the rebels the whole peninsula would soon be in revolt. Britishers sensed that the native mind was in a state of ferment, and it merely required some powerful ruling house or great chief to create a flame to make that flame ablaze from the Bay of Bengal on the one side to the Indian Ocean on the other. Such a prince or ruler was no other person than the Nizam. Hence the British strained every nerve to keep the Nizam with them.

Anti British feelings building up in Hyderabad around 1857

But the situation was explosive in Hyderabad. A jehad, or holy war, was declared in Hyderabad city. The Green flag was raised and a fanatical mob attacked the Residency. Briggs, the British Historian and other historians wrote interesting aspects of the happenings at Hyderabad.

The Rebel attack on the residency

A bold soldier as he was from the very outset, Davidson the Resident had trust worthy information that the fanatical spirit which prevailed in the city was strong against his Govt. and his country. He knew that a jehad (a vow of fidelity to any cause, which requires to be taken by 360 persons) did happen in Hyderabad to repeat the scenes of Cawnpore. He was even made aware that he was specially marked for assassination, and he was told that every Sepoy of every arm of the British military force had been tampered with. But there was not a European who had made so many native friends as Colonel Davidson. Soon after the first outbreak of the rebellion in Hyderabad, his native friends warned him repeatedly that he was not only marked for assassination, but also a price was put upon his head. But these hints made no impression in dissuading the Colonel from altering his normal course of life.

The British were loosing in North India. Crowds who gathered at the Macca Musjid and on the Jumma were rebellious. In the meanwhile part of his cavalry was sent to Central India on a requisition from Lord Elephinstone Governor of Bombay.

These troops were dispersed wherever it was thought that an attack would be made, especially towards the Musi river face. The officers employed under the directions of the Resident were a Lieutenant S.C. Briggs, the Military Secretary, Commanding the troops carts three Captains and a Major.

The then Prime Minister Salar Jung was no ally of rebels but a true friend of the British. The Resident was sure of it. At quarter to six in the evening, a messenger was hurriedly despatched by Salar Jung to Colonel Davidson,

with a verbal communication that 500 Rohillas had broken loose from the city, headed by Moolvee Alla-ud-din and the rebel Rohilla leader, Torabaz Khan. They were followed by an immense mob of insurgents. He requested the Resident that he should defend himself till the Minister had assembled the Nizam's troops. The Resident saw to it that every gate of the Residency grounds had been closed, and every means of access bristled with bayonets.

Defence of the Residency

Davidson Quickly Swung into action

The Rohillas proceeded to occupy the two large upper storeyed houses with terraced roofs belonging to two Sowcars by name Ubbu Saheed and Jey Gopall Dass, facing the western wall of the Residency. Then they marched into that garden of one Dilsook and occupied it. They made the gateway opening upon the Putlee Bowlee one of the points of attack, and almost tore off its door. The firing directed from those houses lasted till it became dusk. The European officers were fully alive to check any attempt of treachery on the part of their own people. Dropping shots were now continued by the insurgents throughout the night, until 4 o'clock in the morning. Thirty-two men were killed and wounded by the fire of the Madras Horse Artillery guns. The Rohilla rebels continued hovering about the Residency all the nights along. But they had been completely dispersed by daylight on the 18th July.

After the night's attack, the Resident's escort was reinforced by 200 European infantry, with three more guns moved from Secunderabad belonging to the 7th Madras light cavalry. Sandbag batteries were erected along the Musi river-face of the Residency, and bastions improved at desirable points. Henry George Briggs thinks that had any of the Mughal princess or nobles of Delhi taken the initiative instead of Tantia Topee in stirring insurrection, Hyderabad would have responded. However it did not go like Delhi, Lucknow, and other Muhammedan cities. Of the leaders of this assault on the Residency, Moulvie Alla-ud-din was soon after caught and sentenced to transportation to the Andamans. Torabat Khan, the other was shot by the Nizam's army, upon his refusing to surrender after escape from prison.

Jehangeer Khan fires at Col. Davidson

Though the rebellion was quelled an atmosphere of hostility and a cry for revenge continued in the city. One day an attempt was made on the life of the British Resident Davidson. It happened like this : After attending the Court of the Nizam, Davidson was walking out of the durbar room arm-in-arm with Salar Jung the Minister, attended by their respective subordinates. Just then Jehangeer Khan, a Rohilkund Pathan suddenly came in front and discharged the contents of a carbine loaded with slugs at Davidson. But it missed him. Then he advanced upon Davidson with a drawn sword. The firing and advancing were simultaneous. But, like a flash of lightning, the next moment swords flew from their scabbards. Captain Hastings Fraser, the second assistant to the Resident, with a naked sabre, passed in front of his chief to shield him from any further murderous attacks. Such a gallant deed inspired the followers of Salarjung. They at once fell upon Jehangeer Khan and cut him to the ground. Two of the slugs, after passing Davidson, hit the right thigh of one of the dewans retinue, who had been walking immediately behind Briggs, the military secretary. The injury was instantly attended to by Dr. Smith, the Residency Surgeon.

Meanwhile the noise and commotion of the scuffle, and the unusual uproar of the great crowd which collected on this diplomatic occasion, alarmed the Nizam Afzal-ud-dula V. He returned to his reception room, into which the Resident had been drawn from the crowd. The Nizam expressed great regret for Davidson. He summoned his bodyguard, and commanded them to promptly imprison the associates of the assailant who was killed for the audacity of his attack on Davidson. In the course of an hour the Nizam requested Davidson and his party to return to the Residency. He was escorted by the Nizams troops, accompanied by two members of the family of Shums-ool-Umrah, as hostages for the safe conduct of Davidson and his men. Through out the way they passed through the city, every available patch of ground, whether inside or outside, or on the top of a house, upon which a human being could stand was occupied and the passing procession was cheered or jeered?

Briggs, an eye witness states that there were, in this crowd, faces that did scowl as well as sneer at the British retinue. Jehangeer Khan, the unsuccessful attacker who was slaughtered by the Dewan Salar Jung's followers was considered to be a follower at that time in the service of Teigh Jung, the son of Ikhtidhar-ool-Moolk and a grandson of Shums-ool-Umrah, whose mother was the sister of the late Nizam IV. His family was otherwise connected with the then Nizam by several inter marriages. It could easily be understood that the Paiga nobles and also the Nizam were opposed to the British, while their Prime Ministers were loyal to them.

After the Mutiny, Sir Salar Jung took drastic steps against the Arabs. The Arabs were practically in control of the city and the State generally. To cut them to size he abolished their prisons; took over their forts and deprived them of their private jurisdiction.

The Tragic end of Lieutenant Moore

During the British administration, the Plassey Lines Barracks on Bowenpalli suburb of Secunderabad were a group of unpretentious mud and tile buildings. They were the residential quarters of Regiment of Native Cavalry, which formed part of John company Bahadur's subsidiary force, imposed on the Nizam of Hyderabad, under the Marquess of Wellesley's noteworthy system of Subsidiary Alliance.

The well of Bowenpalli

The general officer commanding Madras, during one of his visits to the Regiment of Native Cavalry on parade, dined with the officers of the Regimental Mess. The General Officer Commanding who was well known for his jovial temperament and good humour, was a cavalryman and a horseman of great repute and distinction. With his characteristic jovial temperament, he freely conversed with the officers of the Regimental mess, on a variety of sports which included hunting the jackal with obbery pack, tent-pegging, pig-sticking and jumping the horse over hurdles and ditches.

The moment the General Officer Commanding mentioned horse jumping, all those who were dining turned their faces towards Lt. John Moore, who, though young, had a brilliant record of service in the Regiment. Besides being a great all around sports man, he possessed extraordinary skill as horseman. He had trained his horse 'Sultan' evidently named after Tippu Sultan, the Tiger of Mysore, to jump, he himself riding on it, across the entrance of a stepped-well near the barracks, which was, in those days the only source of water supply for the horses of the cavalry. The intervening space between the wells with descending flight of steps at the spot where the Sultan, the Lieut. Johan Moore on its back, regularly took off for the jump, measures nearly 12 ft. across. The guard walls are 5 ft. in height on the outside. The drop to the well-steps below is nearly 20 ft.

Every morning Lt. Moore used to take 'Sultan' down to the well and jump across the entrance and to witness this daring feat, there was always a large gathering of the people. "Such was the perfect understanding between the rider and the horse that both appeared to be but parts of one being, as they shot clean across after, a swift preliminary gallop. So confident was the young horseman of his dearly love steed rising to the occasion, whenever called upon to do so, that he performed the well jumping feat several times without the slightest hesitation or mishap.

When the Colonel of the Regiment gave a glowing account to the visiting General of Lt. Moore's thrilling feat, the General expressed his keen and ardent desire to witness the jump and even went to the extent of personally requesting Moore to oblige him. Accordingly the exhibition was fixed on the morning of the following day, July, 1807.

Moore was in cheerful spirits and gave his favourite horse an extra pallet of jaggery than on other days, because of the presence of the General Officer Commanding of Madras area to witness it. Immediately the horse sped with the rapidity of a lightning towards the object and took the spring. After clearing the rear side guard wall, the rider and the horse have practically cleared the other guard wall when, as misfortunate would have it the legs of the horse hit the wall, as a result of which both the rider and the horse rolled into the well with loud noise and thus they had made their fatal jump and plunged into eternity. The General Officer Commanding was deeply grieved and many people who had come to witness the feat wept like children as the sight was unbearably tragic and moving.

Nearly a century after his demise, the 26th King George's Own Light Cavalry, the inheritors of the glorious traditions of the Cavalry Regiment to which Lt. Moore belonged erected a marble memorial tablet that now adorns his tomb. The inscription contained therein reads as follows "Sacred to the memory of Lieut. John moore, age 26 Adjutnat Regiment, Native cavalry. He was killed together with his favourite horse on July, 9, 1807 while jumping the entrance

to the well side. In accordance with the wish, he was interred here with his horse. This tablet affixed to the tomb of the horse contains the words : "Horse of Lt. Moore".

These tombs are enclosed by a well in a square surrounded by an iron railing. Here stands a gulmohar tree from which fall on the two graves blood-red blossoms regularly as if paying reverential homage to the horse and the rider.

Monsieur Raymond :

Michael Jeachim Raymond, who was also known as Francois Raymond entered the military service of Nizam Ali Khan in the year 1786. His influence over the Nizam and his subject was so great that even the then powerful British Resident, Capt. Krikpatrick, whose relationship with Raymond was not cordial, was obliged to admit that although that Raymond exhibited few solidierly qualities, yet he was artful, seems to have an arranning head and is sufficiently conciliating in his manners towards those he had to deal with. When he was in his pinnacle of fame and name, Raymond died in his forty-third year and his demise was mourned by the Nizam and his subjects who entertained the greatest regard and esteem for him. His tomb stands on the summit of a small hill in the city.

The infamous Bankers - Palmer & Company

The Nizams and their dominions were subjected to fleecing or fraud by many a person or institution. One of them was Palmer and Company, a Banking Company which had a sordid story of European Bankers. With the help of few highly placed officials of the East India Company and the Residents at Hyderabad a Banking firm managed to take over a number of districts of the Nizam, in lieu of default of payments for loans advanced, at exorbitant rates of interest or for some never advanced.

The hero of the firm was an young English man of not more than 19 years of age, who arrived at Hyderabad in A.D.1799. He had the advantage of the best education that an academy in England could afford, and it was his good fortune to be the eldest son of a General Supreme Palmer. (1740-1816). General Palmer was at one time the British Resident at the court of the Peshwa at Poona. Over a long period General Palmer filled many important positions in India, with highest honour to himself and for the advantage of his country.

The British were adepts both in war diplomacy and in business. The same was the case with the Palmer's family. Two of the General's sons - the elder by his English wife founded the houses respectively of Palmer and Company at Calcutta, of which John Palmer was the chief; and another William Palmer and company at Hyderabad, in the Deccan, of which his younger brother William was the head.

This was the time when the French batallions in the Nizam's service were in the process of disbanding a motley crew of Germans, Spaniards, Italians and Portugese organised and known as the Nizam or the Russel Brigade.

Mr. William Palmer was one of the officers who escaped the cruel butchery on 12th Feb., 1818, by Mohiput Ram, of the Nizam's troops, to tell the tale of cowardly conduct of the cavalry on the occasion. In August 1810 he retired from the Nizam's service and established the great mercantile house. The house then consisted of William Palmer, his brother Hastings; Bunketty Doss, a Hindu saocar of Gujarat; Samuel Russel of Madras Engineers and William Rumbold.

Bunketty Doss was reported to be a millionnaire. His credit was also so large that he could, at a moment command any amount of money in the country.

Of the others, Samuel Russell had been a lieutenant in the corps of Madras Engineers, and while in that service was sent to Hyderabad to build the British Residency. Later on Mr. Henry Russell, who had been transferred from the court of the Peshwa to that of the Nizam, brought him back from Poona to Hyderabad. Samuel Russell resigned from the service of Henry Russell, another resident at Hyderabad, was imputed by the friends of Metcalfe, to be a partner in the house of William Palmer and company. William Currie was a surgeon on the Madras establishment of the East India Company and brought two lakhs of rupees as his share to the house. In 1816 the house obtained a licence from the Supreme Government of India in compliance with certain requistituions of an Imperial Act of 1797, to legalise its transactions of banking operations.

Sri William Rumbold, the second baronet and grandson of the first Sir Thomas Rumbold, the notoriously corrupt Governor of Madras, was another, partner Sir William Rumbold married a ward of Lord Hastings, who had accompained his Lordship to India. Though he put into the house for his share two lakhs of rupees (2,00,000) he was asked to join it only in consequence of his connection with the Governor-General's family.

Messers William Palmer and company were the first merchants at Hyderabad who initiated commecrial enterprise with any vigour and interest. Apart from banking operations, they proved by experiment the practicability of navigating the 400 miles long Godavary through the inte-

rior, and thus conveying by water to the sea-coast both the cotton of Berar, which had before been carried by land to Mirzapore, and the produce of the forests of Ramgar and Palooncha, which had hitherto been inaccessible to Europeans. They also brought British goods into the Nizam's country, and succeded in promoting their cosumption. Through this firm the houses of many of the nobles and jagirdars were furnished with a variety of costly English commodities like plain and printed muslins. Sir Henry Russell had seen that these became popular with men of rank at the Nizam's court who were dressed in English muslins and English shawls. William Palmer and company likewise embarked on the great timber trade. An extensive organisation of employees was formed by them, both in the forests of the Godavary and at Coring a, the seaport at the mouth of the Godavari [now the Port is defunct].

William Palmer and Company initiated the work of Godavary Canal for which that great genius Colonel Sir Arthur Cotton, with great generosity, gave them the credit of being the pioneers of that great work.

With larger loaning activity Messers. William Palmer and Company became the leading bankers of the country. But their intention was to club their own money and to invest that money for developing the resources of the country and opening up commerce with the English manufacturer. But subsequently they received deposits upon which they allowed 12 per cent, per annum, and lastly, they became the creditor for the Nizam. They became prosperous. Their life style became extravagant.

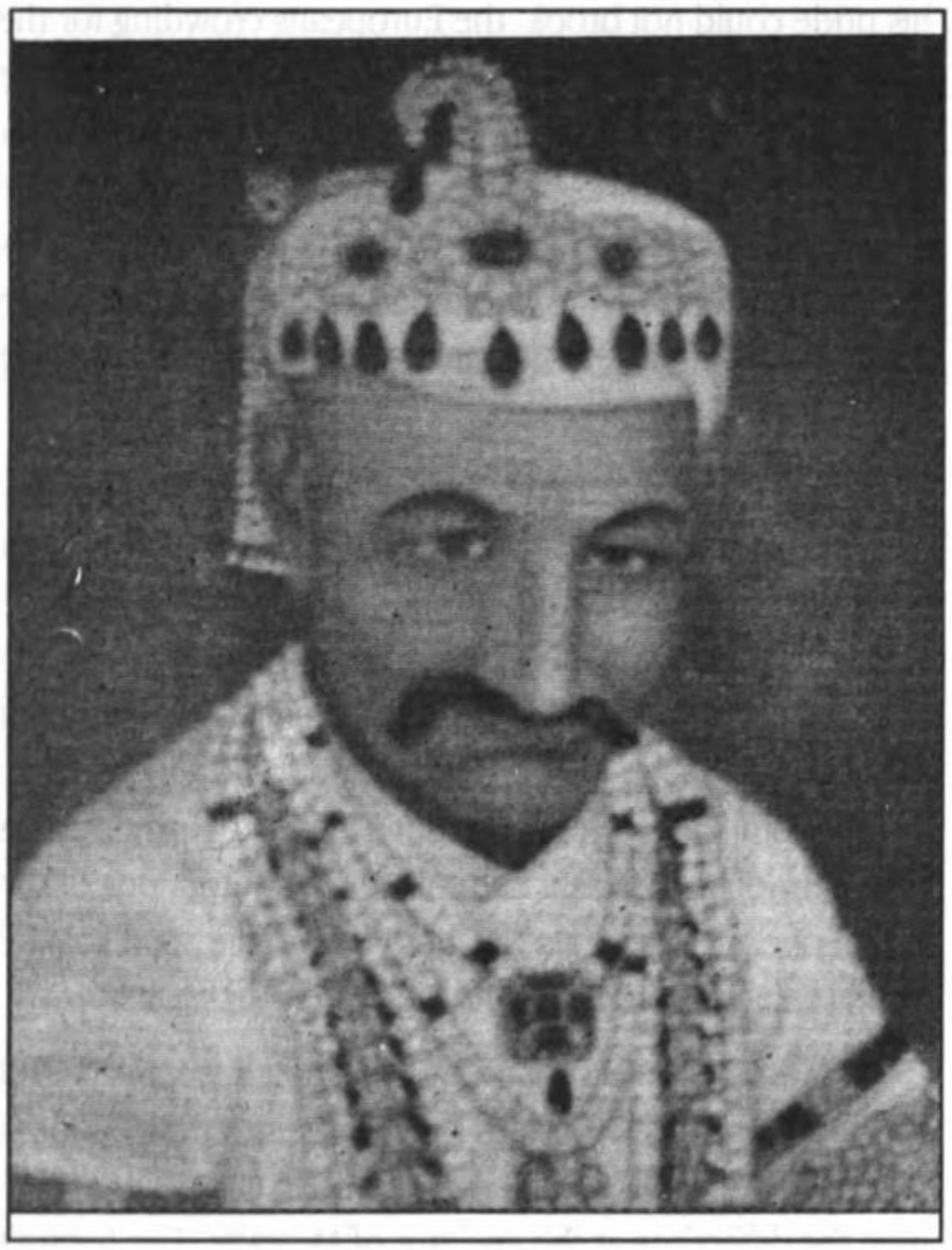
Mr. William Palmer lived in what he called a "huggur muggur" style : his table abounded with every luxury obtainable, and glittered with vessels of gold and silver. There were never less than thirty guests daily at his house. In the vicinity of Mr. Palmer's house was what was called Rumbold's Kothi, the residence of Sir William and Lady Rumbold. "The elegance and taste of their dwelling, the fashion, and more than this, the charm of female society that made it a focal point. Within that circle, too, was Miss Ross Lewin, a young lady who had been the belle of Calcutta, and who, it was reported, had refused the hand and fortune of Mr. John Adam, the councillor of Calcutta and bosom friend of Metcalfe at the moment Resident of Hyderabad.

These happenings were not to the taste and liking of Mr. Metcalfe. The young Metcalfe was essentially proud, and his pride could not brook the Europeans crowding for the music and song at Rumbold Kotee. The partners in the house of William Palmer and Company, Mr. William Palmer and Sir William Rumbold proceeded one day on a visit to the Nizam's minister Chandulal. Crowds recognised their palkees and saluted them. They were not only familiarly known to them, but their masters were in the books of the firm having needy clients.

Sir Charles Metcalfe came to Hyderabad and discovered that this great house advanced money to the Nizam for State purposes at 24% per annum. In lieu of repayment a number of districts were assigned to them for farming. He thought it was atrocious and his conscience did not permit him to allow such a dishonest conduct on the part of an English company. Metcalfe was determined to throw out this company lock stock and barrel from the dominions of the Nizam of Hyderabad. He disputed the veracity of a Loan of Rs.60 Lakhs claimed by the firm as given to the State.

Messers. William Palmer and Company were barred of their claims on the Nizam's Government to the amount upwards of 20 lakhs of rupees, the British Government settling the difference at the instance of Metcalfe. The Nizam's minister Chandulal, who was disposed to settle the deficiency, was prohibited at his peril, from doing so. The transactions of the house were branded in the most opprobrious terms by Government of India, and Mr. William Palmer himself was stripped of the allowance which his services had earned. The house could not contend with such difficulties. The clients began collecting their deposits. It collapsed in the most honourable manner. It paid at once 25% on all demands, and left the balance for settlement upon the collection of outstanding accounts.

The main charge against the Bank was that the sixty lakhs loan negotiated by W. Palmer and company in 1820 was a fraud and a fiction. The Company's counsel has assumed that it was from first to last a fictitious transaction and that the parties engaged in it were guilty of a conspiracy to defraud the Nizam's Government. Resident Russell tried his best to defend the Palmers. He contended that in the years 1815, 1816, 1818 and 1819, a sum of rupees 42,41,542 was advanced by the house of Palmer and company to the Minister Chandulal, being at the average of rupees 8,48,308 in each of those five years, or rupees 4,24,154 in each half year; while,



Raja Chandulal - Diwan

in the six months of the loan, from February to August 1820, a sum upwards of 40 lakhs of rupees, ten times the amount of the former average, was advanced. That in the six months from February to August, Palmer and company had paid, in cash, a sum of 38 lakhs of rupees to the Nizam's Minister Chandulal. That Minister was called upon by Sir Metcalfe to state what sums he had received from the house. The minister mentioned the identical sum of 38 lakhs causing suspicion.

Russell was defending Chandulal who was charged with fabricating false accounts of advances : He says that the error was not in the Ministers who made the statement, but in those who misunderstood it. The inadequacy of Persian language to cover a term or word 'Loan" seems to have come handy for Chandulal to cover his flaws. It was argued that there was no word in that lanuage which bears the limited and technical interpretation which is understood as the term 'loan'. Qurz signifies 'debt', generally the word which would be used, and which, unquestionably, was used by the minister on the occassion now refferred to. The account he rendered was an account, not the application of the sixty-lakh loan, but of the whole of the sums which, at various times were borrowed by Chandulal from Palmer and company. In this statement it appears by the printed accounts that Minister Chandulal was quite correct. When he was afterwards asked how much had been received, he answered, that he had received at Hyderabad Rs. 38,54,957 19 and at Aurungabad Rs. 13,45,042 143 making Rs. 52,00,000,00. To which, if eight lakhs of bonus be added, there was, at once, the whole amount of the loan could be arrived at. It was, however, discovered by Sir C. Metcalfe, that the Minister some time afterwards explained, in an account of his reductions, that he had applied eleven lakhs for paying of the arrears due to troops, discharged. From this, Sir C. Metcalfe inferred that because the Minister had eleven lakhs to that particular purpose, add that for any good end, eleven lakhs were the whole amount of loan.

Both resident Russell and Chandulal were suspected in the deals to inflate the loan advanced. While the debt was estimated at 11 lakhs by Metcalfe these two gentlemen asserted that it was 38 lakhs. Chandulal a shrewd financer himself challenged Metcalfe. Resident Russell took an oath to say that the loan payments were true. Metcalfe did not believe Chandulal's statement to be accurate, but still he admitted that he believed a considerable reduction had taken place, though he could not state to what amount. Another objection made of the loan was that it consisted of a transfer from one account to another.

What was the loan about?

With the advances derived from Messrs, Palmer and Company, Chandulal asserted that the Nizam Govt. was enabled to raise and equip a body of troops for the Nizam under the command of English Officers, which served with distinguished honour throughout the campaign in suppressing rebels in Berar.

Ingenious Frauds and Forgeries of Sunnads

Conferring Jagirs and appointments on those in the state service were caused through the issuance of firmanas by the Nizams. But there were instances of fraud and forgery in the issue of firmanar.

A report of the Deccan Times, dated June 20 1886, disclosed large scale fraud going on in Hyderabad in the issue of false firmanas and Sanads conferring offices, grants and jagirs.

The report ran like this. Some six months ago Colonel Dobbs, the judicial Superintendent of Railways, received information that a clique existed in the city whose occupation it was to manufacture false Sunnads. These are the grants of title deeds,to jagir or inam lands, and most of them of an old date and bear the seals of the grantors, who were the Nizams or Dewans of the day. Some years ago it was deemed expedient not only to cause the granting of such jagirs and inams, but also to institute an inquiry in to the titles by which they came into the possession of the present jaghirdars and jamadars who held their lands. The enquiry resulted in the resumption by the Government of considerable lands which were found to be held on untenable titles, and in the conviction that many others were held by virtue of Sunnads. Though these sunnads were having all the appearance of antiquity and genuineness, yet they were false. The ancient records of the state, however were in such an in complete and disorderly state that it was difficult to prove them so. It was at this stage that Dunlop assumed office as Revenue Commissioner of the Nizams dominions. No sooner than was he informed of the information which colonel Dobbs had received then, at once proceeded to take measures for the discovery of the forgers. The services of Mr.Stephenson, Inspector of Railway Police who was an old and experienced detective officer were placed at the disposal of the State Government.

The enquiry into the Inam Fraud Case began in the Inam Office, Troop Bazar,before Maulvi Afzal Hussain, one of the High Court Judges. The prosecution on behalf of Government was conducted by Mr.A.Dunlop, Inspector General of Revenue, and Mr.Battenburgh, pleader appeared for the three of the principal defendents Kisshuan Rao Cheyn, Ram Kishun Rao,and Sambia.The first named holds an appointment in the office Atraf Bulda, in connection with the Inam Department.The later two were Vakeels or agents for Jagirdars and others and reside in the city. The proceedings began by a discussion whether the Judge sat to hear the case as constituted a regular Criminal Court or as a special Commissioner for the disposal of these fraud cases. Mr.Bettenburgh submitted in the interest of his clients, that he would prefer that they should be tried by a regularly constituted court, so as to retain the privileges of appealing to the High Court in the usual way, while if the present judge sat as a special commissioner, the appeal would lie to the Prime Minister only. Mr.Dunlop then addressed the Court in Hindustani in a very eloquent and lucid manner. He handed to the Court a Sunnad duly stamped with the seal of Chundoo Lall, a former Prime Minister of the state. It was alleged to have been prepared by Shurrufud-din, and handed to one Lingiah. It was received by the Court, and marked "Alif". Mr.Dunlop explained that by reason of this false sunnad the village of Sree Rampur was conveyed away from the Government. The following are the principal characters in this fruad: one Peeru,son of Hoosein, who was a "Dallal" and trades in false sunnads- Shurruff Meah, who prepared

the sunnud - and Lingiah, who pretended to purchase the document in order to assist in the detection of the fruad. In company with an informer of Mr.Dunlop's, Mr.Stephenson described as a Mahomedan, went and engaged a house in the city, where they inveigled one of the suspected forgers with a falseSunnad on his person. Mr.Stephenson immediately arrested the man, who, as soon as he found he was caught in a trap, endeavoured to swallow the paper, and did succeed in consuming a portion, but luckily an unimportant portion,of the document. The man, whose name was Meeran Saib, then made a clean breast of the whole thing and consented to point out the other members of the clique in whose possession the false seals lay, and whose "Dallal" or go between he was. He conducted the Inspector to another house in the heart of the city. On Meeraan Saib calling out to the inmates, an old woman came to the door, to whom Mr.Stephenson discovered this Meeran Saib was making some private signs.Suspecting that Meeran Saib was playing him false and fearing if he did not adopt prompt measures that the evidence of the fruad would be made away with, he rushed into the house, having first clapped his hands as a warning to any gosha woman who might be within and took possession. He found the place occupied by an old man and his son, whom he kept inside until the arrival of the city police for whom he had at once sent. After waiting for half an hour, two or three policemen did turn up, who, on being asked to witness a search he was about to make, refused to do so, without the presence of the Ameen whom, they there upon went to fetch. After waiting for another half an hour for the arrival of the Ameen, Mr.Stephenson determined to wait no longer and to act on his own responsibility, having confronted Meeran Saib with the two occupants of the Sunnads while Mohammad Shurruff-ud-din alias Shurrff Mehia prepared the seals. The false seals. seventeen, with a lot of blank paper with the seals stamped on them, were recovered from him which were available for sale.

Calamities that struck the City

It is not all sunshine for the cities just as for men and women. Bagdad was sacked by Hulugkhan. The imperial London had its great fires. Delhi was pillaged and destroyed by Timur. The same fate had fallen on Hyderabad too. This city no doubt is generally known for its pomp, riches and the fabulous Nizams, its lofty buildings and holy Mosques. These are its brighter side. But it has its darker days and even decades. How can a historian forget or overlook calamities that the city faced such as the Moghal invasions, the periodical visitations of the dreadful plague and the disastrous floods of Musi from which the citizens suffered heavily and the city destroyed, though it has resurrected.

The Disastrous Floods of the Musi River - Hyderabad - 1908

Through the ages, the city of Hyderabad suffered from many a calamity, such as invasions of the Moghuls, the Pindaris and the Thugs, famines and the terrible plague of

1908 Flood at the Residency

1911. But the most disastrous one was the great floods of the Musi in 1908 that killed around 15,000 people, demolishing 80,000 dwellings just in forty-eight hours. How did it happen?

The city of Hyderabad was built by Muhammed Quli, along the banks of the river Musi, in a region occasionally subject to rainstorms of extreme violence. Both banks were studded with dwellings extending from west to east for many years in succession. The monsoon floods were usually confined to the banks. The fair weather flow for eight months in the year is insignificant. But meteorologists found that suddenly at intervals of 20 or 30 years, the river be comes swollen for a few hours, over flows and submerges the settlements along the banks. Again, once in 50 or 100 years a more serious flood occurs, sweeping away a great width of the City and levying a heavy toll of human life, cattle and property.

On the 28th September 1908, there occurred the most destructive flood that had not been witnessed in Hyderabad for over three quarters of a century. The river rose to about 15' to 20' feet high in the inhabited area on both sides enveloping houses and property for an average width of half a mile. Numerous lives were lost and about one quarter of the entire population was rendered homeless. The city's losses and sufferings evoked much sympathy in India and England and attracted attention of the civilized world.

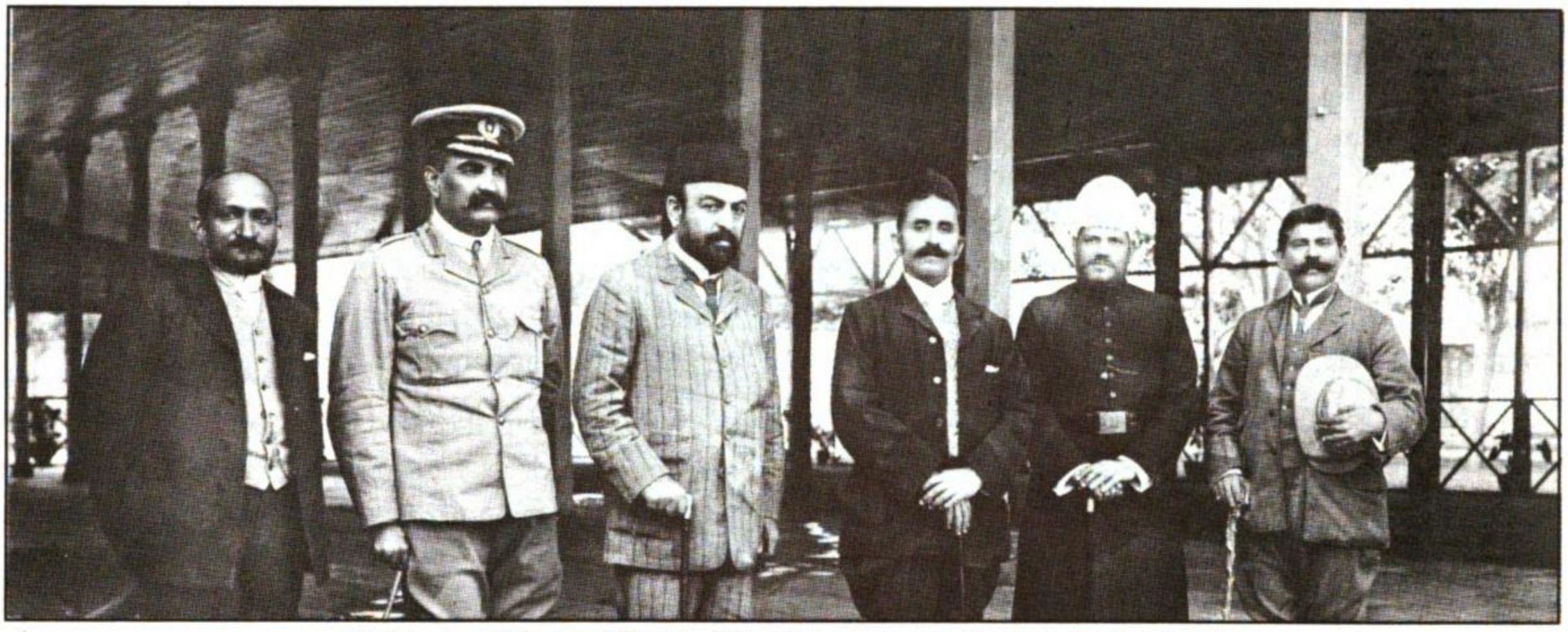
The perspective of the City

With an elevation of about 1,650' on the South bank lie the old fortified City and it's suburbs, with a combined population of 1,92, 861 souls and containing the palaces of His Highness the Nizam and the residences of the principal nobles. On the north bank was built the new city, or suburb, known as Chaderghat which accommodated a large business population, the terminal Railway Station, the principal Government Offices and residences of many high officials of the State. The British Residency and Bazaars, with an aggregate population of 16,904 were built on this bank, surrounded on three sides by the new city. The combined population of the north bank was 1,42,223 persons and of the entire Municipal area including Residency and Bazaars was of 3,52,028 people. Some 4 miles North of the river lay the British Cantonment of Secunderabad with about 83,550 residents and, further north, come Bolaram and Trimulgherry with 12,898 people. Thus the total population of the city and suburbs stood at 4,48,446. The river therefore practically divided the City and Cantonment areas referred to into nearly two equal parts and occupied a central position in a very populous area. This was the position around 1908.

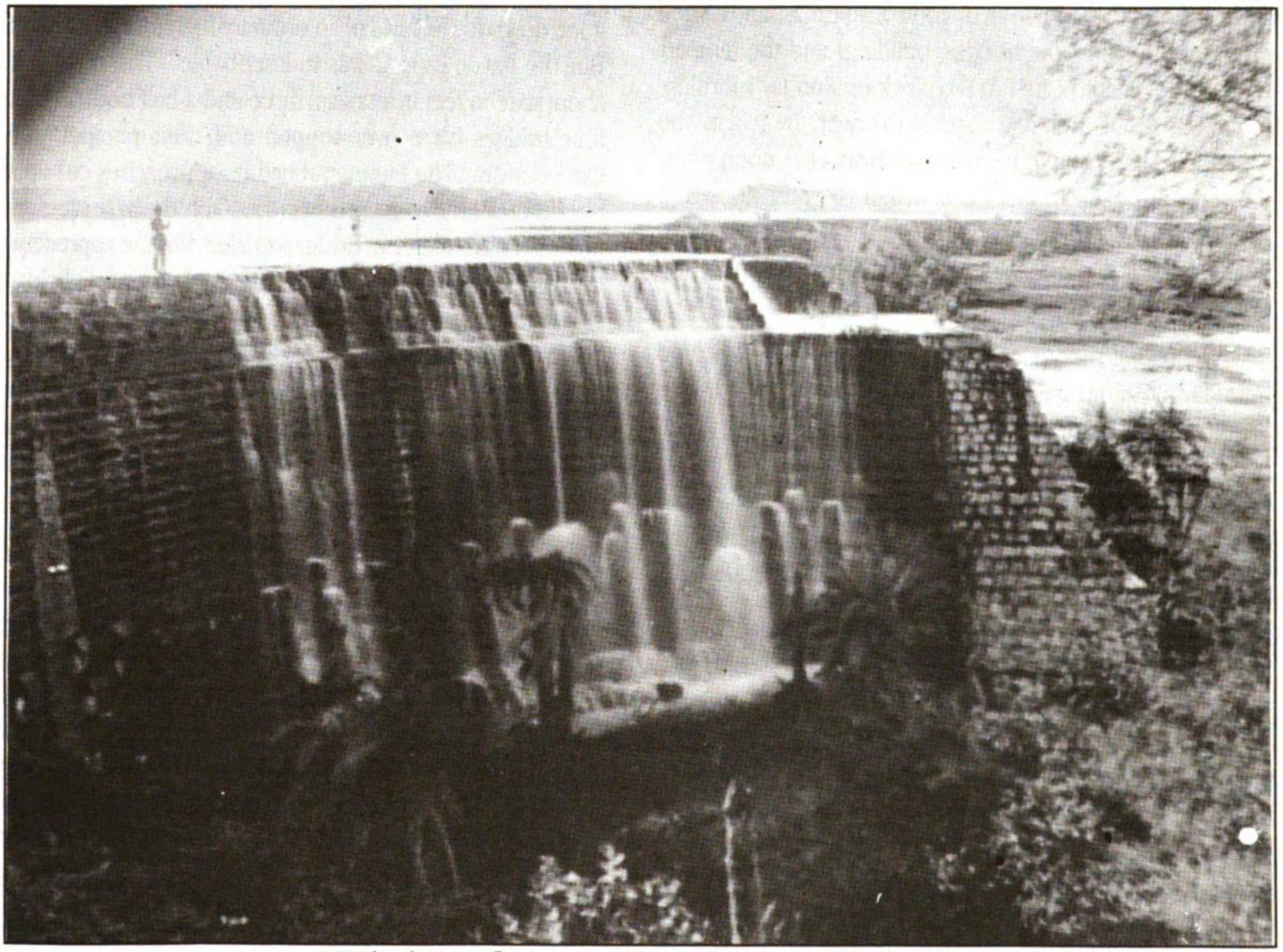
The South bank of the river was artificially raised and maintained at a higher level than the opposite one, by means of a rampart wall flanked with bastions. The north bank which was originally low-lying has been raised from time to time by irregular filling along the river front. Parts of this quarter were still low and frequently liable for inundation. Due to its central location, the land along the river banks enjoyed a high value before the flood, and residences were in great demand. The river was spanned by four bridges, viz., the Puranapul, the Muslimjung, the Afzalgunj and the Chaderghat within the city, which maintained communication between the opposite banks.

The intensity of the rain

Towards the lower end of the river is an island known as Imliban. This was formed by the overflow and eroding action of the river, due to the construction of an irrigation anicut across the original stream. The flood occurred on Monday the 28th September, 1908 reaching its maximum height about an hour before noon. The weather conditions in the previous week were normal. The monsoon rainfall since 1st June had been less than normal. Saturday morning broke in gloom but there was little or no rain till late in the afternoon. At about 4 p.m. a sharp shower fell for half-an hour, followed by a drizzle up to 6.30 p.m. After 9 o' clock it rained again for another half-an hour. This was not a sharp shower. Then at 11.30 p.m. a heavy burst followed which continued well on to the morning. By 8 a.m. on Sunday, a rainfall of over 6" had been registered. Rain, now heavy and now light, with occasional stoppages continued throughout Sunday. After midnight on Sunday it developed into a cloud burst over an extensive area. There is no record about the intensity of this burst, but all accounts agree that it was exceptionally heavy. Before this occurred, the tanks in the catchment of the river were full and the ground everywhere supersaturated. At this time, rain descended in sheets, flooded the small tanks and over burdened their weak weirs.



Ministers and Senior Officials of the Nizam at a meeting to take decision to control floods in the Musi River in the year 1908.



1908 Flood Water flowing out at the surplus course of Miralam Sagar

As a result, one tank after another gave way. The largest of these intercepting tanks are the Palmakul tank and the Parti reservoir, both in the Yentair river valley. The Parti reservoir, lay immediately below the Palmakul tank and was about twenty - two miles above Hyderabad. The heaviest rainfall was recorded at Shamshabad in the vicinity of these two tanks. The fall gauged on Monday morning was 12'.80" in twenty-four hours.

Never since regular rainfall records began to be maintained in this neighbourhood, had the total daily precipitation exceeded even half this amount. Every tank of any consequence in the Yentair valley gave way. The Palmakul tank breached at half past four in the morning. By 5 o'clock, the Parti reservoir followed. These breaches let loose large volumes of water into a river channel which was already full. The combined waters rushed down the valley into the Musi river and into the town in an uncontrollable mass and hurled themselves against the bridges, buildings and the rampart wall of the ill-fated City. At 6 o'clock on Sunday morning, there was about four feet water in the river. By 10 a.m. the water level had risen to twenty feet. By twelve noon water flowed from bank to bank and began to enter houses in Kolsawadi. This is the present site of the Osmania General hospital. By 4 p.m. water stood several feet over the Kolsawadi road.

The first serious warning came at about 2 o'clock on Monday morning. Water headed up behind Puranapul (Old Bridge) and breached the City rampart wall on the west side at about 3 a.m. Between nine in the previous night and six in the morning the flood rose slowly. The total rise may have been less than four feet. By 6 a.m. water had risen above the level of crown of arch of Afzal Bridge and to a depth of 10' along the Kolsawadi road.

The Dangerous rise of the flood

A sudden dangerous rise began at about 7 a.m. Portions of the flood separated themselves from the main stream and rushed down the inhabited area along both banks of the river. By 9 a.m. the bridges had all been overtopped. By 10 o'clock the Imlibun island was completely under water. By about 11 a.m. the flood had reached its maximum height. From about 700 feet, between the normal river banks, the water had spread over the city up to a width of three-quarters of a mile. The greatest depth of water above the general bed level of the river in the city varied from 38 to 45 feet. Near Afzal Bridge in the centre of the city there was one sea of water at this time. Barely a ripple seemed to mark the submerged bridge. On account of obstruction and the great rush of water, the crest of the stream at the bridges rose several feet higher than along the adjoining banks. This was an extraordinary hydraulic phenomenon.

By 11.30 a.m. the flood had done its worst. By 11.45 a.m. the water level was noticed falling slowly near Afzal Bridge. During three quarters of an hour after that, there was a fall of about one foot. Between 2 and 3 p.m. the top of the Afzal bridge, or what remained of the bridge was visible. The fall after 2 p.m. was much more rapid than the previous rise between the morning hours of 8 and 11 a.m.. Between 3 and 4 p.m. the river had receded to its banks. By 8 p.m. water had gone down to the level of an ordinary high monsoon flood. But the havoc caused was indescribable. The flood rose about sixteen feet in less than three-and-a-half hours. All the four bridges were over topped and their parapet walls carried away. The Puranapul had its approaches cut open but suffered little damage otherwise. Only the base piers and arches of the Mussallam Bridge were left, but the approaches did not suffer much injury. The third, or Afzal Bridge, suffered most. The north end of the bridge as well as the filling over the arch rings were washed away. At the lowest, or the Oliphant or the Chaderghat bridge, the flood damaged the wing walls at both ends and carried away the approaches on the south side.

The extraordinary rainfall of 26th and 27th September, 1908 was due to a cyclonic storm, one of those storms which formed in the Bay of Bengal and advanced landward giving a burst of heavy rain over long narrowish belts of the country.

The Havoc that the flood caused

Large areas of populous quarters were demolished in the space of three or four hours. It is said that in Kolaswadi alone about 2,000 people were surrounded by the flood and all of them were drowned or washed away.

A similar number met a like fate in Ghasi Miyan Bazar. A large concourse of people, variously estimated at, between 500 and 3,000 climbed the city wall near Petla Burj, some to

watch the flood and others to seek refuge. The wall was undermined and eroded. With the result, all this mass of humanity was overtaken and swept away. A big tree near Kolsawadi to which about 50 people had clung for safety was undermined by vortex action and floated down the stream with its human burden. A large house near the same locality with about 150 people stood out till the flood rose high. It was eventually engulfed. Some people who got on to the upper floors or roofs of a few solid sbustantial houses were saved.

A few more who climbed up the trees along the river banks and in the Imlibun island also escaped with their lives. Water rose within two feet of the roof of the Victoria Zenana Hospital, but nearly all the women patients were saved, together with the lady doctors who stood by them. More people were killed by falling houses, than by drowning.

When morning broke on Tuesday, the river bed looked wider and deeper, at some places and its banks were strewn with corpses and the wreckage of buildings.

Many dead bodies lay crushed under the debris of fallen houses in mud and lime, many feet deep. The houses near the river edge had been swept bare and those at a distance were in all stages of ruin. Most of the dwellings with mud walls had collapsed, and many substantial houses also which stood in the way of the current. As stated by His Excellency Maharajah Sir Kishan Pershad, Prime Minister, in a speech he made at a public meeting held after the disaster, the spacious houses that proudly stood on both sides of the river and made Hyderabad a pride of cities, had all vanished by one cruel stroke of fate.

It was computed that a square mile of thickly populated area was devastated on the north bank, and about half-a square mile on the south bank. Nearly 19,000 houses were demolished, and about 80,000 people, representing roughly one quarter of the entire population of the city, were left homeless. Property and household goods worth nearly three crores were destroyed. Ten to fifteen thousand lives are stated to have been lost. Many families were annihilated, and a large number of those that escaped death were reduced to utter destitution and distress.

Mahaboob Ali Khan, the Nizam was deeply affected by the calamity which had fallen on his people. In the midst of the crisis, and on succeeding days, he was restless, anxiously awaiting and receiving reports and issuing orders for immediate possible relief. He did whatever was needed for those whose home and belongings had been swept away.

The Nizam offers Gifts to the river goddess to propitiate her

In the meanwhile, according to a story, the Hindu Priests and Moulvis approached the Nizam stating that the river Goddess was angry, like a daughter who was not satisfied with the treatment meted out and that she had to be propfitiated. *Mabbob Ali Khan dressed in Hindu costumes and kumkum on his face, offered valuable gifts a saree, ornaments and kumkum to the river, amidst the chanting of mantras.* The Musi, which was receding already showed perceptible reduction in depth.

The Nizam went about comforting his people and weeping with sorrow, shared over the terrible devastation, inspiring them to do works of rescue and burial. Even his palaces-Purani Haveli, Panch Mahalla palace, Julukhana Shahi, Asad Bagh and Fateh Maidan, were thrown open as temporary places for rehabilitation. Arrangements for Purdah ladies were made at Asad Bagh, which belonged to Nawab Fakhr-ul-Mulk Bahadur.

Separate kitchens were also opened in various parts of the city for Hindus and Muslims which were in operation from 29th September to 13th October, 1908. During this period, 6,25,356 persons were fed at a total cost of Rs.37,894. Maharaja Sir Kishan Pershad, the Prime Minister, Nawab Moinuddin Khan Bahadur, Moulvi Abdul Faffor and Moulvi Abdul Rahim, arranged kitchens at their palaces for several days, where thousands of people were fed day and night.

Through a Firman, the Nizam ordered the organisation of relief works and subscription lists were opened to which contributions were received from all parts of India and the British Empire. The sum subscribed amounted in all to Rs. 2,18,204-10-1. The Nizam himself contributed four lakhs from his privy purse for the relief of the sufferers. According to the records, the officials of his Government, following his example, worked in a manner highly deserving of praise and the spirit in which the catastrophe was met by the Nizam and all classes of his subjects was admirable.

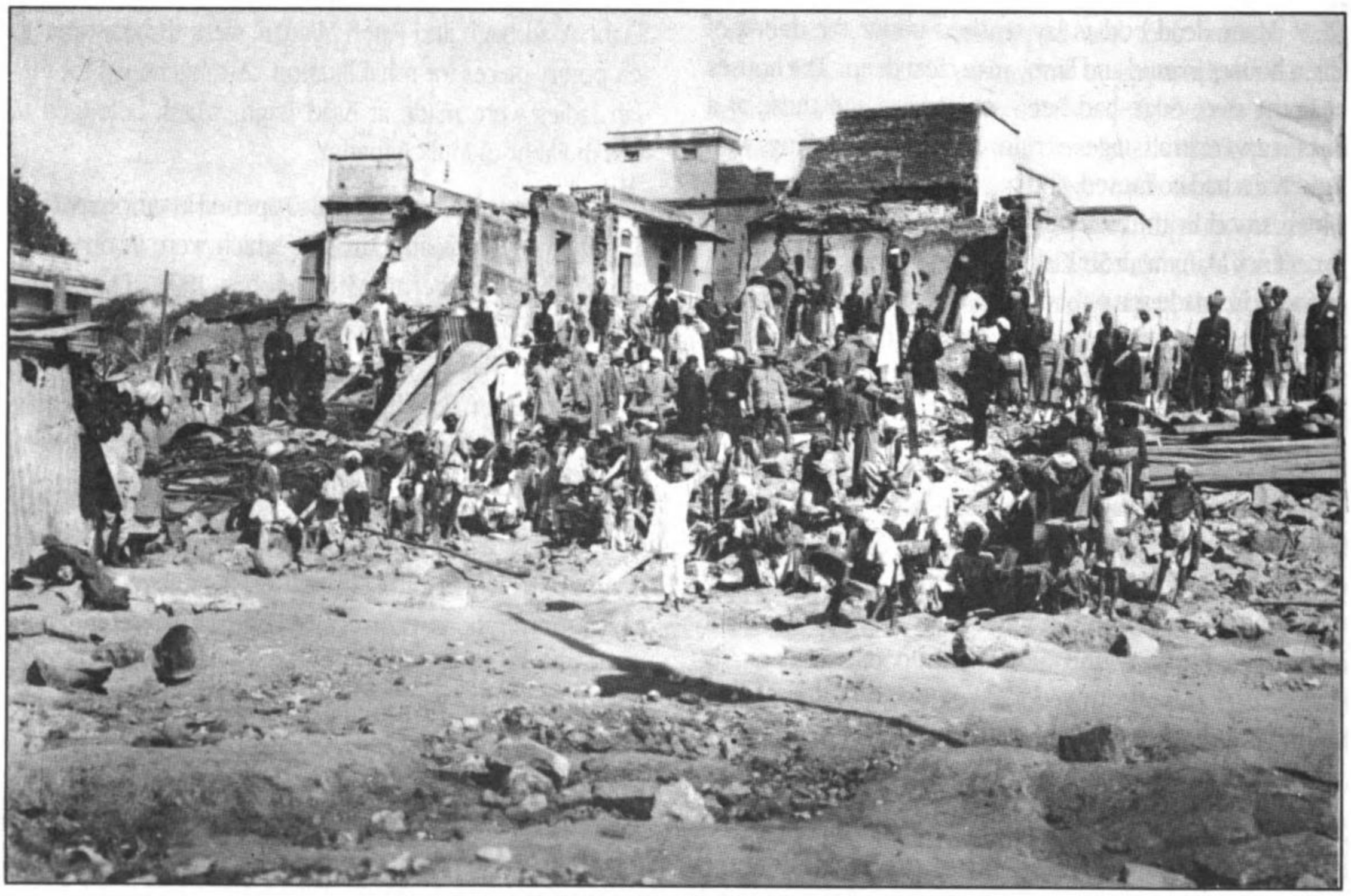
Relief to the distressed

A central relief committee was formed by Nawab Faridoon Jung, Political and Private Secretary to the Nizam, with a number of officials and Sir Kishan Pershad was chosen as President. Major Wing, a retired Magistrate of Secunderabad was appointed as Relief Commissioner.

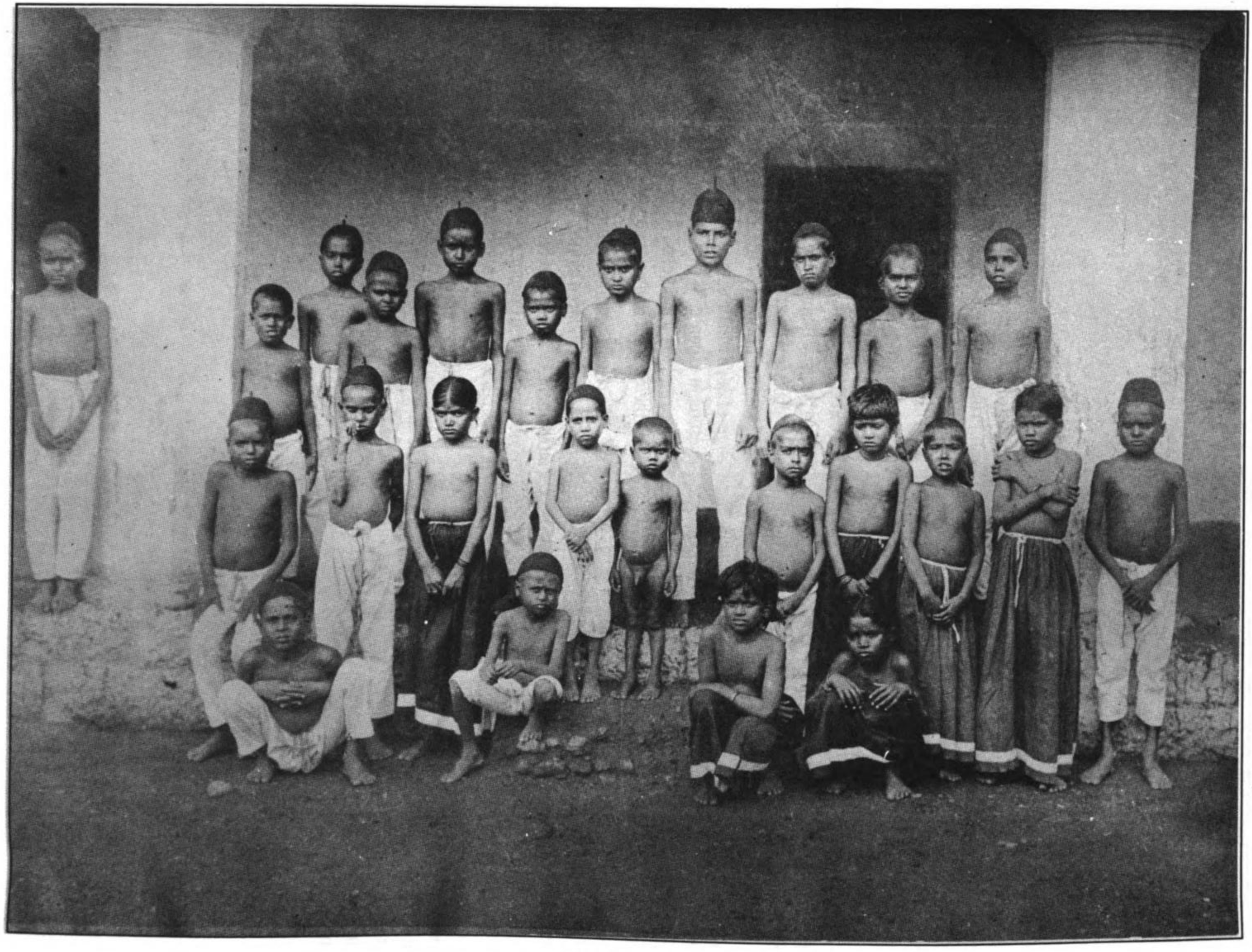
Women Committees were formed separately under the leadership of Mrs. Haidri (Wife of Mohammed Akbar Haidri, Finance Secretary), Mrs. Sarojini Naidu, Mrs. Cason Walker and Mrs. Humayun Mirza, who along with other respected ladies worked for the destitute women at their own expense. These Committees did commendable work in the distribution of clothes, among the flood-stricken women, permanent help to widows and orphans and arrangements of dowry for girls who were already engaged. They also made a special collection to help purdah women who were unable to get any other kind of help.

Sir Visweswarayya, who was invited to study the flood conditions and suggest measures for permanent prevention of floods suggested bold measures to form two reservoirs as flood control centres and also to have a modern system of drainage. The Government also, followed his advice, took the services of the famous Engineer Dalal and Sir Ali Nawaz Jung and Kadamatyar Jung in the construction of Himayat Sagar on the river Musi and the Osmansagar on the river Isa. The other principal works pertain to the drainage scheme. Other works designed or carried out were the construction of a sewage farm and the laying out of proper sewer to carry the city drainage, from both banks of the Musi river to the farm which was located on the north bank of the river below and beyond the city. The other visible outstanding item of work is the streamlining and beautification of the banks of Musi river, which was raised in height and the construction of the beautiful majestic buildings viz, the High Court, the City College, the Osmania Hospital, the Asafia Library on the north and south of Musi river.

Such were the horrors of the city! Yet it resurrected itself.



The Ravages of the Musi floods of 1908 is partly seen here



Flood Orphans

The Famines of Hyderabad

The Nizam's dominions in common with other parts of India, were subject to periodic visitations of famine, of more or less severe character. Drought and famine of severe nature were experienced during the neneteenth century eleven times - in 1804, 1813, 1819, 1846, 1854, 1862, 1866, 1871, 1876-77, 1896-1897 and 1899-1900 and the city had its share of the victims.

The famines of 1871 and 1876-77 were caused by drought and deficient rainfall. In addition, in 1876, the rabi crops had been greatly damaged by rats. This kind of distress was, however, a common feature not only to the Nizam's dominions but all over the Deccan. Famine conditions were spread over an area of 30,708 square miles affecting 1.9 million people. The crops had entirely failed, the smaller villages were deserted and the ryots and other inhabitants migrated from the affected districts. The prices of food were badly affected and, in fact, the whole of Nizam's dominions suffered as food grain prices soared high.

During the year 1896-97, although there was no famine, some parts of the State experienced distress due to heavy exports of grain to adjoining British famine stricken territories. An area of 10,278 square miles, with a population of one and a half millions, experienced great distress. By July 1897, the affected area increased to 17,836 square miles with a population of about 24,00,000 but adequate rainfall in August averted actual famine.

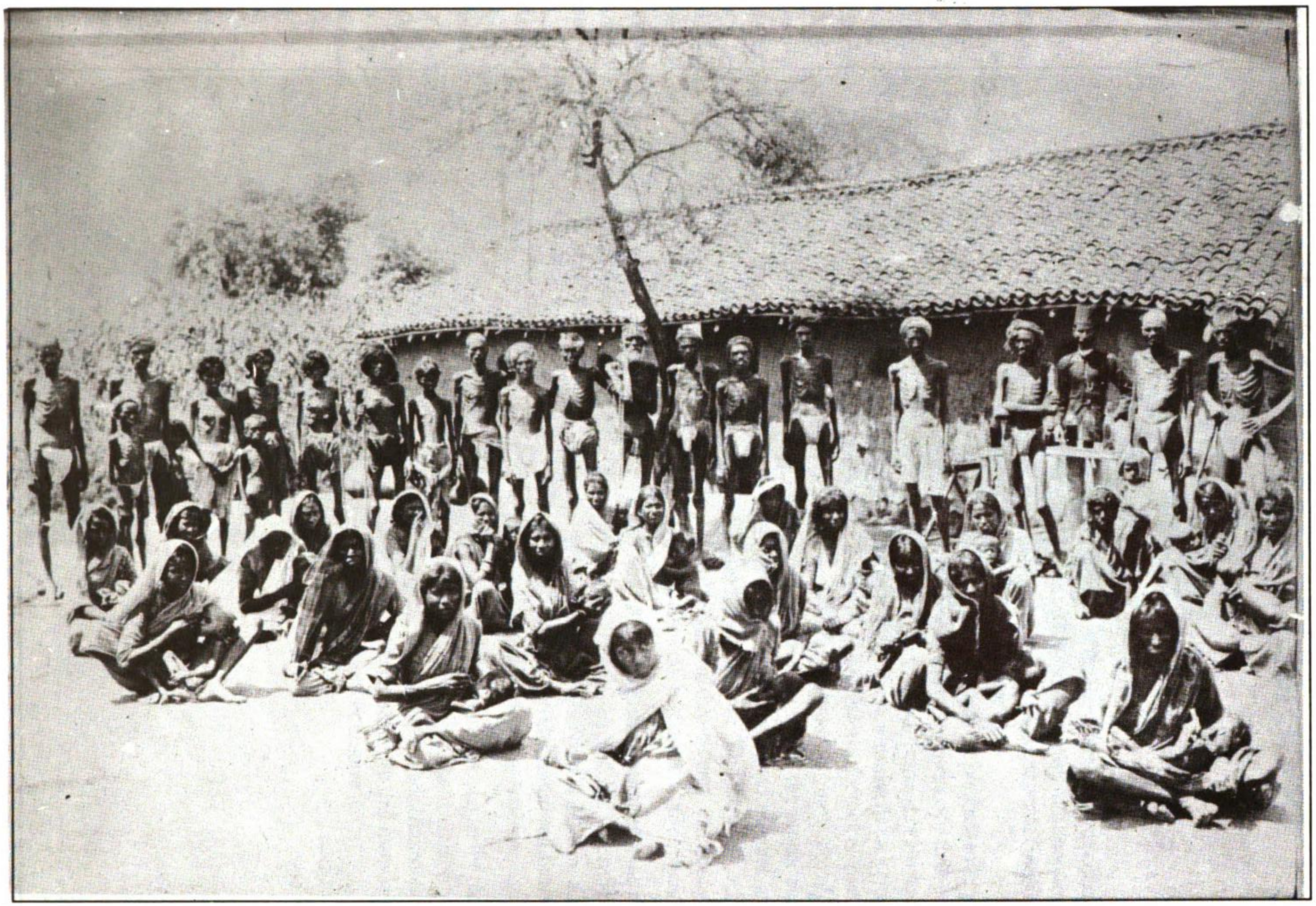
In the famine of 1899-1900 the deficit rainfall affected an area of 23,007 square miles with a population of 6,512,379. Again, in the year 1906, some parts of the Nizam's dominions experienced famine.

The suffering of the poor was so intense that children in large numbers were deserted by their parents and left to perish from starvation. Some were given to courtesans and other bad characters, who eagerly took charge of them with a view to bringing them up for their own vile purposes. This state of affairs was brought to the notice of the Government. The Government ordered the proper authorities to take charge of such children, and to nurse and feed them at Government expense. With the return of better times, they were restored to their parents. The younger children were sent to their distant homes at government expenses.

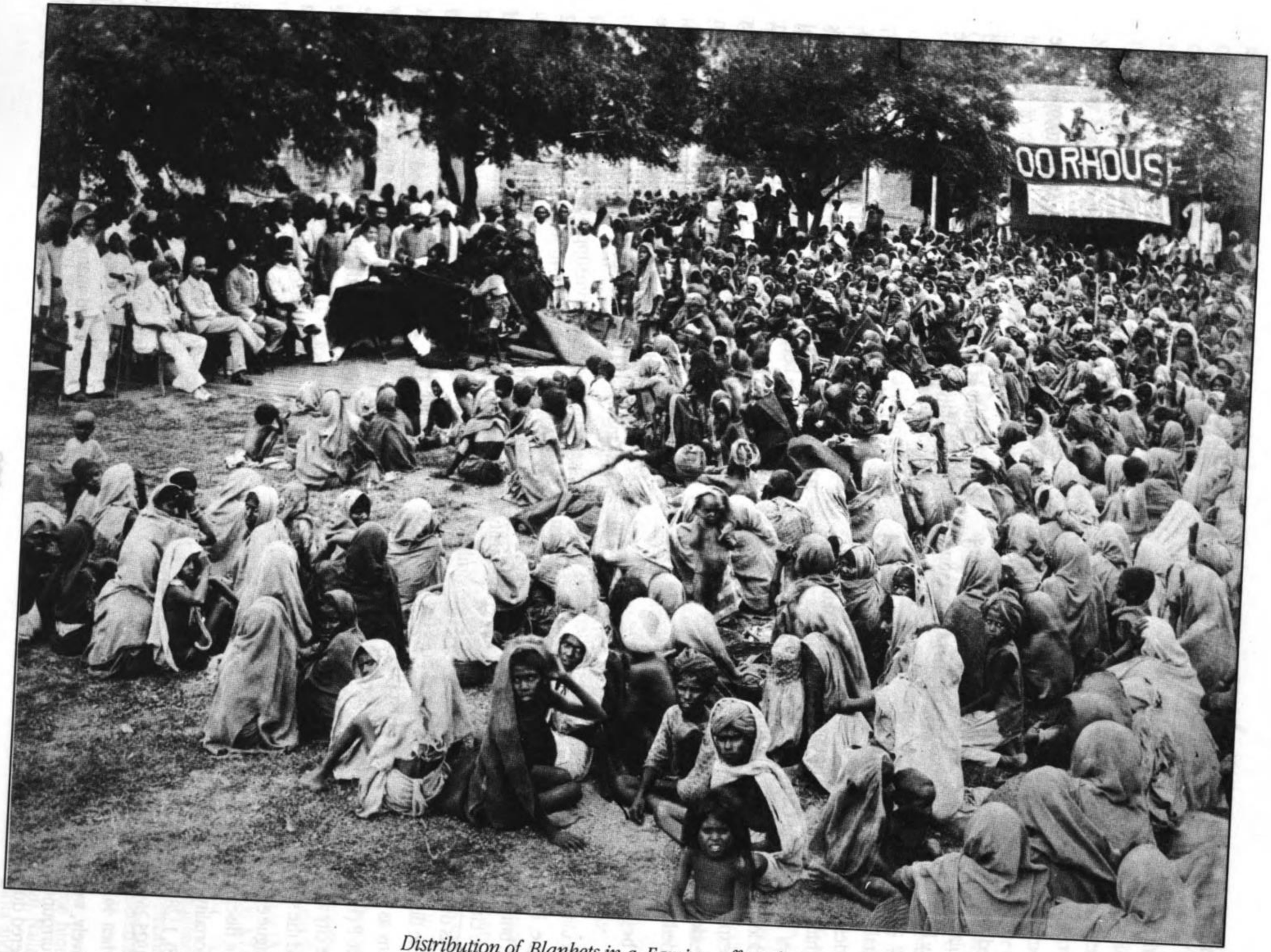
The rehabilitation measures of the government were not confined to children alone. The sufferers, in search of employment in Hyderabad State, were also helped by the Government. When times improved, they were sent back to their homes at government expense.

Food doles were given under the old system, without any distinction between the really needy and those who were not. Food was given indiscriminately to all who asked for it with the consequence that many received assistance who did not need or deserve it.

The famine of 1890 killed most of the cattle, Farmers poughing their fields



The Nizam's dominion was not merely of the nobility and the wealthy. It was not merely of the beautiful places and magnificient castles, Housing the wealthy, healthy and charming men and women. The common people in the dominations particularly in the muffasil districts faced starvation and famine. Here is a photo of villagers in Aurangabad district showing living skeltons and mothers with babies having no nutrition.



Distribution of Blankets in a Famine affected area

The Plague that was once a terror

The city has blissfully, forgotten the dreaded plague camps at Kishan Bagh, Erranna gutta and in particular Adikmet, where nearly half of the population of the city lived for nearly six months in camps of quarantine. People also have forgotten the significance of the Fever Hospital being located at its present site - once an isolated and a deserted place for the sick and dying people of the city. Now things have changed. The entire area of Nallakunta, the Andhra Mahila Sabha Campus - the site of plague camps, forbidden areas, are bristling with growing population and ever expanding habitations. But once upon a time this was a dreaded area with the dead all round stricken by the dreaded disease - the Plague.

The beginnings of the dreaded Plague

No other disease ravaged the city of Hyderabad in particular and the State in general and so extensively as the Plague. It is not known when the city was affected for the first time but the old records reveal that the epidemic appeared in the city as early as 1902. Though the figures of mortality of this disease for each year are not available, the virulence of the disease in the city can be traced from the fact that as many as 16,654 persons in 1321 F (1911-12) and 13,579 in 1326 F (1916-17) lost their lives on account of this disease in the city alone. The Public Health reports show that the city and the surrounding areas were affected by over 18 waves of plague epidemics. Between 1910 and 1945 almost every year, the disease appeared in the twin cities causing substantial mortality. The years that were disastrous were 1327 F (1917-18), 1328 F (1918-19), 1329 F (1919-20), 1334 F (1924-25), 1335 F (1925-26), 1337 F (1927-28), 1338 F (1928-29), 1342 F(1932-33), when 461,2081, 6080, 7138, 3255, 6160, 1198 deaths respectively, were recorded on account of this disease. The area surrounding the city, then called Atraf-E-Balda district suffered during the years 1911-12 (1351), 1915-16 (528), 1916-17 (2145), 1917-18 (718), 1919-20 (734) and 1932-33 (1099) with the number of deaths indicated in the brackets.

A study of Municipal records of Hyderabad and a brief account of the disease and its violent attack in 1911 will be useful.

In Hyderabad, plague first broke out at Nampally, situated in the jurisdiction of the then Chaderghat Municipality. The first official information regarding the outbreak is said to have been given by one Munshi Hafiz Syed Abdul Khadir to the Police Commissioner on the 25th August, 1911 A.D. The first reliable information upon which, a diagnosis of the actual existence of plague in the city was received from A.H. Stevens, Municipal Commissioner on the 27th August, 1911 A.D. It had spread widely and reached its seek on the 8th January, 1912.

The first death from supposed plague occurred about 15th August, 1911. By 27th August, there were about 12 deaths in Nampally. There were certain conditions prevailing, which always helped the outbreak of Plague. The chief of these are unwholesome and insufficient food, over crowding, bad ventilation, accumulation of decaying animal and vegetable refuse in the neighbourhood. The outbreak that occurred in Nampally area alone was attributed to poverty and bad sanitation. With the spread of the epidemic, the Government of HEH Nizam's dominions appointed Drake Brockman as Plague Commissioner and also appointed a Plague Committee.

During this devastating epidemic, the Nizam's Government stood the test of time and set up hospitals and Plague innoculations were done on war footing. Fearing that plague might infect Hyderabad, the Government kept a small plague camp in readiness at Yerrannagutta Hospital. This hospital saved many lives. Due to lack of medical personnel at this hospital, it was placed under military

management. Later on, with the spread of the epidemic, to control the situation, several camps were set up to treat and deal with the large number of patients. These were at Kishen Bagh, Janshingh Temple Camp, Chandrayanagutta, Madannapeta and other places.

Sanitary Staff attacked and riots brokeout

The population of Hyderabad, one of the largest cities in India, in the year 1911 consisted of a large number of ignorant, illiterate and fanatical people. The Municipal Organisation was somewhat primitive with no modern sanitation in the city and was not preparedness to tackle the plague that attacked the city severely and virulent in nature. In the circumstances few people, some of them armed and panic stricken by the ravages of the strange disease, attacked the municipal staff, the sanitary Inspectors and those in charge of the camps and riots took place in various quarters of the city. It was with great difficulty that the Government and the Plague Commissioner, with his staff could control the disease. Advice, persuasion to the people to get them innoculated and take treatment were of no avail. Often the camps were burnt by irate people. The police who were in charge of law and order, were helping the camps but they were also roughly handled. But in the end after bitter experience, and when they saw people succumbing to the dreadful disease, deaths numbering to 16,901, the people themselves have come to realise the benefits of evacuation, innoculation and disinfection. All affected might not have been brought into books and statistics to speak the truth. One does not know how many families were really killed or wiped out by this dreadful disease.

The history of the outbreak given by Colonel Drake Brockman is extremely interesting. From this it would appear that Plague was probably introduced into the city by rats imported along with some consignment of grain from an infected area. But once having gained a footing in Hyderabad, the disease gained in strength and virulence, with every fall and rise in temperature, which reached its maximum in January when the temperature was 66° F and disappearing in April when the temperature rose above 90°F.

Colonel Brockman recorded some interesting facts regarding the vulnerability of the various classes of the community to plague infection. Out of 1,96,835 Muslims 7,792 were attacked by plague and 7,531 died. Out of 1,85,929 Hindus, 10,559 were attacked and 9,273 died. From the above figures, it would appear that Muslims were less liable for infection but when attacked, only a fewer number recovered than the Hindus. While the proportion of recovery to attacks was large in the case of Hindus, the total mortality of the former was only 38 per mile as against 49 per mile in the case of the latter. These figures are very remarkable and that while Colonel Drake Brockman has suggested some reasons for the higher mortality amongst Muslims attacked by plague, there seems to be no obvious reason for the greater liability of Hindus to infection".

Bhagya Reddy Verma, an Adi-Hindu leader rendered good service in the disposal of the dead, using his Sevak-dal. Both Sir Ali-Imam and Sir Kishan Pershad commended their services and awarded medals for their voluntary services.

Plague is a malignant, acute, contagious and high mortality disease in medical history and almost all the countries tasted its repercussions. Plague has been known for the last 2000 years and a great epidemic (Pandemic) from A.D. 542 to 594 killed about half of the population of the Roman Empire.

According to Wu Lien-Tech the first Plague epidemic on actual record, was the outbreak among the Philistines in 1320 B.C. which was described in the Bible (Samuel V and VI) as characterized by the appearance of emerods in their secret parts.

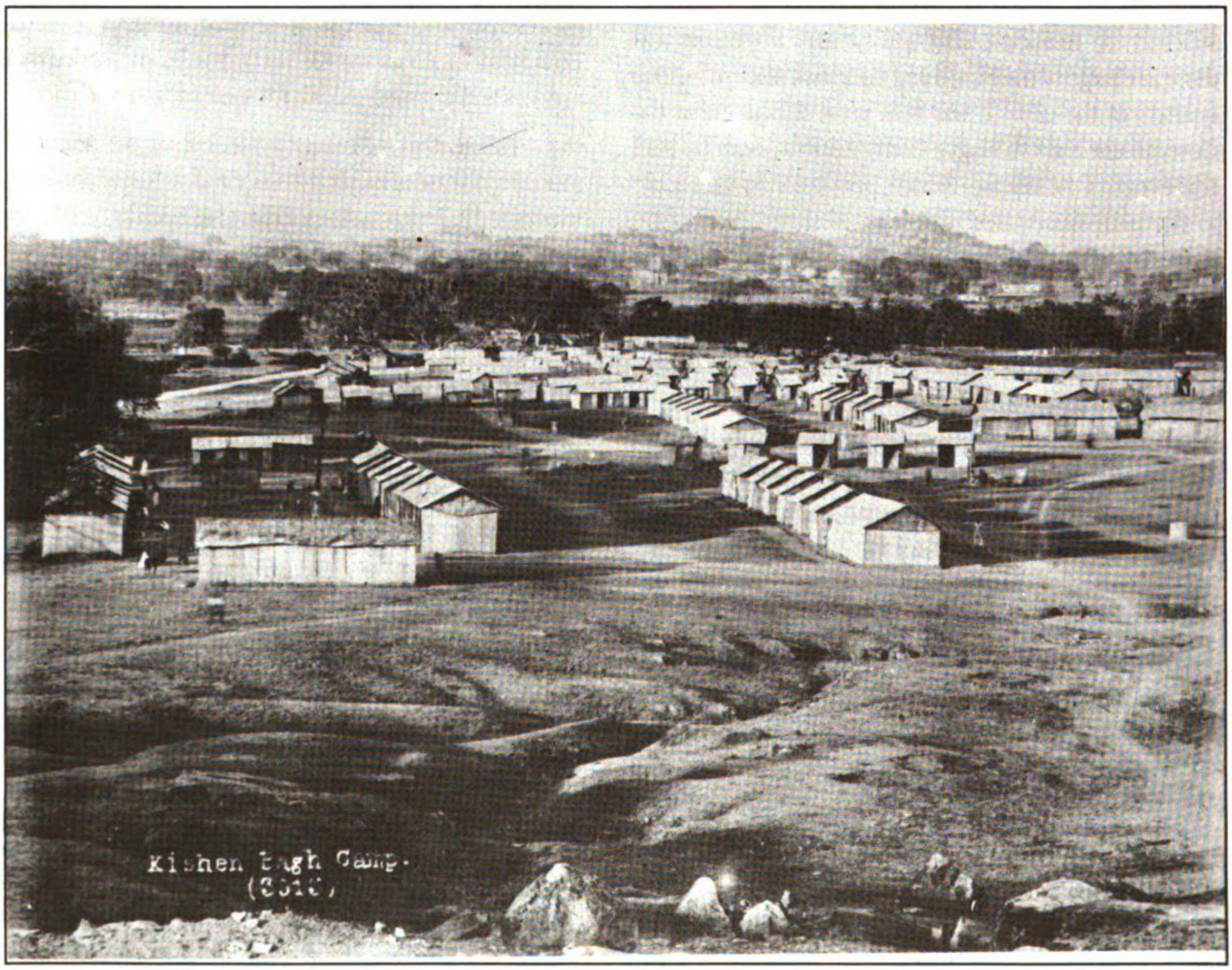
Thucydides a historian, graphically described the plague which occurred in the second year of Peloponnesian war (430 B.C.) which ravaged Athens. The disease was first recorded in the judgement from the time of the Trojans (A.D 52-177) in which physician Rufus of Emphesus (100 A.D.) described an epidemic in Egypt, Libya, and Syria that produce bubbles of high mortality. Wu Lien-Tech maintains that the disease had been prevalent since time immemorial in the areas of Central Asiatic Plateau which he considered as the original home of the infection.

Most of the citizens of Hyderabad lived for nine months in plague camp at Erranna gutta, Kishan Bagh, Nalla Kunta, Amberpert etc. Now the Government of India and

most of the states claim that they eradicated totally the dreaded disease plague. Around 1900's it was prevalent in several parts of the country and Hyderabad suffered terribly. In fact, tradition also says that Charminar, the central point of the city, was raised as a victory tower after the conquest of the epidemic.

As part of the drive to curb the disease, the Government appointed doctors at important Railway Stations to check the alighting passengers. Mass Innoculation and evacuation operations on a large scale were carried out in the city as well as in the rural areas of the districts. Several health and quarantine camps were started in the city to isolate and treat the plague patients.

A special Plague scheme to eradicate the epidemic from the city was sanctioned in F. 1338 (1928). Intensive innoculation, evacuation, destruction of rats by trapping and baiting, fumigation and closing of rat holes were some aspects of the scheme. The migration from infected areas also was strictly controlled. As a result of these measures, the disease has practically disappeared after 1950.



Kishen Bagh Camp

Medical Services in the Plague effected area

EPIDEMIOLOGY : HOW SOME OF THE MEN OF CONSEQUENCE DIED IN GOLKONDA AND HYDERABAD

1.	Sultan Quli the founder of the Qutub Shahi Dynasty.	At the ripe age of 99, he was murdered at the instigation of his son Jamshed by the Quiledar of Golkonda in 1543, while the King was engaged in evening prayers.
2.	Jamshed Quli	He died of Cancer
3.	Mirza Hussain Quli Ibrahim Qutubshah, an authority on Medicine and Logic	He was drowned in Nampally tank
4.	Mirza Abdul Fattah, fourth son of Ibrahim Qutubshah	At the age of 27 years he died of epilepsy.
5.	Mirza Muhammad	Died as a prisoner
6.	Prince Mirja Amin	Died at the age of 25
7.	Sultan Muhammad Quli, a pious ruler	At the age of 34 years he died of high fever.
8.	Maseer Jung and Muzaffar Jung	Were killed by Cuddapah and Kurnool Nawabs in a Conspracy.
9.	Mr. Hudson, Principal, Nizam College	Died of Cholera in 1894.
10.	Dagh-famous court poet of Nizam - VI.	Died of Paralysis 16th February, 1905
11.	Mir Alam – Prime Minister of Nizam Ali Khan 1804 – 1808.	He died of Leprosy
12.	Maharaja Chandoo Lal, Prime Minister of Nasjruddaula.	Died in 1843 of loose motions.
13.	Madanna and Akkanna	Massacred at Golkonda
14.	Salarjung I	Died of Cholera.
15.	Mir Mehaboob Alipasha - Nizam VI	Died of Cholera or plague?

Europian Travellers on the Society and The Caste System around 1600-1700

European travellers have described how the caste system was actually functioning. According to Fryer, the brahmins were farmers as well as money lenders. According to him, Abul Hasan, on the advice of his favourite minister, Sayyed Muzaffar, borrowed large amounts of money. from a brahmin, who was also a farmer of the King's revenues. Bowrey says that they had extra odinary influence over the natives. He wrote :

"They bear great sway over the Gentues (Telugu) in general, causing all (or most of them) so much to confide in their sorceries and fairy stories, as if they only were the true worshipers of a Deity and no other sect to live eternally save their own."

Mathwold says that they were very good accountants and held high posts under the Muhammadan rulers. "And, if in that general deluge of pagan ignorance there remayneth any knowledge of arts of learning these preserve it, and entirely to themselves, without participation to other tribes, involved in verbal traditions, or concealed manuscripts;and are indeed (competent)astronomers, observing exactly the course of the seven planets through the twelve houses, and consequenly the certain hours of eclipses, and other astrological predictions." The anonymous author qutoted by Moreland writes that "they surpass all other Gentues in writing and recognizing."

Regarding the vaisyas, Bowrey says :

"Those that are tradesmen are very ingenious and those that are accomplished mechants are very accurate, and the most excellent arithmeticians in the world. They will resolve the most difficult questions therein with much brevitie."

According to Methwold, the Komatis, either directly or through their agents, travelled the country, buying commodities like cloth and selling them for profit in ports to foreign merchants. "Others are money changers, where in they have exquisite judgement, and will from a superficial view of piece of gold, distinguish a penny worth of difference."

The poorest sort of vaisyas are plain chandlers (shop keepers), sell only rice, butter, oil, sugar, honey, and such like "belly stuff". The sudras, or Kapus, acording to him, were cultivators in the countryside: in the cities they attended on the lords as servants, and in the forts they served as soldiers. They were the greatest in number. The untouchables lived apart from all others. They flayed the dead cattle for their skins, ate their flesh, dressed their skins to make sandals for the natives and boots for the Muhammadans. To conclude, says Methwold:

"They are in public justice the hateful executioners, and are the basest, most stinking, ill-favoured people that I have seen."

Regarding women, Fryer says that Hindu women moved about freely, whereas the Muslims, out of jealously, guarded their wives from the view of others. "When they went out, they were carried in closed palanquins. "The meanest among them not permitting their women to stir out uncovered." Thevenot, too, says that common people gave their wives "great liberty".

Polygamy was permitted, but not generally practised. Monogamy was the rule, as far as the masses were concerned. According to Methwold, adultery was not common, but punishable in women. Child-marriages were the rule. According to Methwald, marriages were celebrated when the husband was five years old and the wife not above three. He described the conditions of widows in the following terms :

"they were made the drudge to the whole family, not permittted to wear their jewels, good or clean clothes, or upon occasion to go abroad (a least upon pleasure); and this, with most of them, together with a revered respect they bear to the reputation of their house, mortified them after a strange manner; yet some it cannot contain but they flue out, and, forsaking their fathers house, brand it with a lasting obloquy, by their looser lives, keeping themselves at distance, for if convenient their kindered would poison them."

Goswamy Rajas - Great Philanthropists

Goswamy Rajas, Raja Dhanraj giriji and others who came from Gandhari and Jwalamukhi in Punjab several generations ago, are one of the most interesting and well-known families of Hyderabad. Tradition has it that they were sent by the Sankaracharya several generations ago to advocate the Advaitic philosophy. The Sankaracharya had four "maths" and these people were Brahmacharis who preached the Vaishnav "dharm" or faith and the succession was through chelas. This branch first went to Poona, but when the area was sacked by Yashwant Rao Holkar they moved to Hyderabad. The family believes that they had brought with them a large number of Kashmiri and other old shawls and jewels given by the Shankaracharya from temple offerings, and with these they started business and also money lending. Raja Birbhangirji gave a loan to the Nizam Osman Ali Pasha to start the state Railway, so that the Nizam gave him the title of Raja. His son Raja Dilramgirji and others of his family were well known bankers and philanthropists.

The other branch is the Goswamy Rajas the well known Raja Dhanrajgiri and his elder brother Raja Partabgirji. This family is not only known to be very hospitable and philanthropic but also very good looking. Raja Dhanrajgir's house and garden are also amongst the most beautifully laid out in Hyderabad, and he was a most warm and lavish host. His brother Raja Partabgirji too was a man of taste and a socialite.

Now one of their palaces at Sultan Bazar-Troop Bazar is being used as the E.N.T. Hospital.

These Rajas who turned out ot be Bankers were great philanthropists. They particularly aided the Adi-Hindu Movement of the Untouchables of Bhagyareddy Varma. They were so charitable that they donated Rs.8,000/- towards the construction of Adi Hindu Bhavan at Chaderghat in the 1930s when the rupee value was high.

Lord Curzon and his Tiger Shoot at Nekonda Forests

The Nizam's dominions provided favourite forests in Warangal for tiger shoot. But what a great loss to the families of the tribal and non-tribal, who chase and provoke these wild beasts and fall a prey to their ferocity. Here is an eye account of such a ghastly incident of a hunter being killed while the Viceroy Lord Curzeon and his wife were on a hunting spree.

Lady Curzon writes in her Diary :

1902, March Hyderabad : The Nizam sent us on a tiger shoot which lasted four days. On the fourth day we walked two miles in a temperature of 100° and shoes were scorched. Of course I had on black glasses, a huge helmet and a back pad, and a thick wadded curtain over my head, and a thick umbrella, and ice in my mouth. As the beat got near, a big angry tiger dashed out, but was too hidden in the rocks to aim at, so he only bounded about roaring and then returned to his cave. Then a furious tomtoming and shooting by beaters began, and fuses were thrown among the rocks to dislodge him, and we advanced on our elephant to get a nearer shot, the shikari thinking the tiger was sulking. Still nothing happened, and several shikaris boldly descended from the elephants to direct the beat, and the line of guns closed up. Captain Wigram, horrified to see men on the ground while a tiger was known to be within a few yards, shouted to them to get back into the trees and to their elephants, but alas too late, as, with a roar, a tiger dashed out in hot pursuit of a flying shikar. Captain Wigram fired as it came on, but the beast was too near the man to aim, and with a wild leap the tiger bounded on the man, and as he and the man went down, I saw the great jaws close on the back of the man's head. I said to George, "The tiger has killed a man", but he had not seen it, and said "I think you are mistaken". In the meantime four seconds were passing while both man and beast were in sickening silence behind a rock. Then back came the tiger, slowly trotting. Again Captain Wigram shot, and although the shot killed, the tiger got back to his cave. With great difficulty we got the man out to move to where I thought the wounded man was. But this time everything was in roar and confusion, elephants coming up on all sides and nobody knowing what had happened. Slowly we lurched forward round the rocks, and there lay a man stone dead, his head half gone.

Such was the fate of many members of the hunting parties while the Viceroys and Nizmas took pride in their kill.

Lord and Lady Curzon with their kill of 2 tigers (1902)

Prince of Wales (Later King George V) with hunting party in Nikkonda Forest (3rd from left)

During the visits of VVIPs and also often by the Nobles of Hyderabad, hunting used to be a free common item of relaxation and excursion. The Nizam's dominions had a variety of game with tigers, cheetas, bears and other game. Here 2 cheetas domesticated and used in hunting are seen on bullock carts.

The Royal British Visitors

The visit of the Prince of Wales Prince Charles and his wife Lady Diana to Hyderabad in 1993 recalls to mind the very long association of the British in the past and in particular of the royal family with the city and its environs.While these occasions were used in the 19th century to show their paramount power in the 20th century these are undertaken as good will missions.

The royal couple are no strangers to our country and to the city of Hyderabad which has been celebrating its 400th year from the years 1991-92. Prince Charles is the son of Queen Elizabeth, the daughter of King George VI during whose reign India attained Independence. The links of the city with imperial Britain and royalty began on the 8th May, 1779 when Mr: Holland, an English Governor of Machilipatnam had an audience with Nizam II and later on stayed at Hyderabad, as the first resident of the East India Company at the Court of the Nizam. In the long and chequered history of India, while imperial Delhi had been a symbol of power, Hyderabad in the Deccan was a glittering attraction to foreign visitors. With the world renowned Ajanta and Ellora caves, the Golkonda, Dowlatabad and Bidar forts for sightseeing, the Pakhal and Ramappa lakes with thick forests, affording big game and tiger shooting, Hyderabad in the past invariably figured in the their itinerary . The Nizams and Paiga nobles with the magnificent Falaknuma castle, the lofty Residency among others offered them excellent hospitality.

A galaxy of Viceroys and commanders-in-chief of British India paid visits to Hyderabad for a variety of reasons. Lord Rippon arrived in the city in 1884 for the installation ceremony of Mahaboob Ali Pasha as Nizam-VI. Others who came here were Earl of Dufferin in 1885, Lord Curzon in 1902, Lord Minto, Lord Willington, Lord Lin eithgow and Lord Napier, the Commander in-Chief in 1870.

But the earliest from the British Royal family to visit Princely Hyderabad was the Duke of Connaught, the younger son of Queen Victoria, during the reign of Mahboob Ali Pasha the pleasure loving Nizam. The second royal member to arrive in Hyderabad was his Royal Highness Prince Albert Victor of Wales in 1889. He was accommodated at the Bashirbagh Palace, which is no more, having been demolished to provide for the construction of Paigah Towers. Mahboob Ali Pasha the Nizam held a Grand Durbar in their Honour at the Chow Mohallah palace and on this occasion the City was illuminated.

But the most memorable visit was that of King George V and his wife Mary in 1905. The royal couple spent quite a few days in Hyderabad. The present Queen's grandfather King George V was then the Prince of Wales, V. During their stay, special camps were arranged for tiger shooting in Nekkonda forests in Warangal district. Trains, horse carriages and elephants were the mode of transport even for VIPS in those days. A special train was arranged for them to reach Warangal and Nekkonda.

It was during that visit that Princess Mary laid the foundation stone for the premier women's hospital, on the right bank of the Musi river which was appropriately named as the Victoria Zanana Hospital. Mahboob Ali Pasha the Nizam hosted the royal couple, while General Eagerton was in command of the troops and Imadul-Mulk supervised the foundation stone laying function of the hospital.

It was during the times of the Nizam Mir Osman Ali Khan that Edward VIII as Prince of Wales paid a visit to Hyderabad though he became controversial, later and abdicated his claims for the throne of United Kingdom. The famed Kotwal of the city Sri Venkatrama Reddy was completely incharge of the arrangements for his royal visit. The recent Royal visitor in November, 1983 was no other person than the Queen Elizabeth-II the mother of Prince Charles. In sequence perhaps His Royal Highness Prince Charles, with his wife Lady Diana becomes the 4th Prince of Wales to visit the city of Hyderabad.

The famous Kohinoor the brightest jewel in the British crown was found in Kollur mines, then in the territory of the Qutub-Shahis of Golkonda, the founders of Hyderabad. How and why the most precious stone in the world was presented to Shahjahan, the Moghal emperor by Mir Jumla, the Commander-in-chief of Abdullah Qutub Shah of Golkonda in the late 17th Century is a different story. But all the same the Kohinoor diamond of the Telugus adorns the British Royal crown. This is a permanent link of Hyderabad with the British royalty.

It would be of interest to note that the main secretariat building of the Andhra Pradesh Government was initially constructed to house the then Nizam VI. Mir Mahboob Ali Pasha. It is a miniature model of the Buckingham Palace. But subsequently the idea was given up and the building was handed over to the finance secretariait. The gate of the Secretariat of the Andhra Pradesh Government which is strikingly majestic and elegant is designed after the Buckingham palace gate.

In the reverse direction the first one from the Hyderabad elite to be invited to Buckingham Palace to meet the British royalty was not the Nizam but his Prime Minister Mookhtar-ool Mulk Sir Salar Jung Bahadur I in 1879. He went to England to negotiate the return of Berar which was surrendered to the British around 1853 in lieu of defaulted payment towards charges for the army contingent, stationed at Secunderabad, for the protection of the Nizam's territories. Queen Victoria received him most graciously. In token of her appreciation of his visit the Empress presented him among other things a book, entitled 'Leaves from the journal of our life in the highlands", edited by Arthur Helps and published by Smith-Elder and company in 1868 in London.

In it she wrote in her own hand. "To His Excellency Mookhtar-ool-Moolk.

Sir Salar Jung Bahadur, G.C.S.I. from Victoria.

Windsor Castle

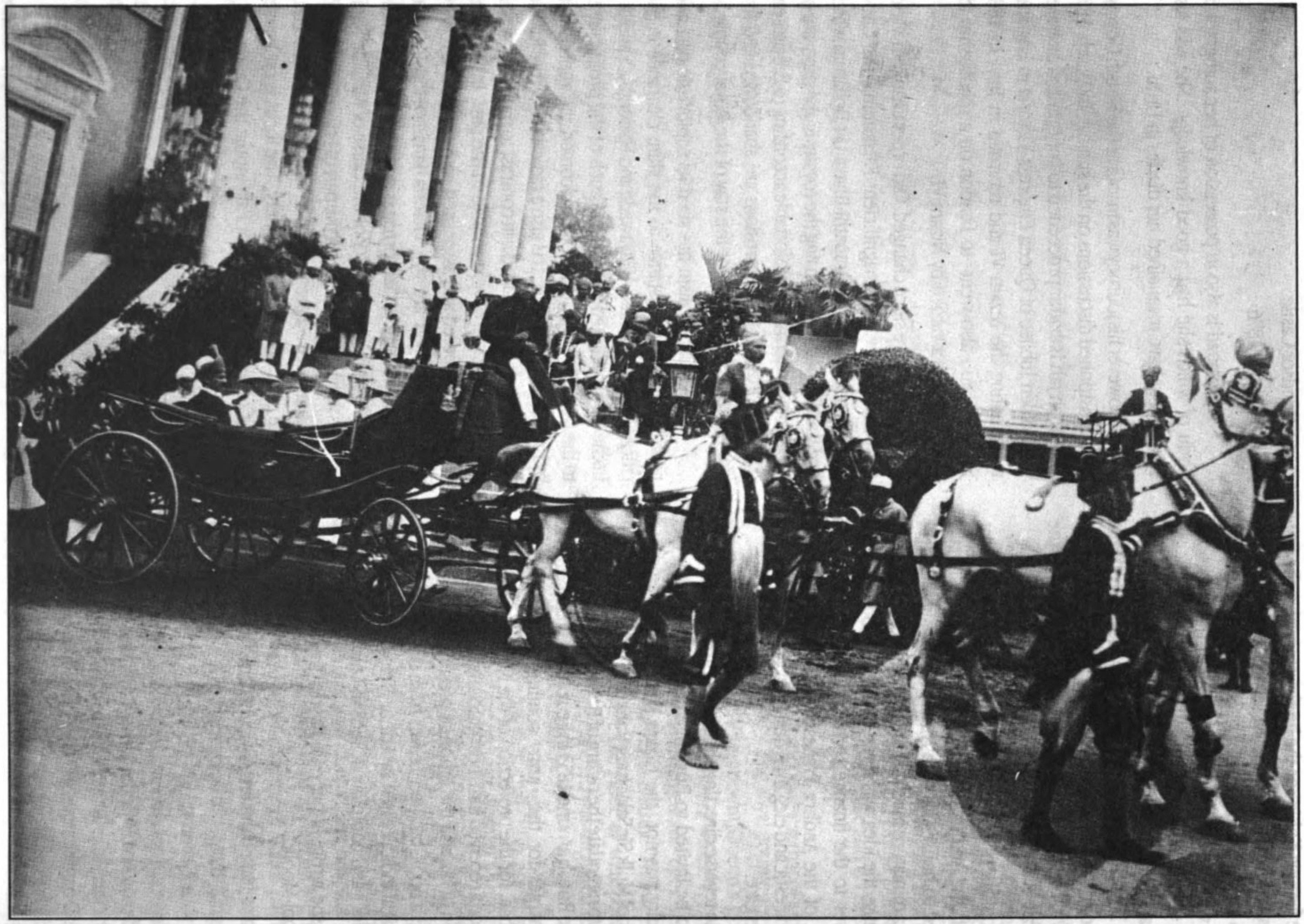
June 28, 1876

Hyderabad is also in possession of her autograph in Urdu of which she had a good knowledge. She was also reported to have maintained her diaries in Urdu.

However his journey was in vain as the British Government postponed discussions on the subject. In March, 1887 Sir Asman Jah Bahadur proceeded to London and attended the Golden Jubilee of Queen Empress Victoria in England, representing the Nizam VI and returned in July. In 1885 Sarojini Naidu also went to London on a scholarship for higher studies awarded by Nizam VI.

Times have since changed. Old order changeth yielding place to new. The magnificient Falaknuma, the Chow Muhalla palace, the Rashtrapathi Bhavan at Bollarum which had the distinction of housing the royalty in the past, are by no means modern and comfortable according to the present day standards. All these mansions are abandoned and five star hotels are preferred for the stay of the Royal couple.

British Imperialism has shed its capitalistic past and now the financial assistance to the slum clearance in the cities of Visakhapatnam, Vijayawada and Hyderabad; and the home for abandoned women and such of the programmes to the weakest in the society are welcomed and appreciated by Indians with gratitude. It is also a radical departure for the royalty, to inspect such works in contrast to their preference for hunting shoots of wild animals in the past. In fact what will be remembered and associated with the British royalty now in Hyderabad are the Victoria Janana Hospital, the Victoria orphanage at Saroornagar and the Services of Sir Ronald Ross for his discovery of the cause of Malaria. Similarly, it is a welcome gesture on the part of Prince Charles and Lady Diana to have a programme to visit projects connected with the poor of Hyderabad society. The focus is on Yousef Bajar, a Cobblers street but not Falaknuma the Castle.

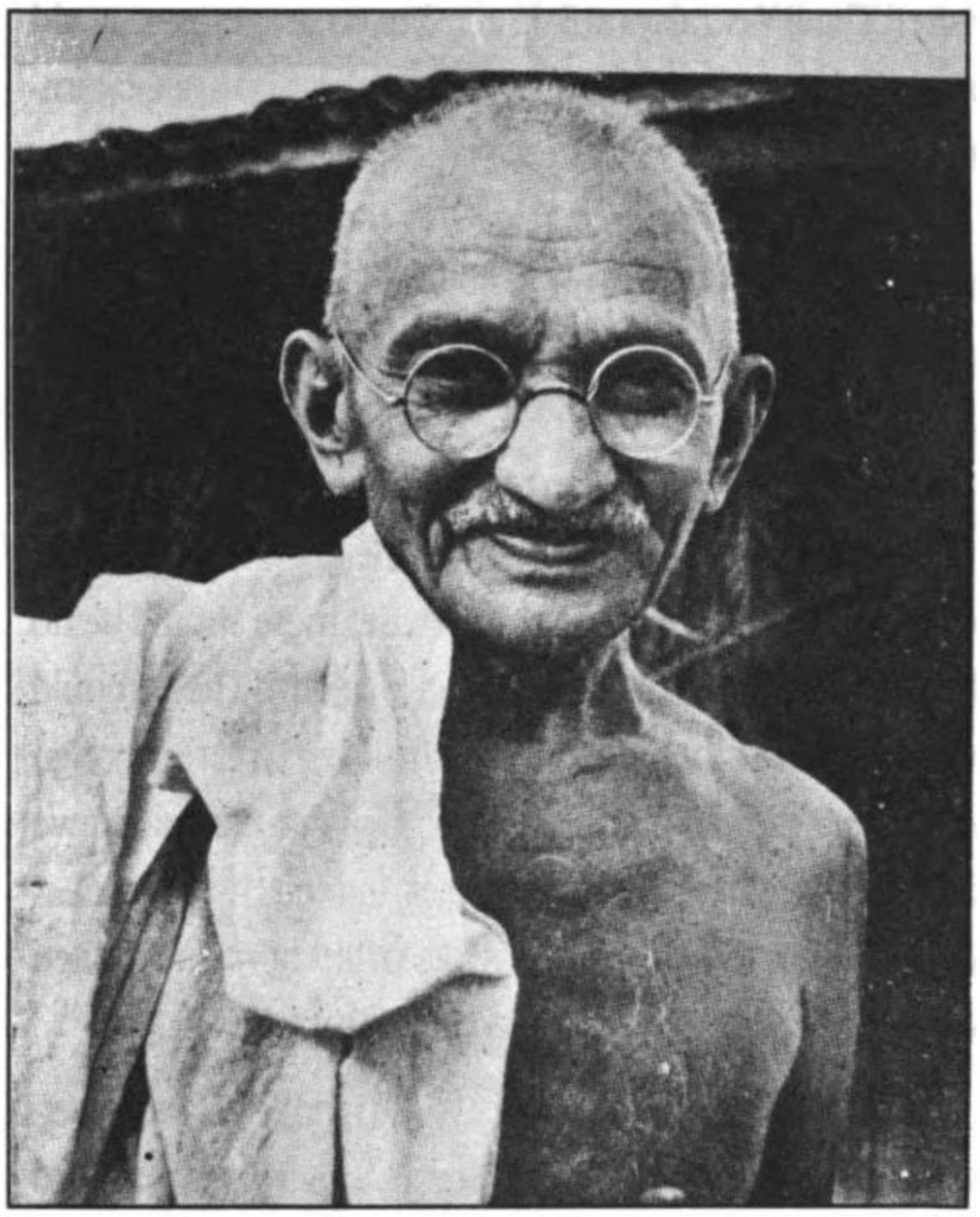


H.E. Lord Hardinge's visit of Hyderabad at Falkanuma Darbar (1909)

Princes Mary (Wife of King George V) with the European Ladies during their visit in 1902.

Lady Linlithgow with some of the graduates of earliest batch of Womens college

Mahatma Gandhi's first visit to the City



It was on April 1, 1919 that Gandhiji first visited Hyderabad and stayed at the Golden Threshold (now housing the Central University of Hyderabad on Nampally Station Road), the residence of Major (Dr) MG Naidu and his wife, the Nightingale of India, Sarojini Naidu.

It was again in April 1929 that Gandhiji was here. However, his last visit to the city was on March 9, 1934.

It was during his first visit that Gandhiji developed a liking for Sir Akbar Hydari, the chief architect of modern Nizam's Hyderabad State.

The first to receive Gandhiji at the Secunderabad Railway Station were Vaman Naik and Bhupendranath Chattopadhyaya, brother of Sarojini Naidu. However, it was Sir Akbar Hydari who tookGandhiji round the city as they knew each other before. This was a very brief halt as he had to leave the same day for Bombay. He was seen off by Major (Dr) Naidu and his daughter Padmaja Naidu.

Lt. Col. Trench, the then Home Minister of the Nizam's Government advised the Home Department "not to allow any procession of Gandhiji from the railway station; not to allow any politics either in his speeches on Harijan uplift or in the public address to be presented (to Gandhiji) which should be submitted to the Government at least one week in advance and not to allow any address by students."

Taking a look back wards when Gandhiji visited Hyderabad on April 1, 1919 it was Ali Imam who was the President of the Executive Council of the Nizam's government, while Zul Khadar Jung was the secretary of legal and police departments then. The secretary wrote to the President thus :

"There is imminent need to bring to the notice of the government, the ever-gaining, multi-dimension political agitation corroding the life of the Hyderabad State. I am indeed grateful to Gowd who had brought this to my notice..."

An English version of the public address presented to Gandhiji at the Vivek Vardhini grounds in Gowliguda, speaks volumes about the affection the masses of Hyderabad had for him even in the visit in 1919.

It may be interesting to recall here that Gandhiji's anti-untouchability programme met with a spontaneous success

when Sri Ram Mandir in Gowliguda was thrown open to Harijans, under the dynamic leadership provided by Vaman Naik.

Secret sales of photographs of Mahatma Gandhi, Mohd. Ali and Shaukat Ali were organised. Khilafat notes of the denominations of one, ten and hundred were sold.

It could be said that the Mahatma's tour of Andhra desa started with his visit to Hyderabad. Dr. S A Latif, a resident of Hyderabad met Gandhiji at Wadi junction and looked after the comforts of his entourage without any ado. Thousands thronged at the Hyderabad station. Kasturba also accompanied Gandhiji.

Despite prohibitory orders, thousands thronged at the Hyderabad Station, as Gandhiji stepped down the train. Slogans *"Gandhiji Ki Jai"* rent the air. The whole area was full with a sea of humanity. He had stayed at the Golden Threshold as the guest of the Naidus.

On April 6, 1929 Gandhiji was presented with a memorandum on behalf during his second visit, of the citizens of Hyderabad and Bolarum. In reply to the memorandum, Gandhiji made very vital and significant observations :

"I am greatly pleased to hear that, in the Nizam's dominions, there is sound Hindu-Muslim amity. I am very happy that the Nizam has captivated the hearts of Hindus by prohibiting cow-slaughter. I am greatly delighted at your unity.

"To treat Adi-Hindus as untouchables is a blasphemy. I am an Orientalist and traditionalist and I can vehemently assert that there is no untouchability any where in Hindu religion.

When Gandhiji visited Hyderabad on March 9, 1934, a large congregation assembled at Nampally station to have his darshan. Saroniji Naidu came down to Hyderabad well in advance to look after the arrangements, to give a befitting welcome to Gandhiji.

After a brief rest, Gandhiji went to Lal Darwaza. His itinerary included visits to the Shanti Bhavan, the Marwadi Vidyalaya and Kacheguda Harijan Hostel. On March 9, he visited Khadi Vastralaya at 8.46 a.m. but no programme could be held due to prohibitory orders by the Nizam's Government.

In the after noon, a couple of meetings were organised at the Vivek Vardhani School where women wearing purdah also attended in large numbers. Gandhiji, who spoke said :

"I have been thinking of the egalitarian concept for 50 years now. My conviction is that there is no distinction between Harijans and others. Likewise, there should be no difference between the Hindus and Muslims. There should be a sense of brotherliness. We may call that Great Sovereign Master either 'Allah' or Eshwara'. By whatever name we call Him, after-all we are His desciples, indeed His servants..." After the speech, Gandhiji's portrait painting was auctioned which was purchased by Bankatlal Badruka for Rs.110/-.

Following the great success of Gandhi's Harijan welfare programme, the Harijan Sevak Sangh of Hyderabad organised a big meeting for the propagation of Harijan welfare on July 31. In the morning, the members went round the Harijan wadas and taught the importance of cleanliness and literacy. The same evening a meeting was held at Vivek Vardhani Theatre.

Mahatma's relevance today is more now than at any time, for the need for uniting Hindus and Muslims is much more.

Swamy Vivekananda's Visit to Hyderabad in 1893

The great Hindu saint Swami Vivekananda, a great name and one who created a stir in the West on the greatness of Hindu Religion and Philosophy came to the city in February 1893 before he proceeded to the Parliament of Religions in Chicago. The fact of Vivekananda's stay in Hyderabad and his various engagements is not familiar to many. Those who were sponsoring or encouraging his American visit mostly thought the young Swami, brilliant and impressive, should represent Hinduism as a universal religion. Probably, he wanted to go there as the authentic exponent of Sri Ramakrishna's thought and philosophy and Sri Ramakrishna was a universal man.

While he was thus thinking over the pros and cons of his American visit, he got an invitation from Babu Madhusudan Chatterjee, hailing from Bengal, but in the service of the Nizam's government as the Mint Master.; When Swamiji arrived in Hyderabad on February 10, 1893, by train, he was received by about 500 people at the Railway Station, drawn from all communities and all strata of society, including the nobles. Nawab Imad Jung Nawaz Bahadur, Seth Motilal Bansilal and Seth Chaturbhuj, Rajasrinivasa Rao, Rambha Rao Bahadur, Pandit Ratan Lal, Captain Raghunath and Shamsul Ulema Syed Ali Bilgrami. Nawab Dula Khan, Nawab Sikander Nawaz Jung, E.S. Mundan, Raj Hukum Chand, Babu kalicharan Chatterji and H. Dorabjee were prominent among them. He was profusely garlanded. The next morning, Swamiji was greeted by the people of Secunderabad with floral and fruit offering. They requested him to deliver a lecture at Mahabub College on February 13. He spoke about not only Hinduism but also Islam and Christianity, giving an excellent exposition of their tenets. He declared his intension to visit America and preach the gospel of eternal religion. Sir Khurshid Jah offered to donate Rs. 1000/- towards his travel to America. However, he declined and told him politely that he would come back to him when he got the command of the Almighty. He also called on Sir Asmanjah Bahadur, the then Prime Minister, Maharaja Kishna Pershad Bahadur, the peshkar and Raja Shivaj Bahadur, all of whom volunteered to finace Vivekananda for his trip to America.

Swami Vivekananda visited Mecca Masjid, Charminar, Falaknuma, Nizam's Palaces, the historic Golconda Fort, ruins of Hindu Temples, the tomb of Baba Sharfuddin and the palace of Sir Salar Jung.

His talk at Mahabub College was attended by a thousand people. Pandit Ratanlal who had received him at the railway station on arrival was in the Chair. The occasion was memorable in as much as Swamiji was appearing for the first time at a public platform when his oratorical powers came to the fore. His superb command of the English language and the masterly grasp of the subject brought applause from the audience.

Swami Vivekananda left for Madras leaving a great impression among the people who saw him, met him and heard him.

Dr. Ambedkar visits Hyderabad

Ambedkar, who was always admired greatly by all the political and social organisations and leaders of Depressed Classes of Hyderabad visited the city of Hyderabad 6 times. His first visit was in 1944 when he was member of Viceroy's Executive Council. With his all India policy of fighting for the rights of the Scheduled Castes-Political, Social and Economic, he was held in high esteem. Dr. Ambedkar was received as State guest while he was a Member of executive council and Law Minister later. He was received with due respect by the Ministers of Hyderabad like Nawab of Chattari, Sir Akbar Hydari who all had high regard for him.

The Scheduled Castes Federation of J. Subbaiah and the Depressed classes Association of B.S. Venkata Rao, and Arige Ramaswamy with utmost reverence took his guidance and held him in high esteem. Sarva Shri Syam Sunder, B.S. Venkatrao, Mohan V. Raj, M. Laxmaiah, S.R. Babaiah, V. Rama Rao supported the Laik ali Cabinet (1947). Their view was that it was a measure to derive benefits to the SCs from the Nizam's Government. However Dr. Ambedkar advised them against supporting the Nizam or the Muslim league.

Arige Ramaswamy, K. Rajamallu, G. Venkataswamy, K.R. Veeraswamy, M.R. Krishana, Mahendar who conducted themselves as young activists gradually rose to become Ministerers both in the State and in the Union Governments.

Babasaheb was invited to Hyderabad by J. Subbaiah and others after he married Dr. Savitha. Both of them were cheered and received with a great deal of fan fare by the SCs at all the Railway stations in the State that they passed through. Often he admonished the Adi-Hindus against conversions including Islam.

After Police action in 1948 B.S. Venkata Rao was kept under house arrest. When Babasaheb came to Hyderabad during the time the local depressed classes appealed to him intervene on his behalf - But he declined.

P.R. Venkatswamy the author of "Our Struggle for emancipation " criticized J.H. Subbaiah for trying to monopolise Dr. Ambedkar to himself and also prevented other leaders from meeting him. Though the inspiration and leadership of Dr. Ambedkar continued to be acceptable, in Hyderabad gradually after independence, many of his followers joined the Bharatiya Depressed Classes League and also Congress. Arige Ramaswamy became a Minister in the Congress Governments. Ladies like Rajamani Devi wife of J.H. Krishana Murthy, T.N. Sada lakshmi joined Congress and occupied positions in the Government. Eswari Bai continued to be his ardent follower.

The last time that Dr. Ambedkar came to Hyderabad was when he was out of office in the 1950's. He claimed a share in the one crore fund that was sanctioned by the Nizam's Government for establishment of Educational Institutions in the State. Though local leaders like P.R. Venkatswamy opposed his moves, he obtained a share roughly about eighteen lakhs of rupees due to Marathwada area and finally established the Siddhartha College complexes at Aurangabad.

Traveller and Writer Khuswant Singh on Hyderabad Dargahs

Khuswanth Singh is a widely read author, writer and one who travels extensively like Tavernier and Thevernot of the 17th century. He has visited Hyderabad several times and expressed candid opinions on it. He writes on some aspects of Hyderabad in the Deccan Chronicle dated 5.8.1991, a daily newspaper published from Hyderabad. A few relevant passages are produced here.

He writes : Kushwant Sing Continues his narration :

A car was put at my disposal, and a philosopher guide in the person of Syed Hamid Huseini. "What would you like to see?" he asked me after the others had departed. Monuments, bazaars and lakes. I had seen many times over on my previous visits. I felt I had missed out things that really mattered to Hyderabadis. "I would like to see some places of worship. I don't mean the Makka Masjid or other mosques where they congregate for namaaz but darghaas they visit to ask for favours from their Maker". Hyderabad has over 1,000 mosques and perhaps as many darghaas. Hamid did not pause before he replied "the two most frequented are those of Hazarat Shah Khaamosh and Yusufain in Nampally. You are lucky because the gates of paradise in Shah Khaamosh's dargaah are opened only for a few days in the first week of Moharram. You will be able to see them. Giani Zail Zingh, when he was President, came to this shrine every time he visited Hyderabad".

So off he went through over-crowded Nampally bazar and there on to the darga. At the time most of the worshippers were women, both Hindu and Muslim. They sat in the breeze blown verandah praying or gossiping. The gate to paradise was a narrow brown marble structure with the many names of Baba Farid Shakarganj on one side and the family tree of the mujawars on the other. The tomb was draped in green cloth heaped over with flower petals. Other members of the family were buried in the verandahs. His guide and his friend Abid Ali, editor of Siasat, are closely related to many men buried there.

All I could gather from my informants was that Hazrat Syed Shah Mueenuddin Huseini was a man of great piety as well as a poet. He was revered by the Nizams, the nobility and the common folk. He died a celibate in 1869 A.D. The present majawar is his nephew. In his life-time he travelled extensively all over India. He was a man of few words and came to be known as Shah Khaamosh. He used Khaamosh as his takhallus— pseudonym. There is a sizeable compilation of

his verses. How far he was from religious fundamentalism can be judged from these lines :

Kufr Kaafir Ko Dhalla, Shaikh
Ko Islam bhalla
Ishaqaan aap bhaley, apna
dilaram bhalla
For the infidel whatever he
holds dear, for the Shaikh
Islam, he likes.

Lovers are good in themselves and their beloveds good for them.

At the other end of this dargaah is an older land much more frequented called Yusufain dargaah, containing the tombs of two brothers Yousuf Sahib and Sharif Sahib of the Chishti Silsilah. They were contemporaries of Emperor Aurangzeb and died in 1762 A.D.

Kushwant Singh takes us to the days of the sezie of Golkonda. The legend of their piety began when Aurangzeb was besieging the fort of Golconda. He was unable to break through its defences when a torrential downpour flooded the countryside. Then came a storm with violent fury and uprooted all the tents of the besieged army. Aurangzeb was despondent. One night he braved the storm and the rain to see how his army was facing the elements. In the scene of desolation he spotted the twinkling of an oil lamp burning merrily casting light on two brother soldiers, Yusuf and Sharif, who were reciting the Quran under its light. Aurangzeb knew that with men of such faith on his side he couldn't lose. With hope renewed, he stormed Golconda and carried the day. (More about them under the Sufi saints of Hyderabad)

Thousands of piligrims come to the Yusufain Mazzar every day hoping for similar miracles in their lives. I saw women in silent prayer with their heads placed against the gates. In the incense-filled sanctum, men sat along the walls reading the Quran or in meditation. Outside in the veradah was a large group of Hindu women who had brought their children to be blessed. Amongst the many who sleep in the courtyard of the Mazaar is the famous Urdu poet Dagh Dehlavi :

Jalaa Kay Daagh Mohabbat
nay dil Ko Khaak Kiya
Bahaar aayee meyrey baagh
mein Khizaan Kee tarah

My heart was burnt to ashes
by my love
Spring came to my garden
Like the blast of autumn.

Economic conditions in Nizam's Hyderabad

Plight of the Agriculturalists

We read so much of the royalty and the elite of Hyderabad. But nobility and the white collared folk alone do not constitute the people of the State or the City. Several writers have given pen pictures of them. But how did the common people who really represent the State live? What were the socio-economic conditions? Syed Abid Hussain and Prof. Keshav Iyengar who conducted a survey in this aspect throw some interesting light on them.

Unemployment - Acute and Widespread

The extent of unemployment in the State can be gauged from the fact that nearly 42 % of the male population were not earning anything by themselves but were depending on others for livelihood. Small wonder then, that money-lending has become the most paying and attractive occupation in these Dominions. From the then Census Report, it could be gathered that in 1940's more than 22,000 were engaged in this blood-sucking business, 84% of the total money lenders in the State being Brahmanic Hindus, while the number of Komatis and Marwaris was 7,622.

Reviewing the report of the Economic Enquiry of the Hyderabad State by Prof. Keshav Iyengar, Mr. A.B. Collins, I.C.S., (formerly Secretary to Nizam's Government in the department of Commerce and Industries) writes : "The fact that over a quarter of the land has been passed out of the hand of the original holders during the last 15 years, while a large number of remaining holders are heavily indebted, seems to show that something must be done to protect the agricultural classes". Proceeding further, Mr. Collins, observes : "Everything points to gradual dispossession of all smaller holders, unless , the growth of education, the spread of the co-operative movement and some legislative measure such as Land Alienation Act, come to the rescue of the cultivators". No doubt such measures were pressed in to service as a great necessity in the wake of the Telangana Peasant struggle against the Nizam and then Union Government of India. This goes by the name the Hyderabad Tenancy Act - 1951."

Dominant Deshmukhs

Referring to the Telangana Districts, Mr. Collins remarks. "About a quarter of the wet land has passed out of the hands of the original owners. Most of this seems to have gone into the hands of Deshmukhs and other land-owners who dominate the economic life of this area".

The Vetti System :

The State and the city were run by feudal aristocracy and what affects the village, has a bearing on the city and its life. Every family had to send one man from the family to do vetti with the land-lord or Deshmukh. In a small hamlet each house will send one man. Their daily job was to do household work in the houses of the Patel, Patwari, Mali-patel or Deshmukh, to carry reports to Police Stations, Taluk Office and keep watch over the village chavadi and poundage. Besides these, there used to be more work for them - whenever an officer came to the village chavadi. In village Chilukur,daily 16 harijans used to do vetti. They used to collect wood for fuel from the forests and carry post also. For carrying post or supplies, they were supposed to get an anna for two and half miles, which was of course not honoured in practice. This system was known as "**Kosuku Visam**" in Telugu (i.e. 1/16th of a distance of 2½ miles).

Further, the harijans who were engaged in the work of cobblers, i.e., tanning of leather and stitching shoes, or preparing leather accessories for agricultural operations, for

drawing water from wells or yoke belts for plough cattle, or for draught bullocks, were forced to supply these to the land lords free of cost, while the rest of the peasantry used to pay a fixed quantum of grain and other agricultural produce.

Certain other backward communities, like Boyalu, Bestalu and Chakali were forced to carry, Pallaki or meena on their shoulders, in which men and women of the land lord families were seated for long distances, from one village to another. Whenever they wished to see their relatives or go to festivals, they adopted this mode. Whenever members of the landlord family travelled in their fast bullock-carts, these were forced to run infront of the carts as well as behind them so as to serve as path clearers and escort. When the land lords ride on horses, these servants were to run beside them.

Toddy-tappers had to tap toddy and set apart 5 to 10 trees exclusively to the landlord families, and supply them every day five pots of toddy, and a large quantity on festive occasions free of cost.

Weavers had to supply clothes to the landlord's household servants. Similarly carpenters and blacksmiths were to supply all agricultural implements to the landlords free and also to carry out free repairs.

Washermen were forced to wash clothes and vessels in the houses of the deshmukhs and village officials. They had to carry cots and beds for officers who camped in the village chavadi and bring all that was necessary for cooking. In the officers houses, they had to grind turmeric and pound chillies.

Potters had to supply the necessary pots to the officers and land-lords. Even if the jagirdar or deshmukhs was staying in Hyderabad, the potter had to walk all the way there and supply him all the pots needed. An officer camping in the village chavadi would get his pots from the potter and the cooking also done.

Barbers had to do daily service in the house of the deshmukhs and in night, press the feet of the land-lord and massage his body.

Shepherds were forced to give sheep from each of their herd for every auspicious function in the landlord's house or on all village festival days. They were forced to give it whenever land-lords demanded it on some pretext or the other.

The money lenders in this State were actually sucking the blood of all the needy people in the State and City, by extorting from them exorbitant rates of interest. In this connection Prof. Iyengar's remarks are note-worthy.

"The real rate of interest borne by the ryots an impossible rate, and any scheme of rural reconstruction would have to give primary attention to the necessity of immediately reducing this rate".

The percentage of debt was very heavy in the State.

The following figures taken from Government publications will sufficiently reveal

Nanded	–	54.9%.
Warangal	–	51.8%
Raichur	–	57.7%
Aurangabad	–	38.9%

Beggars and Prostitutes :

If the facts and figures given above do not comprehensively describe the extent of poverty and unemployment prevailing in the State, it would be well to remember that the number of beggars and vagrants in the State was nearly, 1,30,000. Financial stringency has driven nearly 10,000 women to adapt prostitution as a means of earning livelihood.

These were the pre-years of the Communist led armed struggle of the peasant in the Nizam's dominions The rural village level authorities Patels, Patwaris, Deshmukhs, Deshpandes and other Watandars in the Dominions were, to a very large extent, responsible for the misery of the agriculturists. This allegation by the villagers (to the socio-economic scientists) does not seem to be baseless, in view of the fact that Patels and Patwaris were the virtual rulers of villages

in Hyderabad State. Even today the feudal elements dominate rural areas. Their influence in their respective villages is simply incredible. Human nature being what it is and the Patels and Patwaris, coming as they do from classes, with no sense of moral duty, it is very likely that these gentlemen used their influence more for their own ends than for the benefit of the people under their care. Hence there was elation and joy among the rural folk when Andhra Pradesh Government in the mid 80's abolished the hereditary system of village officers. It is again these same Patels, Deshmukhs, Patwaris and land lords who smuggle themselves into the Panchayats and Samithis as leaders of the village.

Hyderabad's 21,697 Rulers

How did the Patels and Patwaris happen to acquire such vast influence over the life of Hyderabad's 21,697 villages, is a complicated story. The main features of it were

1. These offices were hereditary posts and therefore power and influence were concentrated in one and the same family. This system was abolished, but their influence still continues.

2. The Taluq officials, instead of exercising vigilance and control over the work of the Patels and Patwaris, were themselves controlled and guided by them, for obvious reasons. With the result, the Patels and Patwaris ruled over their villages more despotically than ever, confident of the backing and support of their superiors.

Patels and Patwaris

The authors of rural reconstruction and the left political parties advocated its abolition as the very first item in the programme of rural reconstruction and to divest the village officials of their extraordnary powers and influence. It is obvious that this could be done effectively by abolishing the prevailing system of making patelship and patwariship as hereditary, permanent and nontransferable posts. Like all other officers, Patels and Patwaris should be paid servants of the Govternment, not permanently attached to any village but liable for transfer to any other village for every three or five years.

Red-Tapism and Corruption in Co-operative Departments

Though it might sound unpalatable, it was the truth that can bear repetition, that half the troubles of the agriculturist classes could be solved if the Co-operative Deptartment functioned in a manner that could justify its existence. It is true that the co-operative movement did not fulfill the expectations of its protagonists but a better solution is yet to be found. That movement ought to have provided the best panacea for the poverty-stricken peasantry of Hyderabad. But unfortunately it has proved itself to be something quite different, controlled as it was, by the rich peasantry and vested interests. In the villages, the co-operative finances did not trickle to the small farmers.. It appears that official redtapism was widespread for which the office bearers and the subordinate staff of the department were two of the principal causes.

This holds good for the Co-operatives in the twin cities too.

Why are Marwaries preferred ?

The investigating economist gathered that when a peasant secures a loan of Rs. 100 from a society, the amount that he actually receives was not more than Rs. 50/- the balance going into the pockets of those who helped him to secure the loan. As for the recovery of the sum of Rs. 100 supposed to be due from the peasant with interest, the loanees complained that no extensions or facilities in repayment were allowed to the loan-holder, unless the officials concerned were bribed. If this picture was even partially true, then the co-operative department has to be accused, for adding to the miseries of the unfortunate agriculturists rather than helping them.

As pointed out, the Marwari was more prompt in paying out money. Besides, Marwaris were handy and available in almost every village, while co-operative societies were not so accessible. Nowadays the position is no doubt different having changed for the better. But still old habits die hard. Judged therefore, from the points of view of easy

accessibility and prompt payment, the ubiquitous Marwari had distinct advantages. However, one should not go to the Marwari but try to remove the corrupt from the Co-operative.

If the Co-operative Societies are to rescue the peasant from the clutches of the usurious money lenders, they must cultivate the two virtues of easy accessibility and promptitude in payment. The findings of the 1940s, much remains to be rectified by the Co-operative department even today.

Rural Hyderabad :

According to the 1921-22 census, the population of the State was 12,471,770 (6,345,071 males and 6,1236999 females).

The Feudal Economy and oppression

The basic feature that dominated the socio-economic life of the people of Hyderabad and especially in Telangana was the unbridled feudal exploitation that persisted well-nigh till the beginning of the Telangana armed peasant struggle.

Out of the 53,000,0000 acres in the whole of Hyderabad State, about 30,000,0000 acres, i.e., about 60 per cent, were under governmental land revenue System, (called diwani or khalsa area), about 15,000,000 acres, i.e., about 30 per cent, under the Jagirdari System, and about 10 per cent as the Nizam's own direct estate, i.e., sarf-e- khas system. It was only after the police action that the sarf khas and Jagirdari System were abolished, and these lands were merged in diwani (brought under governmental land revenue system)

The income or loot from the peasantry, from the sarf-e- khas area, amounting to Rs. 20,000,000 annually was entirely used to meet the expenditure of the Nizam's family and its retinue. The whole area was treated as his private estate. He was not bound to spend any amount for economic and social benefit or development of people's livelihood in that area. If anything was spent, it used to be from other general revenues of the state. In addition, the Nizam Nawab used to be given Rs.7,000,000 per annum from the state treasury.

After the police action when the sarf-e-khas area was merged in diwani area, the Nizam and his family offspring were to be paid Rs.5,000,000 per annum as compensation, apart from another Rs.5,000,000 as privy purse. The peasants in these areas were nothing but bound-slaves, or total serfs under the Nizam. Even whatever little rights existed in the diwani area were denied to them.

The Jagir areas constituted 30 per cent of the total state. In these areas, paigas, samsthanam, jagirdars, banjardars, maktedars, inamdars, or agrharams, were the various kinds of feudal oppressors. Some of these used to have their own revenue officers to collect the taxes they used to impose. Some of them used to pay a small portion to the state while some other were not required to pay anything. In these areas, various kinds of illegal exactions and forced labour were the normal feature. Some of these jagirs, paigas and samsthanams, especially the biggest ones, had their own separate police, revenue, civil and criminal system. In jagir areas the land taxes on irrigated lands used to be 10 times more than those collected in diwani (government) areas, amounting to Rs.150 per acre or 20-30 maunds of paddy per acre.

The paigas were estates granted to Muslim feudals, especially the Nizam's relatives, for recruiting and maintaining armed persons to help the Nizam in his wars. The jagirs and samsthanams were those given as reward to officers, who distinguished themselves in serving the Nizam. Maktas, banjars, agraharms and inams were given for various services, and these owners were entitled to fleece the peasantry and take as much as they could extract. There used to be deshmukhs and deshpandes who were earlier the tax collectors for the Government, but later on, under the Nizam Government's Salar Jung diwanship (Chief Ministership), when direct tax collection by the state apparatus was introduced, these deshmukhs and deshpandes were granted vatans or mash (annuities), based on percentage of the past collection, in perpetuity. These deshmukhs and deshpandes as collectors of taxes, grabbed thousands of acres of the best fertile cultivated land, and made it their own property. The peasants cultivating these lands were reduced to the position of tenants-at-will.

Growth of Caste leaders in Hyderabad

Elsewhere elaborate accounts are given about different national movements of social, religious and cultural, spread over the entire Hyderabad State with the city as base, like the Adi-Hindu movement, the Andhrodhyamam, the library movement, the Arya Samaj and the Majlis Ittehadul Muslimeen. But there were also efforts by prominent citizens and leading caste leaders to promote the welfare and also to bring about some amount of awakening in their own caste through various measures. The Muslims, being the ruling community, the Nizams had taken care to open schools and employ some of the Muslim literates in Government Services and various madrasas. Mosques also played an important role in creating unity among them in various localities and many of them were employed in the State Government. The rate of literacy was very low and it was particularly so among the Backward Classes and the Scheduled Castes. Along with the top nobility, the Muslims, the Kayasthas, and the Khatris who formed part of the ruling class, held offices in subordinate positions.

The Reddis also have had their big share. The Samsthanams like Gadwal, Wanaparthy, Amarachinta had their own houses or palaces and these ruling Rajahs acted as nucleus of development of their own communities, to promote education and to get employment in the service of the Nizam. Rajah Venkatrama Reddy became the Police Kotwal and held a great deal of influence and power. He organized the Reddy Hostel in the city to promote welfare of youngmen of the Reddy community. Suravaram Pratap Reddy, Ravi Narayan Reddy and many others studied in the City, staying in Reddy Hostel at Tilak Road, Hyderabad. The hostels have been good residential places for young richmen, coming from mofussil for higher education in the Nizam College and Osmania University. Similarly arrangements were made for the ladies of Reddy Community to study in the city. That's how one finds enlightened men and women and highly placed officers from the Reddy Community along with the Muslims in the city as well as in the administration of the State. It is well known that families of Deshmukhs - Shri Jaganmohan Reddy, Shri Lakshma Reddy, the other Jagirdars, the Gadwal family, produced a number of young men and women who became politicians and entered into professional colleges and became doctors, engineers and also politicians; leading the Congress, the Andhra Mahasabha, the Communist Party of India, etc.

Prominent among them were Shri K.V. Ranga Reddy, who became the Deputy Chief Minister of Andhra Pradesh, Dr. M. Chenna Reddy, who rose to become the Chief Minister of the State - two times, Shri Ravi Narayan Reddy, prominent CPI leader, Suravaram Pratap Reddy, great social worker and founder-editor of Golkonda Patrika, Nukala Ramachandra Reddy, Nukala Narottama Reddy, P. Ramchandra Reddy, Sri Pratap Reddy IAS, Baga Reddy, member of Parliament, E.V. Rami Reddy, IAS. G. Ram Reddy, UGC Chairman, Dr. C. Narayan Reddy, a scholar poet and many others.

Having seen the development of the higher castes, some of the leaders from the Backward Classes have also formed caste based organizations like the Mudiraj Sangham, Perika Sangham, Yadava Sangham etc., with the respective community leaders acting as their Chowdaries or Gurus and making representations to the Nizam's Government for their promotion in different fields. Many have studied in a humble manner, in hostels established and opened by these communities. Hostel type of institutions were opened near the Washermen Ghat (Rajakas) under the Tank Bund – near about the DBR Mills. The Mudiraj Sangham Hostel, quite an active one for a long time had its hostel – community centre

at New Bhoiguda, some of the well-to-do members of the community became contractors and entered politics. Mention in this regard may be made of the families of Dr. Lakshmi Narasaiah, whose elder brother was the leading contractor, Shri Manik Rao and his brother Chandra Shekhar became Ministers in the Congress Governments. Their family is quite well-to-do and are in export business of fine marbles, and granites. Shri Jagannadha Rao, another leading member of this community, became Dy. C.M. of A.P. Cabinet. With the popularization of the Handlooms, and export to foreign countries, the Padmasali community established offices, and auditoriums at Rajwadi and Maredpally, near Secunderabad YMCA. One of the foremost leader is Konda Lakshman Bapuji.

The Kurmas, another backward community, had their hostel near the Osmania Hospital in Kolsewadi. Although, there is not much of identification, it is said that Dr. Mallanna, a leading physician of Hyderabad, who opened and headed the Kukkala hospital, belonged to this community. As a brilliant student and later on an able physician, he was deputed to UK by HEH the Nizam for higher studies. Dr. Mallanna's three sons were equally brilliant – one was General Srinagesh, who became Governor of A.P. and earlier Commander-in-Chief of Indian Army, another was an ICS officer and the other retired as a Senior Officer in Government service. His wife, an enterprising lady, was the leading light of the Lady Hydari Club.

According to the practice prevailing in the 1920s and 1930s, students passing in first class or University first of Osmania, belonging to any community, were given high posts like Tahsildars straight away. In mofussil districts there were mostly high schools and no colleges. So, many used to flock to the Nizam College and also the Osmania University where the medium of instruction was Urdu. But such of those who aspired to become Tahsildars, Talukdaras, or of higher posts in other departments, should have status and be highly connected.

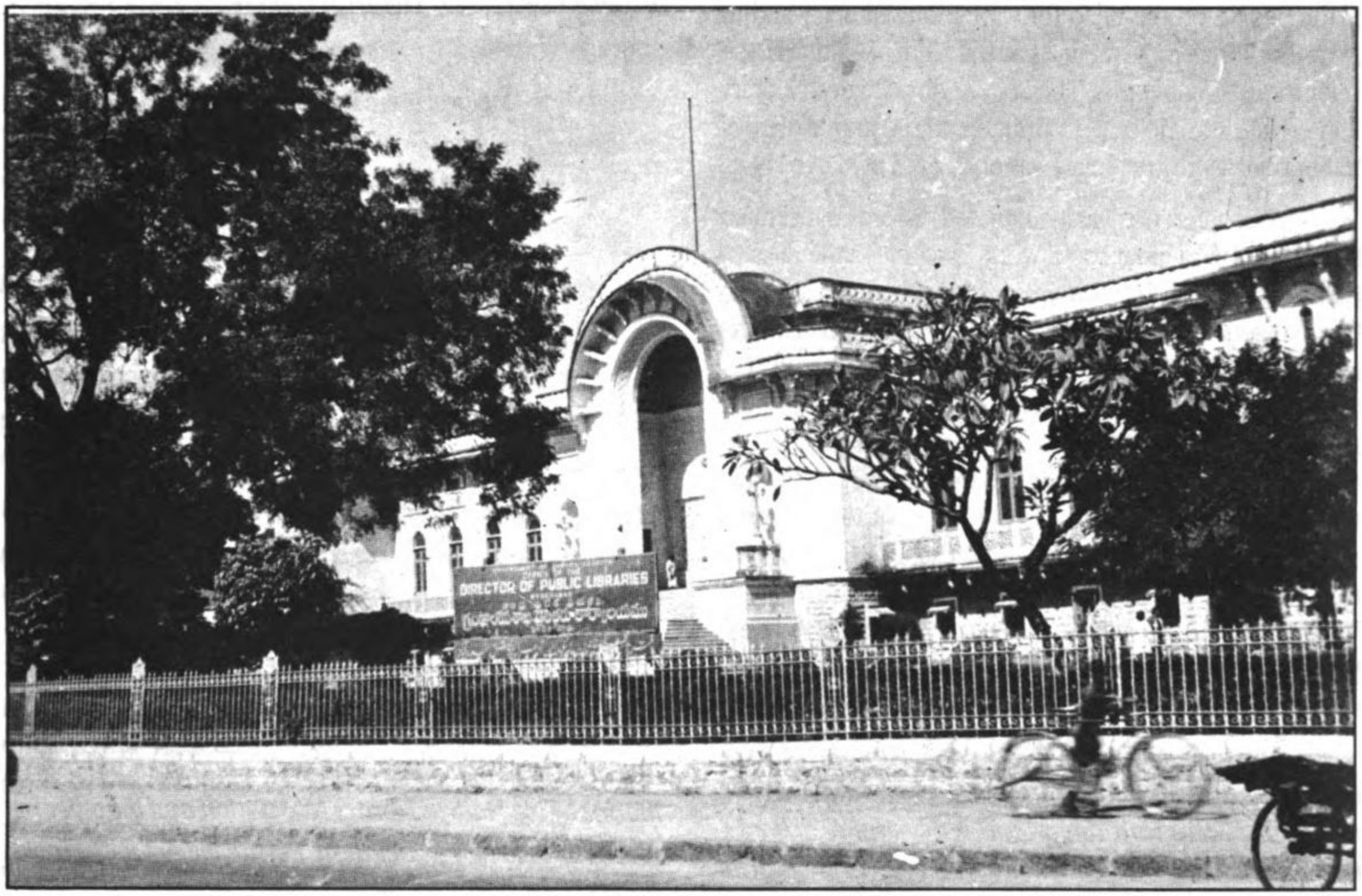
Some of the students belonging to the Backward Classes have shown rare abilities and secured high ranks in their final examinations. One of them was Shri Ramappa, hailing from Weaver Community of Warangal District. Throughout his career he stood first and in his graduation also he secured University first. When he petitioned for a Tahsildar's job, he was required to produce a status certificate. Poor man, he went here and there, but ultimately approached a native physician of his community, who was in the service of the Nizam's Palace as a Doctor. This gentleman without hesitation certified that he was one of his sons-in-law. Tradition goes to say that this particular Doctor issued such certificates in respect of 150 candidates as his sons-in-law or close relatives to enable his castemen to secure high posts.

Another outstanding case was that of Justice Komaraiah, who belonged to the potter community of Bhoiguda. He competed for the Hyderabad Civil Services and was directly recruited as District Munsiff. A hardworking, brilliant young Komaraiah, not only rose to become the Chief Justice of A.P. High Court but also, became a Member of the International Court of Justice at Hague. Other Backward Communities too had their share of honours. One of the earliest Collectors was Shri Durgaiah of Tailor community.

The Yadavas or Gowlies were a dominating community with considerable population and prosperity in the twin cities of Hyderabad and Secunderabad. Their participation in Ganesh Festivals and in the Vyayamshalas is very significant. Shri Ramdev became a Cabinet Minister in the Cabinet of Dr. Chenna Reddy. Shri Shankerjee of the All India Industrial Exhibition, Hyderabad, who also entered into Govt. Service, became Chairman of the Public Service Commission. Another important person was Lakshminarayana Yadav who became a Minister in A.P. Cabinet. Shri Balraj, a tall brilliant young graduate was directly recruited into the Civil Services of Hyderabad, and retired as an officer of great integrity and efficiency.

The stone cutters or Vaddaras or Sagars did not lag behind. To them belonged leading contractors like late Satyanarayana, his son Pardhasaradhy, and Justice Sreeramulu who hail from this community. Smt. Shyamaladevi, a well known social worker and secretary Yuvathi Mandali is the daughter of Sri Satyanarayana, a well known contractor. Justice Raghuveer rose to the position of a Chief-Justice of Assam. Munnurukapu's entered in to business - Brilliant young graduates like Sri Shivashankar made name both as a verstile Lawer as well as a politician. This is only a part of the picture.

The Library Movement



State Central Library, Afzalgunj

The erst-while Andhra of modern Andhra Pradesh, was separated from the Nizam's territory in 1799 when the Nizam II agreed to keep a subsidiary force (military) at Secunderabad, by the British to protect him from the invasions of the neighbouring states. For the maintenance of the army he ceded the coastal Andhra districts to the British. Since then several movements were going on to bring about emotional integration among the entire Telugu speaking people. Two of the active movements working towards this end, were the Andhrodyam, a silent political organisation that did yeoman service to the Telugu speaking people, in the Nizam territory, mobilizing all Telugu people and for creating awareness for unity. Similarly, a library movement was launched to educate and enlighten the people and to make them literate, so that they could read, write and realise their rights and to know what was happening in the state and the developments in the world, which naturally would have some impact on the state . The library movement in the erstwhile Telugu speaking area in the Madras Presidency and the other in the Telangana areas of Nizam

dominions were led by Gadicherla Harisarvotthama Rao, Madapati Hanumantha Rao, Pathuri Nagabhushanam, Suravaram Pratap Reddy, Kodati Narayana Rao, Gadiyaram Rama Krishna Sarma, Goparaju Ramachandra Rao, and others. The patrons were mainly philanthropists – Zamindars, Advocates, Doctors and leading merchants. Series of conferences were held throughout the state to focus the attention of the people on the need for wiping out illiteracy and to create the library movement, as a focal point of uniting all the Telugu speaking people. The 26th Andhra Pradesh Library Conference was held at Kyathur in the Alampur area of Mahboobnagar district. This was on 1, 2 & 3 of March, 1946.

The conference was inaugurated by Suravaram Pratap Reddy, BA, BL., a great social worker, scholar and editor of Golkonda Patrika. The conference was presided over by Sri Raja Bahadur Venkata Rama Reddy. These two stalwarts were introduced to the audience by Ayyanki Venkataramanaiah. Suravaram Ranga Reddi who made all the arrangements for the conference welcomed the gathering. A number of messages were received from all over the Telugu speaking areas – Vijayawada, Buchireddypalem, Vizag, Gadwal and Guntur. Sri Gummadidala Venkata Subba Rao, Bezawada Rama Chandra Reddy, Konda Venkata Ranga Reddy, Burgula Rama Krishna Rao, Vavilala Gopalakrishnaiah, Ayyadevara Kaleswara Rao, and Lakshmaiah Gupta. Some of the messages read as follows :

"Man does not live by bread alone. He needs ideas as well, which are the vitamins of life. The spread and communication of ideas is as important as the writing of books. Hence the Library movement is a valuable form of social and national service, especially in our country, where the bulk of the population is far removed from the centres of learning. I wish the conference every success."

Sd./ J.L. Devi
Rani Lalitadevi of Gopalapet Samsthanam

"... It is needless for me to say that the vital need of the hour is education, education and more education and I appreciate highly the good work that Your Mahasabha is doing in that behalf. With the earnestness of Mr. Pratapa Reddy and the wise counsel of Raja Bahadur Venkatrama Reddy I have absolutely no doubt that the conference will be extremely successful. I wish the conference every Success."

Sd./ S. Aravamudu Aiyangar
Medical Member of the Nizam's Government

".... I wish the conference all success."

Sd/- B.S. Murthy.

".... I Wish the conference every success."

Sd/- K.V.K. Aiyar,
President, Madras Library Association.

".... We should concentrate on Library Legislation. Now that the popular governments are being set up in the provinces, we must do all we can to do better, by the Library cause, so that our people may have a chance for universal, perpetual self education and thus contribute to the happiness of themselves, of our nation as a whole and of the world in general. Two model acts – one with compulsory clauses and the other with optional clauses – had been published the one by the Madras Library Association and the other by the Indian Library Association. Persue the Act with Single mindedness. The other thing follow."

Sd/- **S.R. Ranganathan**, President,
Indian Library Association &
Secretary,
Madras Library Association.

Activities of the Arya Samaj in Hyderabad

The Arya Samaj was not only a religious social, educational and cultural body, but it also gave impetus to the political awakening and paved way for political emancipation of Hyderabad.

Whether Hinduism is a proselytising religion or not, is a disputable question. There are contradictary views in the religious texts called the Smritis. Some of the religious texts recommended reconversion of a fresh apostate and not the proselytization of a person belonging to other religious faiths. But the Arya Samaj which was established by Swami Dayanand Saraswati in 1875, strongly emphasised on these aspects of religious proselytization. He preached equality of all human beings and their right for equal opportunities of education and refinement. The teachings of Arya Samaj established in 1875 by Swami Dayanand Saraswathi at Bombay had penetrated long ago into Hyderabad, even before the dawn of the twentieth century. Kunwar Bahadur, Kamta Prasad and Babu Gaya Prasad were pioneers of the Arya Samaj movement. Pandit Keshava Rao Koratkar, a great patriot and lawyer who was elevated to the Bench of the Hyderabad High Court, was elected as the President of the Arya Samaj in Hyderabad and continued to be at the helm of Arya Samaj affairs till 1932. Pandit Keshav Rao was a great person, endowed with several lustrous facets to his career. He endeavoured to establish branches of the Samaj throughout the State and help the spread of education through libraries and schools. Satyartha Prakash, the Bible of Arya Samaj was authoritively rendered into Telugu in 1891. There was the Mopla agitation in Malbar that year and the Samaj collected large funds for the aid of the distressed in Malabar. In 1924, the Arya Samaj collected five thousand rupees in the State and donated this to the Gurukul Kangdi, Hardwar. The annual functions of the Samaj were bright patches in the cultural life of Hyderabad. A band of enthusiastic workers began to come up and they watched and protected the interests of the majority.

The Arya Samaj, Sultan Bazar, was established in 1892 and it strengthened its organization in 1930 under the guidance of Mahatma Narayana Swamy. The Arya Pratinidhi Sabha was established as a central body in Hyderabad and the district branches were placed under the Central Office. Pandit Keshav Rao was elected President of the Pratinidhi Sabha and Shri Chandulal, Secretary, while Pandit Vinayak Rao was chosen as Treasurer.

Pandit Keshav Rao died on 21st May, 1932, at Poona. The Arya Samaj began to incur the displeasure of the Nizam's Government. Restrictions were being clamped in various forms on the Arya Samaj. Pandit Vinayak Rao Vidyalankar was elected, in place of his father as President. Arya Samaj preachers like Shri Chandra Bhanu and Pandit Ramachandra Dehlavi were prevented from presenting a memorandum to the Nizam's Government in 1934. The Hyderabad Government owned all the accusations detailed in the memorandum and said that the Arya Samaj was entirely free for conducting all its religious and social activities.

In 1938, the Government of the Nizam promulgated an order that permission should be sought before a Havan kund was constructed anywhere. This order was defied by the Arya Samajists at Hyderabad.

At Hyderabad a notorious communal riot took place at Dhulpet, starting on the 16th April, 1938. This created a

great sensation throughout the city; 21 active workers were arrested. When the Arya Samaj workers endeavoured to enlist the services of Mr. K.F. Nariman, an advocate of Bombay, Government put restrictions on his entry into the State. Shri Bhulabhai Desai conducted the case for few days there Shri Brijo Behori Tovokkuli, the famous advocate of Delhi was invited. Even with all this, all the accused were sentenced, prominent among them were Sohanlal, Umrao Sinha and Devi Sinha, on 22nd June, 1938.

Pandit Narendra who was an active leader was arrested by the Government and sent to Mannanoor.

The Sarvadeshik Arya Prathinidhi Sabha put Mahatma Narayanaswami in charge of the Satyagraha in protest against the arrest. On 20th January, Hyderabad day was observed all over India. The Hyderabad Government could not foresee the intensity and the volume of the Arya Samaj Satyagraha. The whole of India responded to the call of the Conference. Mahatma Narayanaswami entered Hyderabad on 31st January, 1939. But the police arrested him and drove him to Sholapur. But he again offered Satyagraha with a batch of 20 followers on the 4th February, 1939 at Gulbarga. He, with his followers, was arrested and sentenced to one year's rigorous imprisonment.

The Arya Samaj alleged that the Satyagrahi prisoners were ill-treated in the jails. When the Satyagrahis were beaten and injured, medical aid was denied to them. Food and drink were not given for hours and thus great afflictions were caused to them. With political reform on the anvil Satyagrahi by name Sri Rama Chandra Rao used to raise a slogan "Vandemataram" on occasions of prayer. He was warned to give it up. But the fearless young man would not budge an inch from his determination. He was taken to the yard and lashed. At every lash, he would shout "Vandemataram". Shri Ramachandra Rao received so many lashes that he began to bleed, but he never gave up shouting "Vandemataram". The merciless lashing rendered him unconscious and consequently his "Vandemataram" could not be uttered. The human agency responsible for the lashing considered that it succeded in compelling the prisoner to obey orders. Now the gentleman is popularly known as Vandemataram - Ramachandra Rao. With political reforms on the cards, the Nizam Government instructed the Arya Samaj authorities to send a deputy, with whom they would discuss and clarify. Shri Lala Deshabandhu Gupta was deputed to wait upon the authorities. Almost all the demands of the Arya Samaj werethen conceded to.

Even after the reforms and the agreement to withdraw the Satyagraha movement, the fact is that the conditions of the Arya Samajists did not improve. After 1940, the Arya Samaj started constructive activities. In commemoration of the late Pandit Keshav Rao, an educational institution called "The Keshav Memorial High School" was started on the 20th of July, 1940 and the foundation stone for the present magnificent building was laid on 20th September in the same year, by Shri Ghanashayam Singh Gupta. Pandit Vinayak was re-elected President of the Arya Pratinidhi Sabha at Hyderabad and Pandit Narendra, as the Secretary in 1941.

For the Arya Samajists when Sir Mirza Ismail assumed the Prime Ministership of Hyderabad, a breeze of generous freshness was experienced, permission was granted to start a weekly "Arya Bandhu". Many Arya Samajists languishing in Jalna for communal riots, were released.

During the period from the 15th August, 1947 till 7th September, 1948, thousands of Hindus had left their houses and crossed into the Indian territory due to the Razaakar menace. Arya Samaj had claimed to have set up camps for such refugees at Buldhana, Amaravati and Vijayawada and every possible help was provided to them.

The Andhrodhyamam

Men and Women who led the Movement

The Andhra Maha Sabha, a social organisation, established and organised in the early 30s of the century, had a glorious history in the Nizam's dominion. It was not a revolutionary organization but began with modest ideals and goals, to understand the conditions of the Telugu speaking people, living in the State and to create an awareness for education and to propogate a proper understanding of the times, through the establishment of village libraries. In this direction they conducted periodical conferences and to bring under one roof, the representatives of 60 lakh Andhras. There were not many leaders who could understand the difficulties the people faced with administration, and other social evils, from which the masses were suffering from. In that atmosphere of illiteracy, ignorance and feudal rule, there were only a few enlightened social workers in the city. These were Sri Unnava Venkataramaiah, Sri Madapati Hanumantha Rao, Suravaram Pratap Reddy, Srì Ravi Narayana Reddy, Sri T. Anantha Venkat Rao, Sri Ramachandra Reddy Deshmukh, Alladurgam, Sri Gopala Venkat Rao, and Sri Datta Narayana who constituted themselves into an organisation called the Andhra Maha Sabha.

The first conference was held at Jogipet in the year 1930 at the invitation of the local merchant's association. The first President was Sri Suravaram Pratapa Reddy, a great social reformer and a learned man in Sanskrit, Telugu and English. He was a graduate of Madras University, B.A., B.L. The chief aim of the Mahasabha in those early days was to eradicate the purdah system that was prevailing in Hyderabad and other areas of the State, which had no basis in the Dharma Sastras. Emphasis on the need for female education and banning of child marriages were equally important. Nawab Mehidiyar Jung, Raja Bahadur Venkatrama Reddy, Dr. H.S. Manu and Rev. G. Sundaram were some who encouraged and showed their sympathies for the growth of the organization. Hyderabad City was a base from which these organizations functioned. Prominent among the Andhra Maha Sabha leaders who were elected as Secretaries, Presidents and other executives were Sri Burgula Ramakrishna Rao, Desa Bhakta Vaman Naik, Parameshwara Rao, Kasinath Vaidya, M. Narayana Rao, Manthripragada Venkateswara Rao, Swami Ramananda Tirtha, Alluri Basavaraju, Konda Venkat Ranga Reddy, Nukala Narottama Reddy, Ayurved Bhushan Devad Janardhana Swamy (Leader of Padmashalis), N. Shyama Rao, leading social worker of the city, Nayee Brahmin leader Naikudu Janapala Raghuram, Harijan leader Malleswara Rao, G. Ramachary, P. Satyanarayana Vaidya Chitrasala, Bojja Narasimlu, Sainigampalli Venkataswamy, Chikkadpalli Ramachander Rao, Nadulapalli Kodanda Rama Rao, Dr. M. Chenna Reddy, P. Srinivasa Reddy, A.V. Narasareddy, Bhagya Reddy Varma, Arige Ramaswamy, Jamalapuram Kesava Rao etc., In all 13 conferences were held in different parts of the State under the patrongae of local landlords, merchants and other elite. But most of the leaders lived in the city pursuing their professions.

The Andhra Maha Sabha faced a great deal of difficulty in its initial stages even to secure permission for conducting routine meetings. It faced hurdles from the Nizam's Government as is revealed from the following letter, refusing to accord permission for organizing and conducting one of their meetings. Here is a letter addressed to Sri Madapati Hanumantha Rao, one of the leaders of the Maha Sabha.

Begumpet,
August 3rd, 1932.
Shahrewar 28th 1341 F

I saw Mr. Hanumantha Rao today regarding his desire to hold an Andhra Conference. The Secretary in the Home Department, the Director General of Police and the Deputy Secretary in the Home Department were present. I explained to Mr. Hanumantha Rao that I was only prepared to recommend to Government that permission should be given to him to hold the conference on the condition.

a) That Government's Policy and orders in educational, political and other matters should not be discussed in

the meeting - as it was always open to any person or association to represent to Govt. what it regards as a grievance under the above heads without convening a public meeting for the purpose.

b) That Mr. Hanumantha Rao and the conveners of the meeting should give security of Rs. 2,000/- in cash that the above condition will not be contravened. The Govt. will be the only judge whether it has been contravened or not.

Mr. Hanumantha Rao, to whom a copy of the note has been given, said that he would consult his committee and let me know the result in due course.

Sd/- R. Cnenevix Trench
Revenue & Police Member

There are others who viewed the organization with sympathy. Let us see a letter from another English advisor of the Nizam.

The Telangana Andhrodyamam

T.G. Tasker,
Ex-Minister for Revenue & Police
The Hyderabad State

To

Sri Madapati Hanumantha Rao
of the Andhra Maha Sabha

Dear Mr. Hanumanth Rao,

It is a pleasure to have known you and to understand through you the needs and aspirations of the Andhras. In my experience, it is moderation that eventually wins its way and I trust that you will try to spread that sprit of earnest moderation.

Sincerely Yours,
T.G. Tasker

The Andhra Mahila Conference

It is also significant to note that along with Andhra Maha Sabha conferences, Andhra Mahila conferences were also held in 1930. The first lady who presided over the Andhra Mahila Conference at Jogipet being Nadimpalli Sundaramma. The second Andhra Mahila Conference at Devarkonda was presided over by Smt. T. Varalakshmamma in 1931. She has the distinction of being the first remarried lady. She was a scholar in Kannada, Telugu and English. Her husband was Sri T. Rama Rao. Though she hailed from Karimnagar, she studied medicine and set up practice in Hyderabad city. She was the mother of the famous Dr. Sumitra Bai. Other prominent women in the movement were: Ellapragada Sita Kumari and Madapati Manikyamma, wife of Madapati Hanumantha Rao. She presided over the fourth Andhra Mahila conference in 1935. Burgula Anantha Lakshmi Devi, wife of Burgula Ramakrishna Rao, Nandagiri Indira Devi, B.A., Yogya Sheela Bai, B.A., Rangamma Obula Reddy and Joginepally Radha Bai Amma were the other prominent women who participated in the movement.

The Andhra Maha Sabha looked after the welfare of every sector of Society. The problems of the peasantry, tenants, their indebtedness, matters pertaining to irrigation policy of the government, pertaining to the forests, excise and health, prohibition of the evil of drink and even of merchants who made supplies to the camping officers of the Nizam Government who never paid or paid a meagre amount. They were not only passing resolutions but also effectively represented for implementation to Government.

The Women's Wing that functioned independently concentrated on issues peculiar to them. such as support to widow re-marriages - opposition to men marrying number of wives and to purchase of ladies - often very young girls. They were mostly guided by the All India Organizations. Proper representation in Legislative and other elective bodies was invaribaly made by the Andhra Mahila Sabha.

In course of time, leading members joined the State Congress or the Communist Party of India as the case may be. Though the Andhra Maha Sabha was not a militant organization, the Nizam's Government often refused to permit them to hold conferences or annual meetings.

In 1956, Smt. Durga Bai Desh Mukh, a well known social worker and politician and her eminent husband Dr. Desh Mukh I.C.S., shifted their venue of social and medical services to Hyderabad from Madras. They selected a good locality, centrally situated in Adikmet and developed a complex of educational institutions, hospitals and rehabilitation centres for women with branches in the Mofussils. Over the years the Andhra Mahila Sabha has grown into a land Mark under the leadership of Justice Gangadhara Rao, Sri. M. Anandam, Ex. M.P. and Dr. Suguna Mani.

The Early Scenario of Adi-Hindus of Hyderabad

We have yet to know about the poor illiterate members of this oppressed community. The 1921 census figures of the Nizam State Government gives interesting statistics about the Adi Hindus of that period.

The population of the Adi-Hindus (Scheduled Castes) in the Dominion of Hyderabad State was about 19 lakhs, which was nearly 20% of the Hindu population and 18% of the total population of the State. There were 34 sub-castes which were generally known as Mala and Madiga in Telangana and Dhed, Mang and Mahar in Marathwada. The total percentage of literacy in the Dominion was only 2.5 and among the untouchables it was infinitesimal.

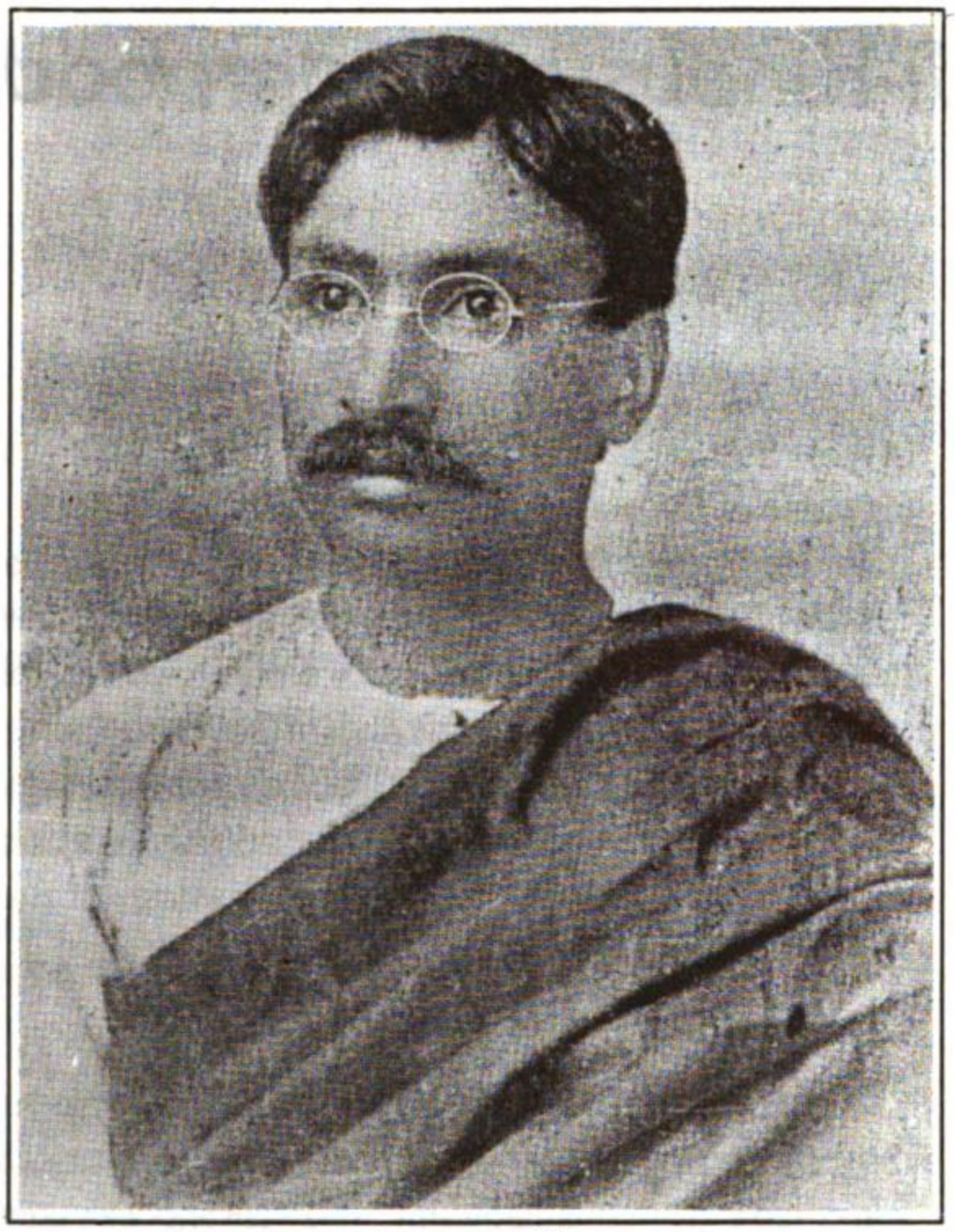
The occupation of the Adi-Hindus in the villages was field labour and free labour (forced labour) and in the city of Hyderabad and town of Secunderabad, it was domestic service in European and Muslim households. There were also leather workers, scavengers and masons among them. Many were employed in Railway and Government departments and in private workshops. There were a few well-to-do contractors and artisans too. They adopted all Hindu customs in their auspicious ceremonies and consequently all the evils of Hindu Society were copied, and they even observed untouchability among the sub-castes. The greatest evil which sapped the very vitals of their economic structure was the evil of drink, which was consumed on religious and social ceremonies. The pioneers of several organisations fought relentlessly against the inhuman forced labour without wages. A pamphlet of those days described it as :

"Though a Firmana was promulgated abolishing 'Begri'. yet it exists in an intense form in almost all the districts. Then the Information Bureau issued statements from time to time repudiating the contention that 'Begari' was in existence. These statements were nothing but travesty of truth. The Firmana continues in theoretic print in the Statue Book lacking a practical translation. Such perpetual exploitation of these toiling masses was not only an indelible blot on the fair name of Hyderabad and its administration, but was a stumbling block in the political growth of the State. And to consign such toiling masses (who are mostly Scheduled Castes) constitutionally at the mercy of those who exploit them, would be against the commands of the Nizam who was considered to be benevolent Ruler? Who cherishes the hope "In this premier State of India, rights of citizenship have been enjoyed equally by all subjects of the State, of whatever caste, creed or community."

The Trinity of Adi-Hindu awakening

In those dark days, there rose among dumb masses three stalwart celebrities - M.V. Bhagya Reddy Varma, B.S. Venkatrao and Arige Rama Swamy, who went about awakening them, educating them and fighting for their rights. These leaders go down in the history of the scheduled castes of Hyderabad, as the "Great Trinity" of the movement. It was through their untiring service, they uplifted the downtrodden out of the rut of caste untouchbility and social bondage.

Shri P.R. Venkatswamy, a scholar among Scheduled Castes of Hyderabad, observes in his book "Our Struggle for Emancipation", it must be said in all fairness to them, that every one of them had great desire to see the emancipation of the downtrodden communities of the Scheduled Castes. Their methods differed and their motives were tinged with some selfish interest. Nevertheless, inspite of heavy odds against them, they have done their best to achieve their goal and helped to bring up a galaxy of social workers and young leaders to the Adi-Hindu movement. These include J.H. Subbaiah, M.R. Krishna, who later rose as Union Minister, K.R. Veeraswamy, B. Machender, J.H. Krishnamurthy, his wife Rajamani Devi, J. Ishwari Bai, Mudigonda Lakshmaiah, V. Ramarao, G. Venkatswamy, T.N. Sadalakshmi and M.R. Shamrao, all who fought for the cause of the Scheduled Castes and rightly entered into the Legislature.



M.V. Bhagya Reddy Varma

The Adi-Hindu movement and its leaders acknowledged the emerging dynamic leadership of the great young Dr. Ambedkar of Bombay. He visited Hyderabad six times and toured A.P. extensively in 1944, when he was appointed as a Member of the Executive Council. His guidance to the SCs when Hyderabad state was in the grip of Razakars and when the Nizam was trying to declare independence, leading to police action by Govt. of India, was valuable. He advised the SCs living in Pakistan areas to come out to India and live like men here. He also advised the Adi Hindus not to support feudal Nizams, when he defied Indian Union in 1948.

One of the pioneers in the movement for the advancement of the rights of the illiterate, dumb and degraded masses of the Scheduled Castes in the dominion was Bhagyareddy Varma of Hyderabad. He was a talented social worker who did yeoman service to his community, along with pioneers like B.S. Venkatarao, Arige Ramaswamy and M.L. Audiah of Secunderabad. At first he was in the domestic service of a Goan businessman, as butler in Hyderabad and later on he called himself as Bhagya Reddy. But there was a controversy over the use of the suffix 'Reddy' in a local Telugu weekly 'Golkonda Patrika', edited by Suravaram Pratap Reddy, a social reformer and literary figure of the times. Bhagya Reddy was not an illiterate to keep quiet. With native wisdom, simple style of language and an unusual delivery of speech, he could easily cast a spell on his audience. He justified the use of the suffix by quoting authorities from scriptures that even a Adi-Hindu also could use it. Bhagya Reddy was an enterprising young man. He left the butler's job and entered the Electricity Department as wireman. He resigned this job also and secured a post of Preacher in the Jeevaraksha Mandali of Lalji Meghji of Hyderabad on a monthly salary of Rs. 60/- with a Motorcycle for his conveyance. The above post was very suitable for a man like Bhagya Reddy.

The Manya Sangham

In the beginning of the present century, there was an organisation of untouchbles in the princely city of Hyderabad called Jagan Mitra Mandali which did social service to enlighten the illiterate masses of Adi-Hindus through Harikatha performances and Bhajans. Bhagya Reddy was connected with the Mandali from its very inception in 1906. The founders were simple folk but in the year 1912 Bhagya Reddy founded an organisation under the name Manya Sangham, which, after a decade, was given the name Adi-Hindu Social Service League of Hyderabad. With his amiable nature and sincerity of purpose, Bhagya Reddy gained from the caste Hindus many followers with in the city and villages of Hyderabad State.

The Swasti Dal

As a first step of social activity, Bhagya Reddy organised a band of about 35 volunteers belonging to the Adi-Hindu community in the year 1912. It was given the name Swasti Dala and himself was the captain of this band. Its main aim was the prevention of cruelty to animals which was based on the activities of Humanitarian League of which Bhagya Reddy was a whole-time preacher. This band of enthusiasts did yeoman service during the days when epidemics like plague, cholera and influenza broke out in Hyderabad. In those days of 1911, Hyderabad was often struck with dreadful calamity of plague, which killed 8000 people in a month in one of the attacks. In appreciation of their services, Sir Ali Imam, the President of the Executive Council. H.E.H. the Nizam's Government, awarded a certificate to Shri Bhagya

The Hyderabad State Sheduled Caste Federation with Dr. B.R. Ambedkar and P.N. Rajbhog

Group Photo of M.V. Bhagya Reddy Varma, B.S. Venkata Rao, Arigay Ramaswamy and others -1933.

Reddy Maharaja Sir Kishan Pershad also awarded a Silver Medal to the Swasti Dala for its excellent work, done during the days of Industrial Exhibition held at Alwal. The Seva Dal continued to do good social work. The Deccan Humanitarian League awarded a Gold Medal to Bhagya Reddy and Silver Medals to the Volunteers, for the meritorious services in the field of prevention of cruelty to animals. It appeared as if their presence was seen every where.

The Swasti Dal volunteers also participated in the activities of various local associations, like Arya Samaj, Brahma Samaj, Humanitarian League, Sanathana Dharma Mandali, Hindu Maha Sabha, Social Reform Associations and Andhra Association and rendered valuable voluntary service.

Now Bhagya Reddy turned his community towards the elders, leaders and youth. He was aiming at an organisation.

The Adi-Hindu leaders

He convened a meeting of the Adi-Hindus at the Viveka Vardhani theatre under the Presidentship of Diwan Bahadur Papaiah of Belgaon. He announced the formation of Manya Sangham with himself as President. Some of the prominent members of the committe were - Valtati Seshaiah, a well-to-do building contractor, Jukkula Mutthaiah, a famous confectioner and baker of Gunfoundry, Venkatram, superintendent of Hyderabad Public Gardens, Girikala Mallesham, a mason, Bandi Kishtaiah of settlement department, Bandi Nityanandam of Electricity department and M.L. Audiah of Public works department, Hyderabad.

Under the able guidance and leadership of Bhagya Reddy, the Manya Sangham carried on the work of amelioration of the conditions of Adi-Hindus. The main object of the Sangham was the eradication of the social evil of intemperance, prevention of cruelty to animals and the abolition of custom of dedicating the girls (to deities of Adishakthi) who did not marry but earned their livelihood by prostitution. This was an obnoxious system prevalent among the scheduled castes in the early 1920s.

In 1925 he organised an Adi-Hindu sports exhibition and showed the public that the socially depressed youth given the opportunities, can acquit themselves as well as any class of young people of the higher groups. The highlight of the event was that Kodi Ramamurthy the then heavy weight champion, presided over the function and praised the young and presented a purse.

The Adi-Hindu Patrika

Bhagya Reddy opened a printing press of his own under the name Bhagya Nagar Printing Press. He also started a Telugu Weekly known as "Adi-Hindu". He was the Managing Editor of the paper. It was the organ of the Adi-Hindu Social Service League.

Depressed Classes Association and B.S. Venkatrao

Another public spirited youngman rose like a twin star excelling Bhagya Reddy Varma in his mission of upliftment of the Adi-Hindus in Hyderabad and in the Nizam Dominions. It was Bathul a Ashaiah, popularly known as Venkatrao, born to parents in the domestic service of the Europeans, a resident of Ghasmandy, a central locality in Secunderabad. As regards his education, when a British journalist called on him at his residence in 1947, when he became a Minister in the Liaq Ali's cabinet of the Nizam for an interview, he declared that he was a graduate of "Bhoiguda University" and so, competent to be the Education Minister of Hyderabad State. The Journalist, surprised at the performance of the Minister, went through the lists of universities to find out where this Bhoiguda University is situated and in which country. His was a fascinating history.

The activities and organisations that he was connected with, were numerous. B.S. Venkatrao, with the cooperation of Madari Govindrajulu and Madari Venkatswamy, clerks in the Railway Department, started an organisation in 1922 under the name "The Adi-Dravida Sangham" in Bangaru Basthi-7th Watkin Street, Ghasmandi.

The Manya Sangham of Secunderabad : M.L. Audiah - the leader

While Bhagya Reddy was leading his movements in Hyderabad, he inspired many in Secunderabad for social work among the Adi-Hindus. One such person was M.L. Audiah, son of Laxmaiah, a butler, who came under the influence of the activities of Bhagya Reddy and started Manya Sangham, at Ghasmandy, with himself as President and Madari Venkatswamy, his nephew, a clerk in the Railway Traffic Manager's office, as Secretary.

M.L. Audiah, Builder of High Court

M.L. Audiah, educated under adverse conditions, joined the Queen's Own Sappers and Minerva Engineering School at Secunderabad, and got through it with credit. He

began his career in H.E.H. the Nizam's P.W.D. as an Overseer and rose to the position of an Assistant Engineer. It was under his supervision that the Hyderabad High Court and Victoria Zenana Hospital, were constructed after the Musi floods of 1908.. In his youth, he was a great sportsman and one of the best cricketers of his days in Hyderabad and once scored an unbeaten a double century in Delhi. He also played in Bombay against the European Gymkhana.

He led a legal battle against the Kulagurus, Chowdaries, and Desai Chetty - who that harassed the innocent Adi-Hindus in settling their disputes or minor clashes in social intercourse, as legal and traditional authorities even barring the jurisdiction of the Government Judicial Courts.

Payal Schools

As education was recognised as the chief instrument for the growth of any society, enlightened and literate members of the community, started Payal schools. The pioneers in this direction was Katta Ramakka who dedicated her life to the cause of education of poor scheduled caste children. She started a small school in "Kalva Basthi", while dealing in sale of sarees. Over the years her school became famous all over Ghasmandi. Katta Saravaiah was another who taught the children or untouchables.

The Kula Gurus and Chowdaries - The Exploiters of The Untouchables

In the early 20th century socio-economic issues and domestic (community) quarrels among the Adi-Hindus used to be settled by Panchayat System, consisting of Kula gurus and Nayaks of the community. There was an Appellate Council of Chowdaries and Pedda Malas of Secunderabad, who weilded great influence in the society. Their decisions were final and orders were implemented with authority by Kula gurus and any disobedience of the orders, resulted in ex-communication of the defaulting party. The proceeds of the Panchayats by way of fines and fees were squandered away by Kulagurus over drinks. A part of the income was paid as honororium to the 'Chetty', the head of the Panchayat in Secunderabad. The Chetty was a caste Hindu and all the major and appeal cases were heard in his residence at Kummarguda.

The Adi-Hindu Hostel Building

Today both the Government of India and the State Governments have been expending crores of rupees to maintain millions of SC/ST boys and girls in the well run hostels, schools and colleges. But in the 1930's, the concept itself was unknown. But Bhagyareddy Varma was a far-sighted man.

One of the high aims of Bhagya Reddy to render lasting service to his downtrodden community was to establish a hostel building for the students of the Adi-Hindu community.

The First Hostel for the Adi-Hindus

The twin cities were not without good men and women. Bhagya Reddy's appeal had an encouraging response and by the beginning of 1926 he was able to collect Rs. 8,000/- out of the promised amount of Rs. 12,000/-. This money value was a thousand fold at that time.

The donors comprised of Hindus and Adi-Hindus. Goswami Raja Dhanarajgirji Narsingirji gave a princely donation of Rs. 5,000/- and Judge Rai Balmukund Rs. 1,550/-. The foundation of the building was laid on 4th April 1925, by Raja Dhanarajgirji. With the help of some further collections he was able to raise the superstructure. The built-up area was sufficient for his family to live and with the completion of that, further construction was stopped for want of funds. Kashinadhuni Nageswara Rao of Andhra Patrika visited the hostel.

Bhagya Reddy died without realizing his cherished desire in 1944. The building which stands by the side of Victory playground near the Residency, is a landmark in the history of the Adi-Hindu movement in Hyderabad. It now houses a High School with M.B. Gautam, a worthy son of the worthy father, Bhagya Reddy, as Secretary of these educational institutions.

The Establishment of Arundhatiya Mahasabha : Every great man suffers from some flaw or other. So was the case with Bhagya Reddy. As Bhagya Reddy and his followers were confined to the welfare of Mahanatees and took nobody

from Madigas in to their organisation, the gulf of difference between the Malas and Madigas widened day by day. Bhagya Reddy and his followers stuck to their guns and by their irreconcilable attitude they did not allow the Arundhatiyas to join in their activities. Girkala Mallesh Rao, a well-wisher of the Madigas, co-operated with Arige Ramaswamy, another broad minded leader of SCs, Malas and Madigas. Both of them thought seriously about it and took drastic steps to form a separate organisation for the Madigas to achieve their legitimate rights. But Ramaswamy was cautious of any hasty step in that direction, lest it might cause a split in the community. So he approached Bhagya Reddy and sincerely pleaded for the cause of the madigas to give them a place of equality with the Malas. But Bhagya Reddy refused to agree with him, ridiculed his utopian ideas.

The Arundhatiya Mahasabha : Soon Arige Ramaswamy, in collaboration with Girkala Mallesh Rao and B.S. Venkat Rao arranged a meeting at the Theosophical hall, Hanumantekdi, Hyderabad. He invited all the elder members of the Madigas and Hindu noted social reformers, like Sri Kishan, and Suravaram Pratap Reddy. Arige Ramaswamy in his spech traced the history of the split created by Bhagya Reddy and his party and his own efforts in bridging the gulf. After deep deliberation, it was decided to establish a separate organisation for the Madigas under the name "Arundhatiya Mahasabha".

In furtherance of this move, a general body meeting of the Arundhatiyas was called at the Reddy Hostel, to elect the office-bearers of the newly formed organisation. The following is the complete list of office bearers and the Members of the Working Committee of Arundhatiya Mahasabha :

Suravaram Pratap Reddy	-	President
Krishna Sharma	-	Vice President
Seshagiri Rao	-	General Secretary
Sutarapu Babaiah	-	Secretary
Devanapalli Rajaiah	-	Assistant Secretary

Members

1) Keshapaga Sivaiah
2) Dharama Narayana
3) Sagila Balaram
4) Lankadasari Sayanna
5) Gorray Ashaiah
6) Kumari Laxmipathy
7) Darshanam Achaiah
8) B. Laxmaiah
9) Chowdary Mallaiah
10) Billedugu Shivalingam
11) Jenapalli Balaiah

It was obvious that the President and Vice President, were caste Hindus, who were interested in the promotion of the Madigas who lacked literate and dynamic leadership. But the rest of the Members were Arundhatiyas. Arige Ramaswamy, Girkala Mallesh Rao and B.S. Venkatrao remained out of the Working Committee to show that the organisation was purely managed by the Arundhatiyas with the help of caste Hindus.

But as a matter of fact they were the prominent figures behind the curtain to guide the activities of the new organisation. Both B.S. Venkat Rao and Arige Ramaswamy later played a leading role in the upliftment of the Adi-Hindus in their own way. Both became Ministers - B.S. Venkat Rao in the Liak Ali Ministry of the Nizam's Government in 1947 and Shri Ramaswamy in the cabinet of Dr. Chenna Reddy after the formation of Andhra Pradesh in 1970s.

The Arundhatiya Mahasabha sponsored by Arige Ramaswamy and Girkala Mallesh Rao, was silently carrying on its activities among the madiga community with a band of enthusiastic workers. Their field of activities was largely the city of Hyderabad, where they could expose the invidious activities of the Adi-Hindu Social Service League and diffuse the venom of rancour and ill-will towards Bhagya Reddy and his League. There was no need for their activities in the British administered areas where this Sabha rendered service to all the section of the Depressed Classes without discrimination. So there was no occasion for the Madigas to open a Branch of the Arundhatiya Mahasabha in Secunderabad. Another reason was the shifting of Arige Ramaswamy's permanent residence to Hyderabad where he became the centre of the Arundhatiya activities.

The Arundtiya Yuvajana Mruthyu Sahakara Sangham of Secunderabad

Some young men of the Arundhatiya community, whose main profession was shoe-making, with a view to help the bereaved families, in case of death of an earning member,

started an organisation under the above name, with Mudigonda Veeraswamy as President and Buchala Swamy as Secretary. Each Member had to contribute a monthly subscription of Re. 1/- and in case of death occurring in the family of the Member, the Sangham would pay a substantial sum to the family, which depended upon the duration of the membership in the Sangham. The Sangham which was started in the year 1935 was able to pull on for a couple of years. Then it strove for the same aims and objectives, but under a different name "Aramjyoti Yuvajana Sangham". This way, there was a tendency to change the name of the organisation. However, their good motives in the early years of this community was commendable.

Later on Mudigonda Laxmaiah, M.L.A., D. Rajaiah, M.P., J.B. Muthyalrao, V. Ramarao, M.L.A., T.N. Sadalaxmi, M.L.A., and Minister, Mandala Sailu, M.L.A., and S.R. Babaiah became prominent community leaders and served as their representatives.

The Results of Awakening of Adi-Hindus

The Adi-Hindus or the depressed classes form the city's toiling masses attending to the basic civic needs. But they enjoyed no civil rights or human dignity. Here a brief attempt is made to reflect on the various efforts of the Adi-Hindus of Hyderabad and Secunderabad, to emancipate themselves from the degraded position of out-castes and untouchability.

With India gaining freedom in 1947, Dr. Ambedkar, an erudite, multifaceted scholar and a great leader of the scheduled Castes, became the Law Minister entrusted with the heavy responsibility of framing the new democratic constitution. Another stalwart of Scheduled Castes was Babu Jagjivan Ram who occupied an eminent position as the first Minister of Labour. In 1960's, a dynamic young man Shri Damodaram Sanjivayya rose to the highest position of Chief Ministership of a large State - Andhra Pradesh. Several others came to occupy responsible positions both in the Government of India and in the State Governments and Legislatures in the composite Madras State and in Hyderabad.

To start with, Shri Shiv Shanmugam Pillai had the unique distinction of being the first Speaker of the Madras Legislative Assembly, when Rajaji was the leader of the Legislature Party of Madras Presidency. Sarva Shri Muniswamy Pillai, V. Kurmaiah and B.S. Moorthy rose to occupy important positions as Ministers and as Legislators. In the princely state of Hyderabad - Shri B.S. Venkatarao once a humble worker in the PWD, became a Minister in the last Cabinet of Liaq Ali. Another Adi-Hindu, Shri Shanker Deo was taken into the Ministry of Shri Burgula Ramakrishna Rao, soon after the popular democratic Government was established in Hyderabad, along with Shri Arige Ramaswamy. Added to them Shri V. Rama Rao, Smt. Sumithra Devi, Smt. Rajamani Devi, Smt. T.N. Sadalakshmi, Bishma Dev, M.P. MR Krishna, Buthi Rajaram MLA, Smt. J. Eshwari Bai along with others from mofussil districts were elected as Legislators. Sri Rajamallu and G. Venkata Swamy were notable as Ministers and as Congress leaders. Shri N.V. Jagannatham became an MLC. During 1980-91 Sarvashri Shri Shamrao, Prakash Rao and A. Pochaiah were elected to the distinction of the first Citizenship of the city as Mayors of Hyderabad. During the years 1990-92, it is a rare coincidence that a few of the Mayors, Viz. Shri Prakash Rao and Shri Allampally Pochaiah, and the Commissioner of City Police – the Kothwal of the City, Shri I. Pullanna, IPS, happened to hail from Scheduled Castes of the State. In the past too, the first citizen of the City, for one or two terms beginning with Shri Sham Rao also had risen from these depressed classes. These were definitely great things happening for the Adi-Hindus.

All these great achievements have not happened out of nothing. The advancement of the Adi-Hindus, the depressed Classes of the modern sheduled castes of the Hyderabad State and perhaps even of the erstwhile Madras Presidency and other States of the country – the Indian Subcontinent had humble beginnings. The presence of the scheduled castes in a few Govrnment sectors was seen in the implementation of the 1935 Act. In the former Sub-Continent of India Shri Jogendranath Mandal became a Minister in the Cabinet of Pakistan from East Bengal. The Hyderabad Adi-Hindu Service League, the Depressed Classes Association and the Scheduled Castes Federation formed in Hyderabad served the Adi-Hindus with commitment and awakened them. The democratic Indian Constitution, the new national Governments ushered in bright opportunities for young men and women of the scheduled castes, inspite of opposition from the traditional society.

Several highly educated young men came to be senior professionals like Doctors, Engineers, and IAS Officers. Shri Bullaiah of the Education Department was elevated as Vice-Chancellor of Andhra University. Dr. Abbasayulu is a well known professor in Osmania. Shri K. Sree Ramachandra Murthy, IAS, rose to the position of Special Chief Secretary (1992) and then as Secretary, Welfare Ministry, Government of India. Sri K. Madhava Rao, Sri Arjun Rao, Sri Muni Venkatappa and Sri Ramakrishnaiah, senior IAS officers occupied higher positions as secretaries to A.P. Government.

Shri J. Raja Rao, distinguished himself as an eminent Engineer. He was instrumental in the construction of the complicated Srisailam Dam, the Cotton Barrage at Rajahmundry and several other irrigation projects. There are a number of IAS and IPS officers holding middle level posts with thousands of Scientists holding responsible positions in National Laboratories and in the State and Public Sector Undertakings. A number of officers from these communities were entrusted with higher administrative responsibilities. Prominent among them are Sri K. Obaiah IAS, retired chairman, Trade Authority of India, Sri L. Subbaiah, retired Secretary to A.P. Government Revenue, Sri O.V. Chalam, Sri M. Mahipathy and Sri T.V. Narayana, Sri Jagannadham, I.P.S., and Sri N. Venkataswamy, IAS. Shri T. Gopal Rao, IAS., presently Chairman Port Trust of Visakhapatnam, Shri P.P. Williams, IAS., Chairman, Singareni Colleries and Chaya Devi, IAS., are some of the young present day bright officers. It is also significant that from the backward Telangana region and Hyderabad, Shri Pentaiah, a brilliant student from the old generation and Shri Ramalakshman from the new generation came into the IAS. There are other prominent Medical Graduates like Dr. Gopinath and Dr. Prasad Rao of Nizam's Institute of Medical Sciences (NIMS) who have made a good name in their profession as outstanding physicians. Dr. Rama Rao retired as Superintendent of the Premier Hospital, Osmania General Hospital, while his wife Dr. Sita also retired as the Superintendent of Maternity Hospital attaining great fame as a gynaecologist.

These young people belonging to the second generation of SCs have all the capacities to mix with the mainstream of Indian society and have their own dignity.

Marriages – Novel and Progressive

A Source of Cultural Cosmosis

With the advent of the Qutubshahis, mixed marriages began taking place and with them in a large measure, composite culture developed in Golkonda and Hyderabad.

Ibrahim Qutubshah, the third king married Bhagirati, a Hindu woman, while he was a refugee at Hampi-Vijayanagar, to whom was born Muhammed Quli, the fourth king. We know so much about his romantic marriage with the legendary Bhagamati and the founding of Hyderabad City.

While Golkonda was known as Bhagirathipatnam named after Bhagirathi, Hyderabad was called Bhagyanagar or Bhagnagar, named after Bhagamati, even today. Then Sultans Qutubshah and Abdullah Qutubshah, kept company with their Hindu courtesans Taramati, Premamati and Balamati. We do not know much about their progeny but a mixed culture came about since then.

The Gulf connections of Hyderabad began with the marriage of Abdullah Qutub Shah's daughter, who had three daughters but no sons. This was around 1650 A.D. – The eldest was married to one of the relatives of the Grand Sheikh of Mecca. The circumstances that preceded this marriage were curious and we find Tavernier giving a detailed account of it. The Sheikh who arrived at Golkonda in the garb of a mendicant, squatted for some months at the gates of the palace and refused to reply when enquired of his mission. Later the matter was reported to the king, who sent him his senior physician, who was conversant with Arabic to ascertain from the Sheikh what he wanted. Some nobles of the court headed by the physician found him to be intelligent and having been pleased with his appearance and conversation took him to the king. But the king was surprised when the Sheikh declared that he had come to Hyderabad to marry the princess. He threatened that a great calamity would be fall on this country, if this alliance did not take place. Nevertheless he was sent back to Mecca by the king. But the Sheikh returned to Golkonda and continued his effort to marry the Princess and ultimately succeeded in doing so. The king had great appreciation for his intelligence, upbringing and high connections. This seems to be the precursor for Hyderabad women being married to a number of persons in the Sheikhdom till the present decade. This Prince was of great support to King Abdullah, when the Mughal army invaded Hyderabad and Golkonda. He passionately loved all those who were proficient in Mathematics which he understood fairly well. He was particularly fond of Reverend Father Ibrahim, a Capuchin who taught him mathematics. When the Father was transferred to Pegu, he persuaded him to remain in Hyderabad and offered to construct a house and a Church for him to continue his missionary efforts.

Tippu's marriage proposal that did not materialise - Was it Mama Jameela or Mir Alam that foiled it?

Those were the times of Nizam II, Hyder Ali and Tippu. War drums against Mysore between Hyder and the British did not stop. The period was assumed to be 1780-90. At Hyderabad, another clever diplomat of the Company, Kennaway was pressurising the Nizam not to join in alliance with Tippu. The latter's Vakils, Qutub-uddin Khan and Ali Raza Khan, brought proposals from Seringapatnam for an alliance - " a union that as true Mussalmans ought to subsist between us" as Tippu said in a communication to the Nizam. Tippu agreed for the restoration of the Nizam's territories, which had been occupied by his father and further to strengthen the bonds of friendship between the two courts. Tippu proposed a marriage alliance between his son and the daughter of Ali Khan, Nizam II. The Nizam was at first inclined to view Tippu's proposal with favour and had in fact sent his ambassadors, Hafiz Farid-ud-din and Ramachandra to Mysore, alongwith a rare copy of the Holy Koran as a personal present to the Sultan. It was Mir Alam, the pro-British Minister in the Hyderabad court who turned the scales and the Nizam was dissuaded against the alliance. While joining hands with the British, the Nizam added insult

to injury by rejecting in a humiliating manner Tippu's marriage proposal on the ground that Tippu was the son of Hyder Naik, a soldier of fortune of the lowest birth. He considered it demeaning to have a matrimonial connection with the family of an upstart. Wilks and other British historians have overplayed the story of the marriage proposal making it appear to be the reason for the failure of the Nizam - Tippu negotiations.

But in the real politics of 18th century India, there were bigger stakes involved and the final decision of the Hyderabad Court was the shrewd assessment of the comparative strength of the contending parties. One does not, after all take the side of the one who is likely to lose. The British were a winning side. Apart from the above, a story goes that there was an evil role alleged to have been played by one Mama Jameela, a palace mama in this regard. The Resident Kennaway appeared to have bribed her for her dissuading the Janana ladies from the alliance on the ground that Tippu was an upstart while they were Mughal - rulers of a big country and large territories. When the Begums opposed, Nizam Ali Khan could not proceed further in the matter. Thus ended the desire of Tippu to wean away Nizam Ali Khan from the British hold.

The Marriage of the Nightingale of India with Major Dr. Naidu

Sarojini Naidu, the Nightingale of India, was born on 13th February, 1879 in a Bengali middle class family settled in Hyderabad. She was the eldest among the eight children of Aghornath Chattopadhyaya, a great educationist and Varadasundari, who were adherents to the Brahma Samaj. Aghornath Chattopadhyaya was an eminent professor of Chemistry and later on Principal of Nizam College, Hyderabad. In a poem 'Salutation to my father's spirit', Sarojini recalls her father as 'a splendid dreamer' with 'alchemic vision' and Vedic knowledge, whose life was love and whose law was liberty. Though born in a western educated Hindu family she was placed in the all-embracing environment of Muslim culture.

She was a gifted child. At the age of twelve, she stood first among the candidates who appeared for the Matriculation examination from the then Madras Presidency. At 13 she wrote her first poem, 'Lady of the Lake' in 1300 lines. At 15 she fell madly in love with Dr. Govindarajulu Naidu, a widower, ten years senior to her who belonged to a different caste. At 16 she was shipped away to England for higher studies, probably with the hope that a change of place would cure her of the violent passion she had for Dr. Naidu. Sarojini was brought up in the liberal intellectual and imaginative mileu of her father's home at Hyderabad, steeped in both Hindu and Muslim cultural tradition.

While it was a tremendous achievement for a girl to have passed her matriculation in first class at the age of 12, her intellectual attainments must have been much higher than that of her contemporaries, not only because of her natural intelligence, but because of an atmosphere of learning which had been part of her child hood and upbringing.

Probably in the gatherings in her father's house, Sarojini met Dr. Govindarajulu Naidu. That she fell in love with this young man who had just returned from Edinburgh after completing his medical education was brought out in her earliest poems, and the precocious love affair must have been of some concern to her parents, perhaps. It was not because he was a non-Brahmin, as some have said, but because she was very young and sensitive that her health was easily and constantly upset.

In September 1898, Sarojini returned to Hyderabad and in December of the same year married Dr. Naidu, then a Major in the medical services of His Highness the Nizam's Imperial Service Troops. Curiously enough, it was Sarojini's father whose reformist zeal had introduced Keshab Chandra Sen's Brahmo Marriages Bill, which became an Act in 1822, in Hyderabad. This Bill, designed to overcome caste barriers, permitted a civil marriage between Indians. Sarojini's marriage was the first of such marriages. She wrote to Edmund Gosse, "when mother held a great reception for Muhammaden ladies, the singing women sang a beautiful selection of His Highness's Ghazals". Since she was married in Madras, with Pandit Veeresalingam Pantulu Guru officiating as Minister in the Brahmo ceremony, her mother arranged a function in Hyderabad to celebrate her wedding. This was strictly for women friends in Purdah. All this aptly brought out the mingling of old and new, which is so much a part of Indian Life.

The family later blossomed to supply nationalist and communist leaders, governors, dancers and served the nation with distinction making Hyderabad a focal point. Daughters and sons Leelamani,Dr. Jaisoorya a Communist leader who married a Christian,Padmaja Naidu a student

Wedding Party of Sir Asman Jah at Saroornagar Palace

leader in her early career and later on became Governor of Bengal. Her brother Harindranath Chattopadhyaya, a poet, politician and writer married Kamaladevi, another talented nationalist. He also served as member of Parliament from the communist party, having been elected from Vijayawada.

Paiga-Vicar-Ul-Umra Marries Dr. Gulbai, A Parsi

The builder of the Falaknuma palace, a Paigah noble, Vicar-ul-Umra married a Parsi lady Doctor, by name Gulbai. His wife, first lady Vicar was a sister of the Nizam VI and a formidable women.

Lady Vicar-ul-Umra was said to be beautiful, and charming enough to captivate the European ladies who met her. Lady Vicar-ul-Umra could be imperious when she wanted something and ruthless when displeased. Dark tales were whispered about the fate of a servant women, unlucky enough to draw her anger. Being daughter of one Nizam, sister of another, wife of a premier nobleman, beautiful and wealthy, her position was nearly impregnable.

Then suddenly, in the face of all this, Sir Vicar-ul-Umra did something that was the epitome of his attempts to live in two cultures at once. After two arranged marriages, the women he had never seen and about whom he was not even consulted, he married Gulbai of love. There was in Hyderabad, a Parsi lady of the Vicajee family, Gulbai, as delicate and lovely, as the rose. As a practicing physician she had a substantial income of her own, in addition to what she had inherited from her prosperous family. It was at a party in Bombay that these two met and fell almost immediately in love.

Naturally, when she married outside her Parsi religion, Gulbai became a Muslim and she was named as Nur Jehan. Unfortunately, giving up her medical practice, she entered purdah and, although the marriage was only a brief idyll, remained true to that secluded mode of life for almost thirty years of her widowhood. As Lady Vicar-ul-Umra lived for the most part at Begumpet palace, Sir Vicar installed his new bride at Vicar Munzil, which he also used for his office, while he was Dewan. Built on the crest of a hill, this palace had, at a lower level, an inconspicious apartment, with its own courtyard concealed. She bore no children and this alliance appears to be an unhappy one.

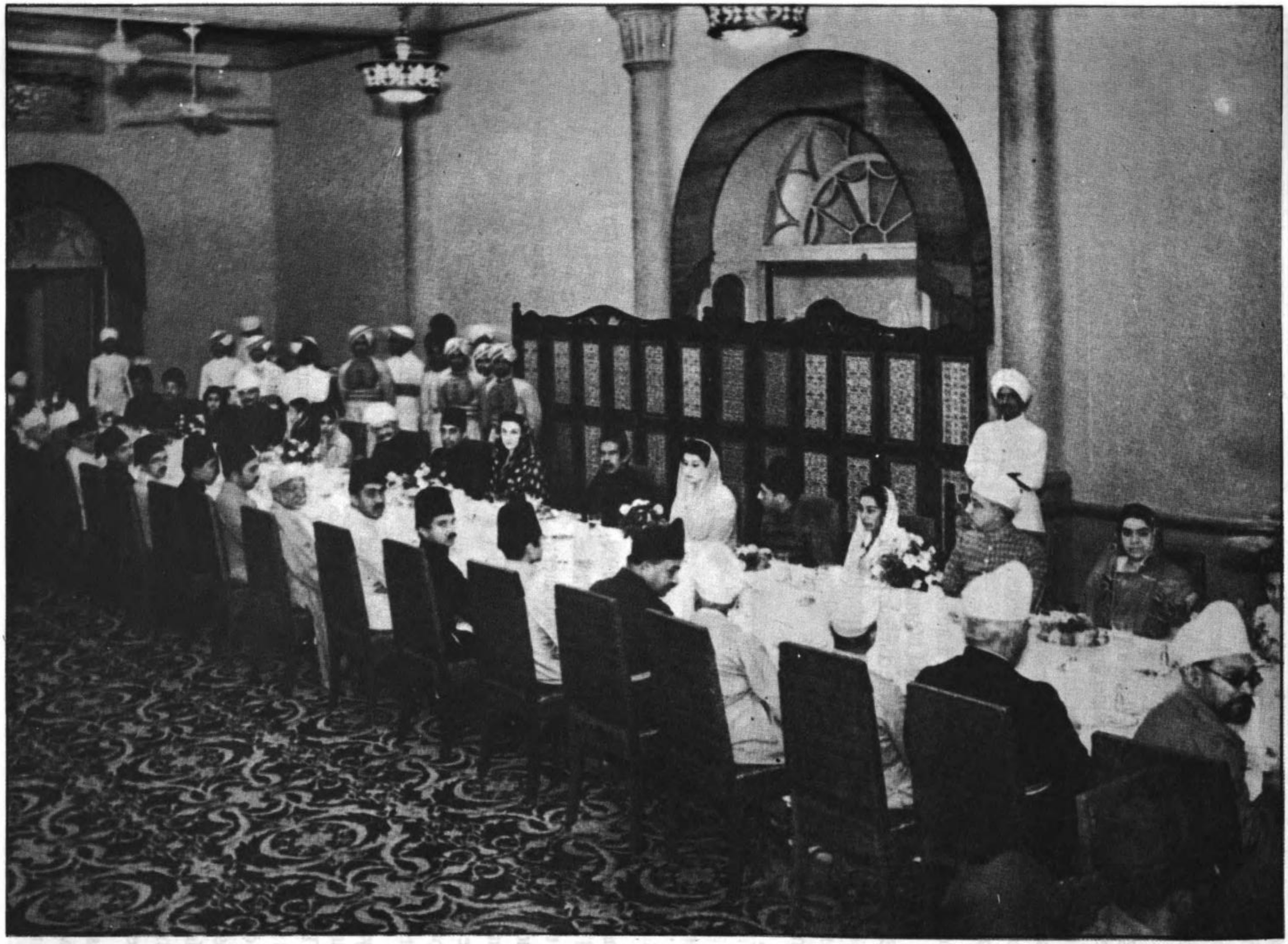
A Royal Wedding of Hyderabad Solemnised by the Kalif of Turkey

A wedding of unparalleled interest and importance, not only to Hyderabad but also to India at large, took place at Nice, France, on the 12th day of November, 1931. It was the matrimonial alliance of the sons of Nizam, Nawab Mir Himayat Ali Khan, Azam Jah Bahadur, and the heir apparent to the throne of Hyderabad with Princess Dur-e-Shawar, the only daughter of Shujat AliKhan, the ex sultan of Turkey and Moazam Jah Bahadur, the second prince of Hyderabad, with Princess Nilloufer, a neice of the ex-Sultan. The union of two illustrious families - ex-rulers of Turkey and the Asafia, was the subject of talk in high circles in Europe and Asia. To the people of the Hyderabad State, the news of the engagement seemed at first too romantic to be true, for, when the young princess left Hyderabad for a European tour in 1932 no one for a moment imagined that they would return.

In 1930, in the presence of their father Nizam VII, there was a touching scene at the Hyderabad Railway Station. The affectionate embrace of the father and the loving tears on either side, when bidding farewell made a deep impression on those present. The rousing cheers of the Hyderabadis who lined the route to the station and of those on the platform had given them a most cordial and befitting send off. And now they returned happier men than when they left Hyderabad with their beautiful brides.

The wedding took place on the twelfth day of November, 1931 at Nice. The ceremony was not attended with any of that oriental splendour which is supposed to be inseparable from Royal marriages. Only some members of the ex-Sultan's family at Nice, some Turkish nobles and a few personal friends were present. The Hyderabad delegates to the Round Table conference, like Nawab Mehdi Yar Jung witnessed the ceremony. The others from Hyderabad were Nawab-ud-Daula, Mr. Marmaduke Pickthall and Mr.K.Burnett. The Kaliph himself performed the religious ceremony, and the register of marriages was signed by three witnesses, representing the Nizams namely Sir Akbar Hydari, Sir Chenevix Trench and Nawab Mehdi Yar Jung.

All offices and educational institutions in the State were given a holiday in honour of the wedding. The Princes and their consorts left Nice on 11th of December, and sailed from Venice for India on 12th December, 1931. After a brief stay in Bombay, the royal party entrained for Hyderabad, where a royal welcome was extended to them by the Reception committee formed under the guidance of Raja Bahadur Venkata Rama Reddy.



H.E.H. The Nizam with Family at the Wedding of Md. Nazrullah Khan
Son of Maharaja Sir Kishan at Dawood Manjil - 1942

The new brides with western ideas of freedom and liberty broke the purdah system and freely mingled with both nobility and common people, in gatherings. Both encouraged women to come out in to the open and participate in social functions. Princess Niloufer even spoke openly against purdah and burkha in the presence of the Nizam, her father-in-law. She took leadership in organizing a society to collect funds for construction of a hospital for children and women and headed it. The hospital is none other than the popular hospital named after Princess Niloufer located in Redhills.

Later on, Princess Duershawar apart from her social activities, organized and financed a good hospital , the Princess Ezra Hospital which is helping the common people in the old city . Their marriages opened up Hyderabad to the West and modernity among the elite. This is a link between the Nizam's state and the West.

The Bride who arrived Hyderabad as Lady Yarkhan, Died as Lady Hyder Ali

Is it true that marriages are made in Heaven?

Let us see the truth of this adage.

When the flood waters abated in Hyderabad, in 1908, a little girl with big blue eyes was born in far away Mulhouse, a town in the province of Alsace in France. She came later to Hyderabad and learned to love the warmth of its people. This beautiful young lady named Alice came to Hyderabad as the wife of Ali Yar Khan but died as the widow of Ali Hydari who was buried in Hydari Mausoleum, near her husband and his parents, Lady Amina and Sir Akbar Hydari.

Aliyar Khan, who was a grand son of Imudul Mulk of the Bilgrami family went to France and Germany for higher studies. This foreign young housewife of Aliyar Khan felt there was something romantic in the air of Hyderabad. She met and cultivated friendship with the first people from India; Hosain Zaheer and Taherra, Mehdi Nawaz Jung, Aliyar Khan, all from Hyderabad who came to England and met her in Paris while on an excursion. Ali liked her and the wedding took place.

Ali's grandfather Syed Hosain Bilgrami Nawab Imad-ul-Mulk, was then in charge of State Education, as well as Secretary to His Highness the Nizam.

Ali's father Mirza Kareem Khan the youngest, went to St. George's School in Hyderabad, then to Madras-i-Alia and then to the Hyderabad Medical School.

This is how the daughter of Alice narrates the story of the family. At this time HEH the Nizam's sons who were married to the princesses of Turkey arrived in Hyderabad and needed learned companions. Ali agreed to work as advisor to Prince Moazzam Jah.

With heavy schedule of work, he hardly had any time for him to spend with his family and wife. Later, he also fell ill almost becoming invalid. It is in this atmosphere, his French wife, through the medium of the Arbindo-Ashram and the Mother there, became friends and marrried Sir Hyder Akbari who sought the blessings of the Mother for arranging the Marriage of Mrs. Ali with him, to cure him of his ill health. However strange it looks, it is an instance which proves that the Hyderabadi elite under the influence of Western culture absorbed quite a bit of it.

Lady Hydari was a niece of Badruddin Tyabji, the then President of the Indian National Congress. Their ancestors came from Yemen and had become successful lawyers and merchants who traded extensively with the Far East, Middle East and Africa.

Dr. Boardman marries Imadul-Mulk-Bilgrami.

Another marriage that is significant, though not well known, was the marriage of Imad-ul-mulk, with the first doctor of Hyderabad, Dr. Miss Boardman. Their marriage - between a Mussalman of high traditions and a Christian Doctor is one which truly makes Hyderabad a cosmopolitan one.

This marriage was disclosed by Dr. Boardman herself in her autobiography.

Declaration of marriage by Tehmina P. Mehta and V.K.Dhage

The brides and bridegrooms belonging to different religions declared themselves to follow their own religions and be bound in marriage in love, affection, respect and dignity. All religious emphasis is upon the oneness of Humanity. Man firmly believes in and realises the mutual

Moinuddowla (Son of Khursheed Jah Paigah) Wedding Party

bond between man and man, as members of the human family irrespective of the different religions to which they may belong. We firmly believe that in social life, one of the ways for emphasising and achieving in practice, the fundamental unity of mankind, is through marriage between members of different religions. If we wish to have recourse to the Special marriage Act, it is obligatory for each of us to declare that we do not profess respective religions. Nothing would have been easier for us than to make this declaration but this would not only be untrue and morally deprave, but would also lay the foundation of the creative function of life on falsehood and would tantamount to cheating the God. We however find that no specific procedure is provided for effecting matrimony, while each of us refuses to denounce, but honesty, continues to profess our respective religions.

In accordance with juristic, ethical and natural principles of marriage, our alliance is proper and valid, and we Tehmina P.Mehta, Parsi Zarthosti, and Venkat K.Dhage, Hindu, do hereby contract marriage between us by mutual consent and hereby declare ourselves as man and wife and mutually agree to be bound as follows:

1. We shall have a common aim in life and that shall, as far as possible, be the service of the people , socially, politically, culturally and economically.
2. We shall be physically and mentally faithful, honest and helpful to each other.
3. When we die, our bodies shall be handed over to a Medical college for students to study Anatomy by practising dissection. When there is no such use left of our bodies, they shall be cremated and so on.

This marriage declaration flashed in almost all the newspapers and was read by Shri C.C.Biswas, Union Minister for Law in Parliament while amending the Special Marriage Act.

Thus, a unique trend was set and Sri Venkat Krishnaji Dhage's and Smt. Tehminabai Dhage's union bravely stood the test of time and courageously overcame all hurdles to be called Man and Wiife in all dignity and grace.

Mr. & Mrs. Dhage made a very examplary couple who respected each other's feelings and each abundant love, faith and trust.

Helen Marie Bonnell Butt was born in Michigan, U.S.A. and attended schools in the US, Canada and Sweden and universities in Sweden and the United States. Her academic degrees are from the American University, Washington, D.C., in the field of International Relations and Organisation.

She was an officer in the U.S. Foreign Service and served as second Secretary and in Burma before her marriage to Dr. H.W. Butt, a senior class I officer of the Government of India, Ministry of Agriculture, and later Director of the Indo-Dutch project for Child Welfare in Andhra Pradesh.

Dr. Helen Butt has also been Chief Technical Advisor to the Government of Malawi for a UNESCO functional literacy project. In India she developed a method and materials for adult literacy in Hindi, and the method has also been adapted for use in Telugu. She also has numerous professional papers and articles to her credit.

Dr. Butt has also organised various meetings and workshops; most recently (June, 1990) she served as the convener and chief rapporteur for a seminar on "The Composite Nature of Hyderabadi Culture" sponsored jointly by Intercultural Cooperation, Hyderabad Chapter and Osmania University, Hyderabad, to commemorate the quadricentennial of the founding of Hyderabad city.

Dr. Butt has been President of the Poetry Society Hyderabad Centre, the YWCA, Secunderabad, and the YWCA, Hyderabad, and was the first president of the Banjara Hills Literacy and Homecraft Centre. She has served as Honorary Advisor to other organisations including the Bharatiya Grameen Mahila Sangh, affiliated to the Associated Country Women of the World. At present, she is the Chairman of the Morning Group of the YWCA, Hyderabad and and the Convener of the Intercultural Cooperation Hyderabad Chapter. Her avocations include Western classical music and the writing of poetry. She has published two volumes of her poems and is now compiling a third.

The Butts have a son and a daughter, both of whom are in the United States.

Mohit Sen and Vanaja Iyyengar

Sri N.P Sen who passed away recently at the age of 72 appeared as an unusual man, whether in his profile or talk. He was a Bengali and a person of firm views and took life as it came, battling against wrong, in which process he suffered. He was Chairman of Vazir Sultan Tobacco Company which protected large British interests.

Sen occupied several high positions. He was Managing Director of Food Corporation of India and also Chairman of Indian Airlines. He was Principal of the Administrative Staff College of India. The fact that he worked in such diverse

and variegated capacities shows his many-sided abilities and intrinsic merit.

Mrs.Sen comes from poet Rabindranath Tagore's family. The Sens have been art lovers and were well-known figures in the social and cultural circles of Hyderabad. She is a nationalist and a Bengali by birth. Sri Sen settled down in Hyderabad as did his brother Sri Mohit Sen, a Communist leader and writer. His marriage with Dr.Vanaja Iyyengar, former Vice-Chancellor of Sri Padmavathi University, Tirupati, who is a Hyderabadi, adds another dimension to mixed marriages.

Let there be thousands and thousands of marriages, cutting across caste and creed, so that we may eradicate caste and religious intolerence leading secular society, heralding communal harmony and religious tolerance.

Secular Marriage: The marriage of Mrs. Dhage, a Maratha Brahmin was an extra- ordinary one between a person of Parsi Community and a Maratha. The couple had no children, but they brought up a number of orphans and abandoned infants. All these innocent and unfortunate children were brought up in a big home, what is now called the Radhakishen Home, where they had, all the comforts of well to do families.

Child Bride Ameena

Ameena's is a story of one of the brides of Hyderabad who was sent to the Gulf, like many others that preceded her. The events took place on the flight from Hyderabad to Delhi in August, 1990.

Full of apprehension, already missing her father, and justifiably terrified about the future before her, Ameena first caught the attention of the fellow passengers as she sat sobbing her heart out in the aircraft cabin. Seated beside her was an elderly man of West Asian Origin who offered ineffectual consolation. So disturbing and insistent were Ameena's tears, that the worried passengers alerted the crew.

Resembling a miniature, child-in-fancy dress bride in her shine costume, sparkling Hyderabad bangles and imitation jewellery, her hands adorned with henna, Ameena told the activists who took her case to the court at Delhi as to how her marriage with the Saudi had come about. The alliance was proposed by a marriage broker called Amma, who dangling the bait of big money, had persuaded Ameena's mother to marry off one of her daughters to the child-wife-hunting "Sheikh" yahya. On August 7th, Yahya, called to see the daughters, selected Ameena, struck a deal, and arranged for a Nikah ceremony to be performed the very next day. All this was done without any care for the feelings, rights and long-term interests of the minor child.

A sum of Rs. 1 lakh, was according to Ameena's understanding, to go to her family by way of payment, which would enable her father, Badruddin, an autorikshaw driver to get his other five daughters married.

Shockingly, Yahya's marriage was defended by his lawyer I.U.Khan as perfectly legal. Khan actually argued that a girl of nine and a boy of twelve could be married according to Muslim personal law and that the consent of the children was not required. The consent of guardians validates the contract.

According to a study by the Joint Women's Programme, Delhi. "Gulf Marriages" in Hyderabad touched a new high recently: During 1990, 500 such Nikahs were performed. As many as 99% of the Arabs marrying Indian girls, leave the country on the expiry of their visas. Very often promises of sending money to enable the wife to join the husband have not been kept.

It was on August 10th that Ameena was rescued from the 60 year old Arab, Yahya al Sagish, by Indian Airlines Airhostess Amritha Ahluwalia. The Arab was arrested and Ameena sent to Nari Nikethan, Delhi (a home for destitute women) after being produced before Additional Chief Metropolitan Magistrate K.C.Lohia and examined at the Safdarjung Hospital.

On August 11, 1990 the man was produced before the Magistrate Vinod Maheswari, and he was remanded to police custody till August 13th. The Metropolitan Magistrate A.K.Garg recorded her statement.

In her statement Ameena deposed that the Arab arrived at her home in Hyderabad on August 7th and she did not even know his name or where he came from, till their marriage on the night of August 9th. She said they stayed in a hotel for two days. Her father left her at the airport. Ameena reportedly told the court that she would neither go back to her parents in Hyderabad nor stay with the Arab. Ultimately Ameena chose to join her parents. With the assurance of the A.P.Govt. to look after her and make arrangements for her rehablitation, Ameena is back to her beloved city of Hyderabad and is learning tailoring and allied crafts. But this unequal marriage focussed the attention of the public in the country about some of the evils of marriages with Sheikhs of Gulf.

Medical Education

With the establishment of the Residency, the Subsidiary force with considerable British citizens living in and around Secunderabad, English doctors came to serve them and settled here. In due course, their services were utilised by the Nizams, Salarjungs and other nobles. Modernity was having its own impact not only in British India but also on Princely States and thus that led to the organisation of Medical Schools, first in Secunderabad and later on Hyderabad.

The origin and growth of Osmania Medical College

A "firman" issued by Nizam Nasir-ud-dowla in the year 1846 A.D. led to the establishment of the Hyderabad Medical School, for which he sought the help of the then British Resident General Fraser.

The first Superintendent of the School was a Britisher Dr. William Mclean, the Residency surgeon, who was provided with the services of a sub assistant surgeon named Dr. Murray as an interpreter.

Despite the Royal patronage accorded, this venture would have suffered difficulties and encountered further distress, but for Shams-ul-umra, a court noble who ran a school for the children of noble families. A beginning, a bright one in deed was finally made when Shams-ul-Umra selected from a gathering of his students the best achievers and encouraged them to take up European Medical Sciences, after providing them with the incentive of free paper and writing materials.

The mode of instruction in those early days was in Urdu vernacular. It involved lectures followed by examinations. Lectures were translated into Urdu by a Munshi with the aid of Dr. Murray and copies were given to the budding doctors. The absence of text books and the lack of acquaintance with English by the students, led to many a difficulty but when Dr. Mclean returned after an epoch making stint of eight years in 1854, the school was the first and foremost vernacular Medical School in India, having seen 17 distinguished young men achieve Diplomas in Western Medicine.

1866 saw the establishment of a teaching hospital at Afzalgunj named after the Vth King Afzal-ud-dowla. A separate Medical Service was also created in the dominion's administration whereby, the graduates of the school could secure a safe and lucrative future.

The highlight of mid Eighteen Seventies was the establishment of a fund by Dr. Lawrie, the Superintendent in those years, whereby, the poor were provided with free food and milk. The plaque commemorating this endowment now adorns a wall in the Superintendent's office in Osmania General Hospital.

With the arrival of Dr. Edward Lawrie on the scene in 1885, momentous changes took place, especially a shift in the medium of instruction from Urdu to English by the Examination Board of Madras Medical College in 1889.

The method of administering chloroform as anaesthesia though not supported by the British establishment received full support from the Nizam's Government and Dr. Lawrie's perseverance, through his publication in journals. He finally put at rest the controversy when his method of anaesthesia with chloroform was recognised by the second Chloroform Commission in 1889.

Dr. Lawrie's service of nearly twenty years to the Medical School also saw the establishment of a Ladies Wing in the Afzalgunj Hospital and the most momentous association of his was with Surgeon Major. Ronald Ross, who discovered the malarial parasite. This discovery by Dr. Ross won the round and he went on to win the Nobel Prize. A proud achievement for the city which celebrated its fourth Centenary.

The sagacity of Dr. Lawrie saw to it that the students of the school were sent to higher centres of learning in Great Britain. Two doctors, Hakeems as they were called then, when sent to demonstrate Lawrie's method of chloroform administration in England, passed the examination of Edinburgh and were awarded the MB & CM degree. The year was 1894 and the men, later to become very famous doctors, were Dr. M.G. Naidu, and Dr. Mallanna.

Many young men like the above mentioned two, qualified in England after finishing their course in the school and after retiring, took up teaching posts in the School and Hospital.

The turn of the century saw a proposal to upgrade the status of the school, which hitherto granted the L.C. P.S. diploma of the Bombay College of Physicians and Surgeons and Madras Medical College, to that of a College keeping in view the poor rate of admission primarily due to the fact that the school did not award a full fledged University degree. Efforts were made by Dr. Lawrie by way of offering scholarships to students. But it was of no avail. The previously encouraging response from lady students had also dwindled.

It was under these circumstances that Dr. Lawrie retired in 1902. One and half decades later saw the gradual upgradation of the school and hospital which finally culminated in the establishment of Osmania Medical College in 1921.

Doctors, patients and Ailments around 1885

Dr. Miss Dora observes the kindness and courtesy with which the poor patients were received by the doctors during the Asaf Jahi period around 1885 which has a lesson for the present day doctors, nurses and Para Medical Services. The doctor-patient relationship, the purdah system, the sanitary conditions of the houses of the middle class, the superstitious habits of the people in treating new born, are vividly recorded by Miss Dora, a practising physician of Hyderabad around 1885.

Miss Dora White, passed out of the Madras Medical College with great credit, and rendered excellent service as a doctor at Hyderabad.

She speaks mostly of issues concerning female population, from her knowledge of the domestic life, thoughts and feelings of women in Zenana Hospitals. She records :

"The entrance to the Zenana wards, which are in a semi detached bungalow in the compound of the hospital, is through a single gateway and arch opening on the quadrangle, which is always crowded with men, students, patients and servants. This necessitates great precautions on the part of the ladies and their attendant cavaliers, husbands, brothers, and fathers generally, to prevent the slightest possible infringement of the purdah rules."

Unlike the present day autos, cars and cycle rickshaws, the mode of conveyance was totally different in those days.

Dora describes that ladies arrive in all sorts and descriptions of conveyance, from an English-built coach to the primitive looking "rath", a most grotesque affair, the barbarity of which must be seen to be appreciated. All these vehicles, bandies, palanquins and raths, are covered with large sheets to intercept the sacrilegious gaze of the opposite sex, and to suffocate the unfortunate occupants. But they survive it, and indeed it seems they like it, for, when one takes a peep at them by cautiously looking under the coverings, one sees a number of laughing eyes and smiling faces, highly amused at the Feringhee's astonishment and digest. It is not uncommon to see two or three stout women slip out of one palanquin, quite regardless of the sufferings the unfortunate bearers must have undergone, or to find a dozen women alight from a bullock shigram, in which they must have been literally packed like sardines.

Why do women go to hospitals ?

Visits to hospital relieve women of their drudgery and provided an occasion to release them from the prison of their abodes. It is an event for them to leave their homes that one sick person coming to the hospital is made an excuse for bringing out a troop of stout, close relatives and servants. This is very trying to one's nerves, when one looks around the room in despair, wondering how all the work can be got through in one morning. But the thought of the poor prisoners, out for an hour's recreation suffices to change anger to pity. The mere fact that these women - many of them of really in good position and highly connected, coming out to the dispensary shows that the institution is popular and is gaining ground amongst the people. Some of the men are still extremely reluctant to allow their wives and daughters to make these periodical visits to the hospital, fearing, perhaps, that they will create a love for going out, which would be extremely inconvenient to such domestic tyrants.

Dr. Dora narrates a case of a patient who was taken to task by her husband. Her husband allowed her to come to the hospital with an old aunt and an ancient retainer of the family as guard. On one occasion the wife succeeded in persuading the old retainer to drive them all over the city, before going home-an innocent diversion enough! But when the husband heard of it, he produced a pistol, and declared his intention of shooting the poor girl. Her aunt appeared the next day with the lamentable tale, and the doctor had to send for the patient, pre-emptorily insisting that she should come, with the escort of her spouse, of course.

Of the ailments she says "Every class of disease is represented amongst these poor women, from the most trivial complaint about a headache or tanned complexion to the most painful and terrible ailments with which the human frame is affected. Cancers, fibroid tumours, acute inflammation of some of the internal organs, due generally to the maltreatment of the native heart disease, phthisis and other infections of the lungs, infections of the eyes, severe abscesses and skin diseases, all come under notice in the morning's work. Anaemia and cachexia with terribly enlarged spleens, following prolonged intermittent fever, are most common. As a rule, the patients follow the directions given them as faithfully as possible under the circumstances, and in hundreds of instances, they return quite well, after longer or shorter intervals, bringing some sick relative or friend whom they have persuaded to try the hospital treatment."

The anxiety of the Husband and Wife for offspring

"A most trying class of cases is that which seeks treatment solely for sterility. These are generally women whose husbands are anxious for offspring, and who hold forth the threat of a second marriage, for this cause. Tales of misery, daily suspense and anxiety are heart-breaking in these cases. They have their comic side too. When the husband throws the responsibility on the doctor's shoulders, telling his wife to go to the "Madam Sahib" and tell her that "if you do not have children soon, I shall be compelled to take a second wife. Frequently a wife voluntarily marries her husband to another, going through all the trouble of the ceremony, crowning the bride with flowers, and taking the new bride under her own protective wing.

How about Surgery in those days ?

Of the cases in which a surgical operation is necessary, a few submit to the inevitable, and in such cases a satisfactory result was almost always ensured. But the majority shirk away at once, and prefer a slow death to the use of the knife. A remarkable thing is the general knowledge about the properties of chloroform, and the desire, very frequently expressed, for its use, even in trivial cases, as the opening of abscesses. The dread of surgical interference is still very great, but even that shows signs of abating.

The dirty narrow Lanes of Hyderabad : Respect and kindness of the patients

She remembers the simple pleasure with which one received the courtesy and kindness even by the poorest. Otherwise, the visit is not very agreeable. The lanes of the city of Hyderabad were indescribably unpleasant (perhaps as they are today) and frequently one has to get out of the carriage and walk for some distance down an unsavoury lane to enter a house, which is in a dreadfully insanitary condition, and where one sees the poor victims of disease placed amongst surroundings which render the task of treatment apparently a hopeless one. All this is rendered more pitiful, by the eager politeness and confidence shown by all.

The Labirynth of a House that the doctor is usheredin

Generally, the Madam Sahib (Doctor) is escorted into the house by half-a-dozen curious male relatives, and is led through the door into a little courtyard, and then into an outer varandah, where a chair is dragged from some recess, on which she is seated in State. She is soon surrounded by a dozen or two of curious women and children, who freely criticise her dress, appearance, and demeanour, all in good nature, however. Then she is invited to step into the inner room, which is generally quite dark and stifling. Here she begins the task of listening to the sufferer's history, and doing what she can, to relieve their ailments. Frequently the patient believes that she is the victim of sorcery, and asks if the English have any remedies for such cases.

Doctor Dora is happy to note that the patient always consents to take medicines, and frequently all their wishes are carried out faithfully, and the results, when favourable, are invariably remembered with gratitude. Often women came, who have been cured, expressing all sorts of good-will (generally by hoping that the Doctor should live for 125 years). The foregoing description applies, as far as the houses are concerned, to the poor of course. In several of the houses of the middle class which she had visited, the doctor found evidence of education and refinement amongst the higher classes. In the families of noblemen, one finds all the means and appliances of civilized life, and there was very little opposition to one's orders, though in one or two cases, where the ruling spirit was an old lady, conservative to the backbone, the difficulties were great.

What was the fate of the New-Born at the hands of Dais ?

She laments for the new born that fell into the hands of the ignorant native dais.

The Fate of the new-born was always in the hands of the ignorant Dais. The massacre of the innocents is dreadful indeed, owing to the barbarous notions of treatment, that the poor little ones were given. A baby's troubles begin with its birth, for, it is immediately pulled and hauled about by a native dai, its head being compressed and moulded into shape; its legs and arms stretched till it is a wonder they are not dislocated. Then it is dosed every hour or so in castor oil, and a horrible concoction of forty different kinds of herbs called "goot", and tortured in various other ways. The new born was not dressed till the sixth day, except by being covered with old rags, preferably those belonging to some very aged man, as that is supposed to ensure long life to the infant. Infection - obviously they do not know. The unfortunate is not allowed out of the arms of its nurse for six days, and not out of the room in which it was born, for months. It was only washed on its birth, and again four years afterwards, when the "Bismillah" ceremony was performed. Here the doctor is talking about Muslim patients. "Upon our insisting that a baby should be washed daily, I was triumphantly told that his father had only washed once in four years in his childhood, and that his son must be treated on the same plane. I must do the gentleman the justice to say that he was not of the same opinion - and he overrules his womankind".

She has a good word for the modern practitioner of medicine. There were numerous native practitioners of European medicine in the city of Hyderabad. These gentlemen, as a rule, are free from professional jealousy, and two or three have helped her to further efforts, and gain her popularity. Some of them avail themselves frequently of her diagnosis, treating the case themselves.

In conclusion, Dr. Dora observes that medical work in Hyderabad was interesting and very beneficial to the people, who show their appreciation of it most markedly.

We should pay homage to Dr. Dora for her good services to the patients and leaving behind a good account of the times of the society.

Pioneers in Medical Profession

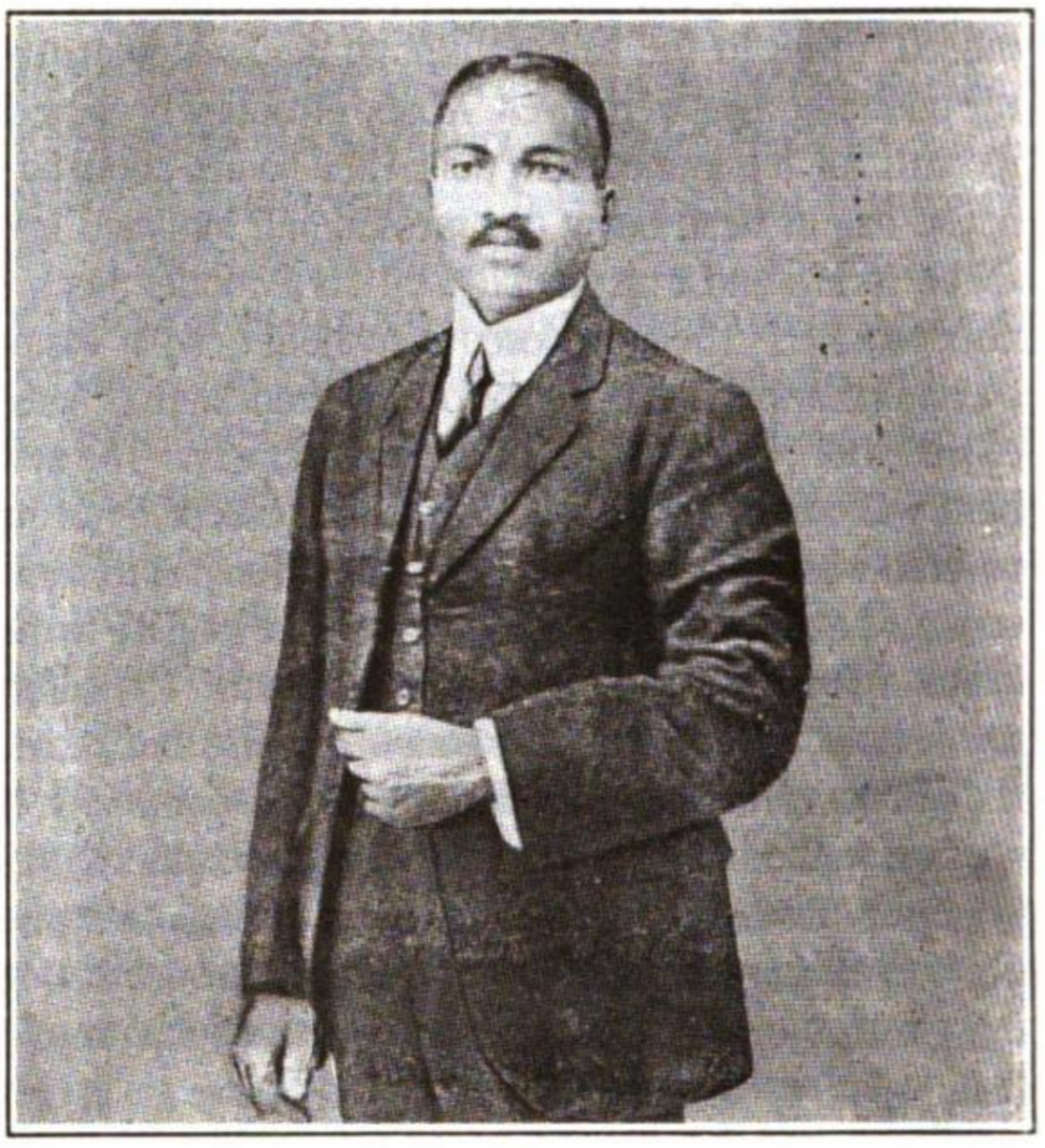
Eminent doctors were either born in Hyderabad or came to stay here to make a name for themselves. Dr. A. Ramachari, a civil surgeon wrote authentic accounts of them. Let us begin with a noble laureate Sir Ronald Ross.

Sir Ronald Ross :The First Nobel Prize Winner (1902)

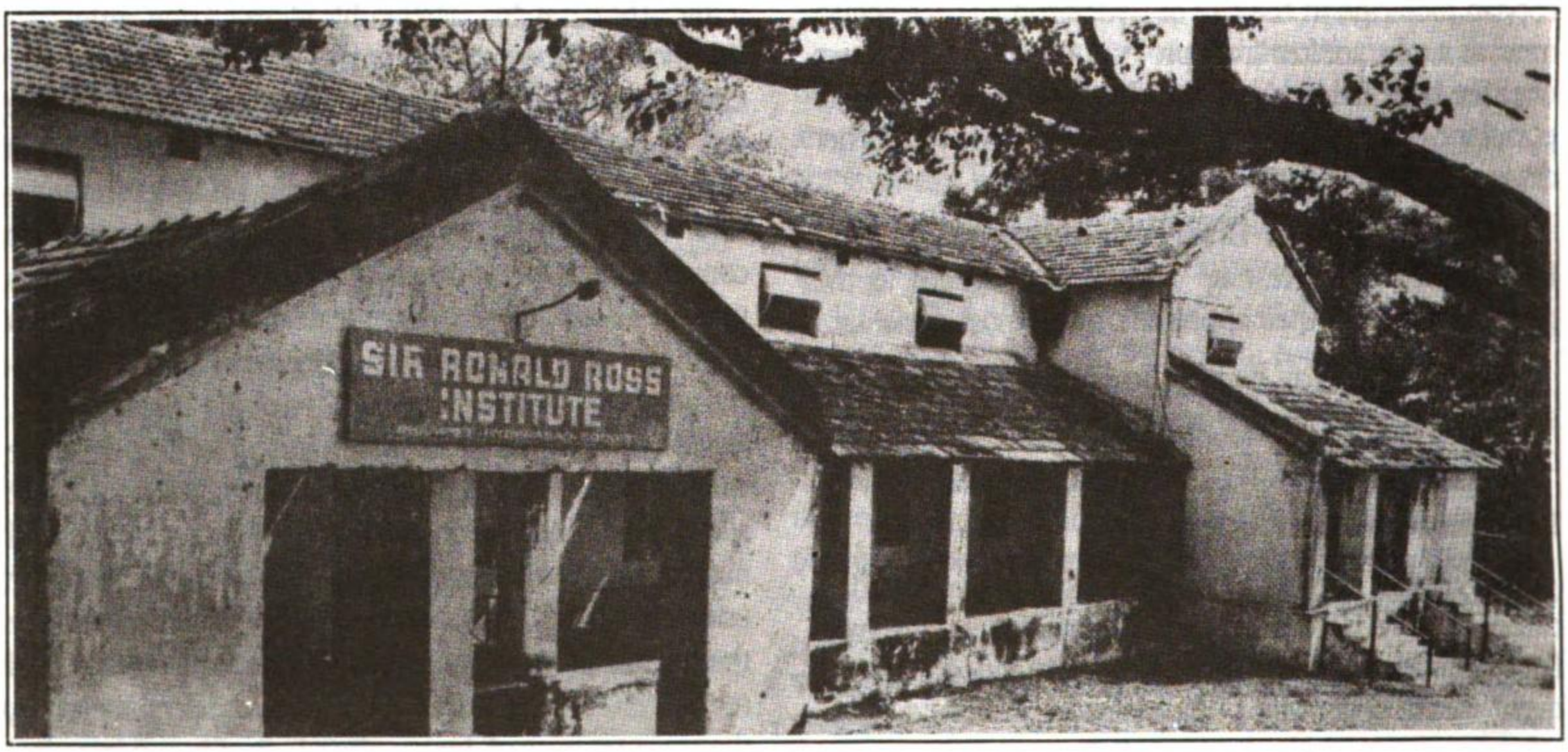
This Indian born doctor was the first to win the Nobel Prize in Medicine in 1902 A.D. for his discovery of the malarial parasite in the stomach wall of a mosquito.

Major Ronald Ross was posted in 1893 A.D. to Secunderabad. He had to work in a small red tiled building, situated next to Hyderabad Airport. He was the general duty medical officer to an Indian regiment stationed at Begumpet, Secunderabad. Though a surgeon by qualification, he was attracted towards research in tropical medicine, especially malaria. He was inspired by Dr. Patrick Manson, who was then a world renowned authority on tropical diseases. Dr. Ross had to face innumerable hurdles in carrying out his research work, because in those days nobody in the army hierarchy could believe that a G.D.M.O. of a native regiment was capable of achieving success in a lofty task like research in the medical field, outside the medical college and without a research laboratory. He was not given any research assignment nor any monetary aid. He used to carry out his research work, after performing his military duties and used to spend his own money. He used to roam around Hussain Sagar Lake (Tank-Bund) along with his servant Mohammed Buksh, with a portable microscope hung from his shoulder. He used to examine the excrete of mosquitoes in the water. Because he was given to understand, by his mentor Dr. Patrick Manson, that the mosquito, after sucking blood from a malariac patient, passes the parasite in its excrete in the water and malaria is spread to other men who drink such polluted water. He miserably failed in his effort. Army authorities ridiculed his research efforts and sent him to Bangalore Cantonment to control the cholera epidemic. He did the task whole heartedly and earned the prize of a holiday in Ootacumund. At the foot of Nilgiri Hills, he noticed mosquitoes with white stripes on their wings. He was also convinced that the bite of such type of mosquito was certain to cause malaria in man. There he discarded the theory that polluted water can cause malaria. He was back in Secunderabad after a year and vigorously started doing research work. He caught ten mosquitoes, which had white-stripes on the wings and they used to sit on the wall in an acute angle. He allowed them to feed on Hussain Khan - a proven case of malaria - and later captured them in a glass bottle. Daily, he used to dissect them meticulously one by one. He could see the malarial parasite in the stomach of mosquito, which had recently bitten a malarial patient. But in the later dissections, there was no trace of them in the whole of gastro-intestinal tract. That baffled him and he was on the verge of giving up the whole exercise as a hopeless task. On 20th August, 1897,

Sir Ronald Ross



Dr. S. Mallanna



Sir Ronald Ross Institute

he was dissecting the ninth mosquito and as usual with no trace of the parasite anywhere in the gut; he was thoroughly disgusted. He was about to throw the dissected mosquito. But his attention was drawn to some elevations on the stomach wall. The curious explorer, mustered all his patience, and split those elevations. There were clusters of black objects. He ascertained that they were live objects and not inert matter. The genius could guess correctly, that the malarial parasites were hibernating in the stomach wall. Next day, he dissected the last mosquito and found similar elevations. To his utter delight, he found spindle shaped wriggling parasites. At last lady-luck placed her hand on his head, the scientist composed a poem immediately and knelt in the corner of the room, to pray God, for His grace.

A marble plaque proclaiming this remarkable discovery, was installed on the wall of the same room in 1935, by the British doctors of Secunderabad cantonment, and he was hailed as the benefactor of mankind.

This whole drama has a comic end. Dr. Ronald Ross reported his findings to higher authorities in India and also sent it to Dr. Patrick Manson in London.

The army brass worked in curious fashion. It was construed that the clever Ross was trying to evade war duties on the Afghan - front, in the garb of a scientific- researcher. He was immediately ordered to march to Afghan - front. The desperate doctor packed up and immediately marched on his sojourn to the mountain-war-front. But he was intercepted in Rajasthan by the orders of army head quarters and advised to proceed to Calcutta. His mentor Dr. Patrick Manson was adviser to the East India Company and he requested army headquarters at Calcutta to spare Dr. Ross from war duties, so that he could complete his research work. There in Calcutta, Ross ultimately proved convincingly by his experiments on fowls that mosquito is the vector, which causes spread of malaria by bite and also held the anopheles species responsible for it.

Surgeon-Major Edward Lawrie : The Hyderabad Chloroform Techinque

Lawrie is a big name associated with the Osmania Hospital, then known as the Afzalgunj Hospital. The lecture hall in Osmania general hospital was named after Edward Lawrie, who had convened two Hyderabad-Chloroform-Commissions. He was then Superintendent of Afzalgunj Hospital and Principal of Hyderabad Medical School. It was under his supervision that the technique of chloroform was experimented in hospitals and earned worldwide publicity. The publication of the report of the first Hyderabad Chloroform Commission in the Lancet, aroused adverse criticism in England.

Hence, he had to convene the second Hyderabad - Chloroform Commission and requested the editor of " The Lancet" to send an expert from London to ascertain the facts. Nawab Mir Mehboob Ali Khan - the sixth Nizam met all the expenses of the two Commissions and sent 1000 Dollars in advance to the editor of "The Lancet" for travel expenses of the expert. Sir Lander Thomas Brosion F.R.S. came to Hyderabad in November, 1889 and watched the experiments on animals and actually participated in all the proceedings. He agreed with the findings of the two Commissions.

London Hospital doctors invited Lawrie and his students to come over to England and demonstrate the Hyderabad chloroform technique. Lawrie, along with his three students viz., Dr. M.G. Naidu, Dr. S. Mallanna, and Dr. Mohammed Abdul Ghani, travelled to London in 1894. On 25th May, Dr. Ghani administered chloroform anaesthesis, with Hyderabad-Chloroform-Camp to two patients who underwent appendicectomy and nephrectomy by surgeon Frederick-Treves. The Surgeons were satisfied with the anaesthesia technique, though Ccloroform was later on discarded as dangerous anaesthetic agent, but Hyderabad enjoyed permanent fame in the history of medicine.

Major M.G. Naidu

Sarojini Naidu, *The Nightingale of India* overshadowed Dr. Naidu, her husband. But his was an unforgettable name in the medical world of Hyderabad. Dr. Muthyala Govind Rajulu Naidu was one of the three students who accompanied Lawrie, to London in 1894. He stayed back in England to acquire higher qualification in medicine. After his return, Dr. Naidu was commissioned in the Nizam's Army as Major. He was also a teacher in Hyderabad medical School. He soon became famous as an excellent physician. The present building called Golden-Threshold lying on the Nampally Station road was the residence of Major Naidu. The adjacent building, now housing Mysore-cafe was his clinic. Major Naidu was respected by both the public and medical fraternity. He was elected in 1939 A.D. as the first President of the Hyderabad branch of the Indian Medical

Association, which celebrated its Golden Jubilee in 1989 A.D. Dr. Jaisoorya, hailed as the father of homeopathic-system medicine in Hyderabad, was his son. Miss Padmaja Naidu, who became Governor of West Bengal was his daughter. She was a social worker and Chairman of Woman and Children welfare board of Hyderabad. Princess Nîloufer, the second daughter-in-law of the VII Nizam Mir Osman Ali Khan was her close friend. Niloufer entrusted all her money (meher) which she received at the time of her marriage, to Padmaja Naidu and requested her to build a hospital for women and children in Hyderabad. That is how the present Niloufer Hospital came into existence in 1953 A.D.

Dr. Abdul Hassan Arastu Yarjung

Dr. Abdul Hassan acquired diploma from Hyderabad Medical School in the eighth decade of the last century. He was the Resident Medical Officer (RMO) of the Afzalgung hospital for three decades (1890 to 1920) and later promoted as Superintendent of the same hospital. He was the first Indian to occupy the post, which was traditionally held by British doctors. He attained extra-ordinary skill in Ophthalmic surgery and was consultant to the royal family and British residents of Hyderabad.

Dr. Abdul Hassan was a legendary figure in his life time. An anecdote was written in his biography in Urdu by a family friend of Dr. Abdul Hassan. It states that a Mussallum Jung Bahadur consulted him for his cataract problem, and enquired about the fee for the removal of cataract. The top opthalmic surgeon of the town Dr. Abdul Hassan quoted one thousand rupees. The Nawab ultimately decided to go to London for the eye surgery and took Edward Lawrie with him to London along with the Nawab. Lawrie's own words were "Gentlemen, when I retire from service and go back to London, if I develop cataract, I will come back to Hyderabad to get operated by Dr. Abdul Hassan."

The Dogs doctor - S.M. Mallanna

Mallanna was born in Mhow in Madhya Pradesh. His father was in service in the armed forces there. After retirement, the family moved to Hyderabad. Dr. Mallanna reminds one, of Dr. B.R. Ambedkar. Mallanna belonged to a backward class community Kuruma. He was a genius. While in Hyderabad Medical School, Lawrie spotted his talent, hence sent him to London in 1894. He specialised, in microbiology and tropical medicine. After his return, he became the Head of the department of Pathology in Afzalgunj Hospital. He was a boon to the medical fraternity in Hyderabad as he was the only pathologist of extra-ordinary skill. He went to Germany and worked under Robert Koch, and brought to Hyderabad the latest knowledge in microbiology. As he organised the Forensic labs and acted as its head, he is popularly remembered as kukkala Doctor - Dogs Doctor. His great contribution to free India were his three sons, one Gen. Sri Nagesh who rose in the Indian Army Service to the rank of Chief of Army Staff, and later adorned the Governorship of Andhra Pradesh. His another son rose to the rank of Air Marshal in Indian Airforce.

Dr. S.W. Hardikar

Shankar Waman Hardikar was born in 1890 in Nagpur; He was the son of a teacher. The boy lost his father at a tender age. Hence, he had to migrate to Hyderabad along with brothers to his uncle's place. He obtained his Medical Diploma in Hyderabad from Hyderabad Medical School and proceeded to Edinburgh in the second decade of this century for higher studies in Pharmacology and general medicine. He took M.D. Degree under the guidance of professor Cushnew. He was awarded a Gold Medal. Professor Cushnew, valued the research of Hardikar on quinine so much that he made mention of his pupil's research in his text book on Pharmacology. After acquiring additional qualification of MRCP (London) he returned to Bombay. There he was immediately offered the post of Professor of Pharmacology in Bombay Medical College. But he declined it, on the plea that he was indebted to the Nizam of Hyderabad, for his benevolent scholarships, to study abroad, hence he should go back to Hyderabad and serve the Nizam's State. Thus did he serve his State with devotion.

Many Professors of Osmania Medical College, who excelled in their respective specialities, remembered Dr. Hardikar with great reverence and admiration. He was totally devoted to research in Pharmacology. He experimented on himself with Quinine. As a result, he became partially deaf. He bequeathed his body, according to his will, to Osmania Medical College for anatomy dissection and wished that his viscera should be used for histo-pathological examination. Hence in his memory, a locality in Hyderabad was named after him as 'Hardikarbagh'.

Demographic Characteristics of Hyderabad

The city of Hyderabad was in close competition with Delhi in its beauty, trade, prosperity and culture of the populace. The cultural development of the city received a set back after the invasion of the Mughal Emperor, Aurangzeb and the shifting of the capital of the Deccan to Aurangabad. But when in A.D. 1763 the capital was re-shifted to Hyderabad by Nawab Mir Nizam Ali Khan Asafjah II, the city got a new lease of life and it entered a second phase of economic cultural development, growing into a great cosmopolitan city that it is at present.

The City population contains different communities of different faiths, like the Arabs, Pathans, Rohillas, Sikhs, Rajputs, Kayasts, Marwaris, Bawahirs, Gujaratis, Maharashtrians and Christians, besides the indigenous population of Hindus and Muslims. Most of these communities who did not have their roots in the local soil must have come to the city with the shifting of the Deccan's capital to Hyderabad from Aurangabad in the 18th Century. With the exception of Marwaris, Bawahirs and Gujaratis who are chiefly traders, others seem to have come in as members serving in the military forces under the Nizam I. In due course, all of them settled down permanently in the city and became an integral part of the city's population. The city's population also has certain elements like the concentration of a community of prostitutes and eunuchs, who too seem to have grown in numbers and contributed to the variegated culture of the city. The different communities had varying backgrounds of culture, religion and language and it is but natural to expect that initially each of the communities should have chosen its own occupations merely to preserve their social and "cultural identity. It is thus possible to demarcate certain "cultural zones" geographically in the city, in each of which, a particular group predominates and gives the zone a somewhat distinct character. Census reports roughly identifed. 14 localities representing different cultural zones of the city. These are as shown below :

DISRIBUTION OF POPULATION, RELIGION WISE AS OF 1881 - 1931

Communities	1931	1921	1911	1901	1891	1881
1	2	3	4	5	6	7
Muslims	1,92,343	1,74,526	2,19,896	1,89,125	1,72,861	1,52,387
Hindus (inclusive of Adi Hindus)	2,52,577	2,11,589	2,62,131	2,43,241	2,26,840	1,90,515
Christians	16,123	13,717	16,240	13,923	13,829	11,270
Zoroastrians	1,092	908	808	929	616	379
Jains	312	1,238	379	318	203	1
Sikhs	1,002	738	978	863	669	364
Tribals	3,380	668	41	29	..	..
Jews	27	4	12	—	21	46
Others	38	799	138	38	..	..

Toponomy
The Communities and Localities

It was Shakesphere, who remarked what is in a name? But It connotes a great deal. As is, well known that communities constitute the soul of a city. The conglomeration of the localities, where they live in diversity and yet in unity make the totality of the city life homogeneous It is the community-mix and inter community interaction which provide the city with its culture patterns. The ingenuity of the people comes to play a role in naming the places.

The science of the study of place names, i.e. **Toponomy,** throws some interesting light on the history of the localities of a city which derive their names from historical accidents, important personalities or events, functional and locational characteristics, or events, names of the dominant community which either lived there in the past or lives there presently. An etymological analysis of Hyderabad and its localities reveal the past or present linguistic and cultural nature of the locality.

The sub-culture of communities leave their indelible imprint on place names of the localities because of the influence of culture. Hyderabad city has a wide range of communities with religious, linguistic and ethnic background. Indeed, the city has been the place of such diverse cultures and so many unmatched myths, memorials, and monuments that few cities can boast of and which pulsate in its life even today. This has given rise to a rich variety of place names, some of which are as old as the city itself. In many cases, particularly in the old city of Hyderabad, the place names have survived in fiction, even after the disappearance of the facts or events after which they are named. The richness of the place names exemplified and highlighted the functional, environmental, social and religious character of the localities. The functional character of the localities is indicated by such endings as Gunj, Mundi, Bazar, and Hat. While the words Gunj and Mundi are urban in character and suggest wholesale trading in 'specific' commodities, such as, Shakargunj, wholesale trading centre for sugar, or Subzi Mandi Wholesale market for vegetables, the word bazar refers to a small shopping centre of a small town Akbar Bazaar, Chatta Bazaar, but that is used to denote periodic markets and hints at the rural character of the locality which ofcourse is now urbanized for ex:, Mangal hat : market held on Tuesday.

Secunderabad :

The other part of the twin city compliments in a way from the angle of modernity. Secunderbad being under the influence of the British Cantonment was developing a cultural pattern quite distinct from that of Hyderabad. Churches and the Mahankali temple attracted and sustained mainly Christian and Hindu population. Due to Missionary Schools, English was the official language but Telugu not Urdu, was the predominant language of the local people. Commerce formed the core of Secunderabd's economy, while in Hyderabad the feudal system prevailed. Despite these differences, the two settlements were being fused into one area through their military and economic association.

Dr. Dharmendra Prasad, Dr. Manzoor Alem and other soical scientists and geographers caused an extensive study of the geography and socio cultural history of the city's linguistic, ethnic, socio-economic, commercial and cultural backgrounds. Unlike in cities like Delhi or Lucknow, where a single language is predominant, Hyderabad with its numerous languages, ethnic groups, different languages and religions developed a unique pattern of city life. The physical and environmental character of the localities is indicated by such endings in the place names as Pet, Kunta, Gutta, Tekri, Pahad, Pahadi, Guda and Met. Localities associated with a lowlying or depress end with ' pet' such as Begumpet, Hakimpet, whereas Nallakunta, Boggulkunta are localities located along the bank of kunta (tank). The rocky character

of the localities is indicated by the term-gutta (Nallagutta), tekri (Lal Tekri - Red hills), guda (Narayanaguda), and pahad (Noubat Pahad), and pollution is highlighted by such place names as Murki Nala (dirty brook).

The Social and economic affluence of localities are indicated by such word endings as Dewdi, Mahal, Haveli, Kothi, Kotla and Basti. While the first four endings are associated with residential areas of the nobility and the rich, such as, Shivraj ki Dewdi, Gosha Mahal (the Purdah Palace), Purani Haveli (Old Palace), King Kothi (Royal Palace) and Ali Jah Kotla (Kotla Fortress of Ali Jah), the suffix Basti is associated with the residential areas of the poor, such as Chintal Basti. The food specialization of localities is highlighted by such place names as Chakna wadi (Chakna is a dish prepared from the intestines of sheep) whereas the ethnic or caste character is indicated by terms like Pathan Wadi (locality of Pathans), Irani Galli (the lane of Iranians), and the religious character is pronouced by Hanuman Tekri (the hill of the Hanuman) and Pahadi Shareef (the sacered hill).

To cite a few examples, some of the important localities are described here under.

Mushirabad:

This locality is situated in the revenue village, Chikkadpally, to the east of Hussain Sagar. It was a part of a jagir (land) granted to Nawab Arastu Jah Mushi-rul-mulk by Nizam II. The Nawab constructed a palace and a garden in 1785 A.D. which were named after him and the place came to be called as Mushirabad. There might have been a small settlement here during the Qutb Shahi period which is indicated by the presence of a mosque in the Qutb Shahi style of architecture. Now it is noted for its State Jail and a poor home being run by the Sisters of Charity of Mother Theresa.

Saifabad:

The areas lying on either side of Lakdi ka Pul are known as Saifabad and New Saifabad. Saifabad is the nerve centre of Andhra Pradesh, as the State Secretariat is located in the Old Saifabad palace. The Nizam-VI never lived in this palace because of the presence of an ignana lizard in the palace when the ruler went to see it. The presence of a reptile was considered not propitious and it was a bad omen for the occupant. With the situation of the offices of the Accountant General, Director of Education, Chief Conservator of Forests and Director General of Police, it is truely the Administrative centre of the City.

The entire area on either side of Lakdi ka pul (the wooden bridge) was named after a noble Zafaruddoula Saif Jung, who, as a Peshkar (Deputy) during the period of Nizam-IV, built his mansion here.

Sultan Bazar :

It is one of the oldest and a very important shoping centre situated between Residency and Bade Chowdi, where, in the evening thousands of people are found selling and purchasing goods and articles. Before 1933, it was under the jurisdiction of the British Residency. It was on 14th June, 1933 A.D., that the British Govt. restored this area to the Nizam, which was previously known as the 'Residency Bazaar'. Under the orders of the Nizam. VII (22nd Muharrum 1353 A.H. /1933 A.D.) the name of Residency Bazaar was changed as Sultan Bazaar. This Sultan Bazar area is inhabited mostly by Marathi speaking people with the Residency now occupied by the University Women's college in the vicinity as a land mark. The Bank Street and the Andhra Bank Head Quarters are recent new additions.

Troop Bazar :

What have the troops to do with the Bazars?

Trup Bazaar is the corrupted form of 'Troop Bazaar'. It was opened for the convenience of the British troops which were stationed near the Residency, after the attack on it on July 17, 1857 A.D. by a group of Rohillas and an irate mob of insurgents' led by Moulvi Alluddin and Turre Baaz Khan. This army camp led to the establishment of a local shopping centre which was popularly called 'Troop Bazaar'.

Umda Bazaar :

It is a bazaar situated inside the Doodh Baoli area, to the west of Piagah palaces and about a mile to the south of Hussaini Alam. It was a major shopping centre during the Asaf Jahi period, serving largely the Paigah palaces and the surrounding upper class residential districts. It was named after Umda Begum, mother of Nizam Ali Khan Nizam II. She was alleged to have poisoned the first son Giazuddin of Asaf Jah-I to put her son Ali Khan on the throne at Aurangabad.

Gowliguda :

The Word 'Guda' is derived from the Telugu word 'Gudem' which means a hamlet or an assembly of people. Thus, 'Guda' is a corrupted form of Gudem, eg., Kotta gudem.

Gowliguda is situated to the south of Residency and Putli Baoli. It was formerly known for the concentration of Yadavs, Gowlies (milkmen) or of shepherd community. However, it is now largely populated by Marathi speaking people. It is a combination of Hindi (Gowli) and Telugu (Guda) words.

Lalaguda :

Now this is synonymous with the Railway establishments, workshops and the posh bungalows of the Railway Senior Officers and the New Railway Nilayam of the South Central Railway Headquarters. But it was originally a fortified village, developed by Tahniat Unnisa Begum alias Bibi Saheba, a favourite queen of Nizam II, Nawab Nizam Ali Khan. She constructed a palace and a garden inside the high walls near Maula Ali. The construction work was done under the supervision of Lalla, one of the best architects of his time in Hyderabad. It was originally named Tahniatnagar ôr Bibinagar, but after the death of the Begum, it came to be popularly known as Lalla- guda, after the name of the architect,'Lalla'.

Somajiguda :

Somajiguda is an imposting ridge over-looking Hussain Sagar with Raj Bhavan at its apex, but situated in Khairatabad old village. Somaji was the name of a pandit Sonaji was employed in the Revenue Department of Roy Rayan Sham Raj, when Nawab Nasiruddoula was the ruler of Hyderabad around 1853 A.D. The mansion of the pandit who was very popular was built here and the locality came to be called after his name, which, with the passage of time, was changed from 'Sonaji' to 'Somaji' Somajiguda is now one of the best residential localities of Hyderabad with the Railway line skirting it, with Bela Vista, the Staff Training College of India, the A.P. Electricity Board, with Erramanzil, the offices of the Chief Engineers adding importance and elegant appearance.

Hashmat Gunj:

It is the name given to the grocery shopping centre in the vicinity of the Residency. The place is named after Major Kirkpatrick, British Resident at the court of the Nizam II, from 1798 to1804 A.D. The Nizam conferred upon him the title of Hashmat Jung, after whom the said market was called 'Hashmat Gunj".

Rikab Gunj :

Gunj always implies a wholesale shopping centre. Rikab Gunj is the name of the locality behind the present Madina Building Pathergutti, extending from Ghansi Bazaar to Dewdi Mama Jameela. The word 'Rikab' was used in the sense of company or in accompaniment with. After the fall of Golconda in 1687 A.D., the Mughal Imperial forces and their commander 'Kam Bakhsh' stayed in Hyderabad city. Around his palace, houses for civil and military officers were constructed. The palace area, where the civil officers were living was called 'Gunj Rikab' and where the military officers lived was called in Urdu, Sadat meaning cantonment. Since then these two localities came to be called 'Rikab Gunj' and 'Urdu Shareef' (Shareef, because of the Durgah of Huzrath Shaik ji Hali in this locality)

Saroor Nagar :

It is at the far end of the historic city towards east, formerly with extensive forests and fields with green crops. It is located along the main road about four miles south -east of Charminar beyond Malakpet. Nizam Ali Khan, Nizam-II granted a village as jagir to Suroor Afza Bai, the beloved wife of Nawab Arastu Jah Bahadur, the then Prime Minister. A beautiful palace, a garden and a tank were constructed by the Nawab and the place was called 'Saroor Nagar' after his wife. It is now one of the peripheral, busy residential districts inhabited largely by middle income groups lately by slum dwellers.

Begumpet :

The Suffix 'pet' denotes that it was once a low lying area. Pet is a Telugu word derived from 'Peta' which is derived from Prakrit word 'Pintha' which means a small settlement.

Begumpet owes its name to the daughter of Asaf Jah-II, Bashir-ul-nisa Begum, who was married to the Paigah

noble, Nawab Fakhruddin Khan Shams-ul-Urma Amir Kabir in 1796 A.D. As her dowry, Asaf Jah-II gave not only large sums of money but also some villages, one of which was Begumpet, to become famous afterwards, filled with extensive palaces, a Spanish designed Mosque and the Railway Station; Begumpet at once denotes the posh nature of the locality.

It is one of the most extensive upper class residential districts including such prestigious institutions as the Hyderabad Public School, the Airport and houses of most of the Ministers of the State.

Malakpet :

To the elite of the city, Malakpet denotes one of the finest race courses in the country. But it was a small peripheral village during the Qutub Shahi period and was named after 'Malik Yakoot', a faithful and honest servant of Sultan Abdullah Qutub Shah, who was granted this jagir by his master. Malik Yakoot built his residence and a garden here. Subsequently during 1869-1911 A.D., Nawab Mir Mahboob Ali Khan built a large race course which is now considered as one of the best race courses of the country and a beautiful palace called, "Mahboob Mansion" in the vicinity of which, are located the new Saleemnagar colony, Andhra colony, Professors' Colony, Dilsukhnagar and Old Moosaram Bagh and Akbar Bagh. It is now a mixed residential locality of middle class Muslims and Telugu speaking migrant non-Muslims. The Asman Gadh palace, where the Birla Museum is set up, the Memorial of Musa Ram and the T.V. Tower are all that make the area both ancient and modern.

Brahman Wada :

A number of localities have derived their names from the castes of people that originally settled there. Brahman Wada is a small locality in Yakhootpura where mostly the Brahmans lived. The Brahmans being the chief upper caste among the Hindus, liked to live separately and preferred not to mix-up with the people of other castes or other creeds. The name of the locaility reflects the social system prevailing then and even now to some extent.

Darush-Shifa :

The Qutub Shahi dynasty left many land marks in the city. As old as the Charminar itself is one of the earliest localities of Hyderabad city founded to the north-east of Charminar, known for its double storeyed hospital erected during the reign of Muhammad Quli Qutub Shah in 1595 A.D. It was also used as a residential college for imparting Unani medical education. It is now mostly inhabited by the Shia community who were originally of Persian Origin.

Gunfoundry :

Gunfoundry is associated with that French soldier of fortune-Monsiur Ray mond. In earlier days it was known as Tope Ka Sancha : Sandwitched between Bashir Bagh and Abids, lies the locality of Gunfoundry, where cannons were cast. It was built by a French General Monsier Raymond in 1795 A.D. after the demoralising defeat of Nizam-II at the hands of the Marathas. The walls of the foundry are four feet thick and the magazine is located under ground, for which there are eight semi-circular entrances with a width of about eleven feet. A few guns, which were cast here are now exhibited in the park opposite the A.P. State Legislative Assembly. Gunfoundry gradually developed as a major centre for Christian educational activities and consequently became the main nuclues for Christian population. Within a radius of one kilometre of Gunfoundry are concentrated most of the churches of Hyderabad city and nearly 50% of the Christian population. Now the State Bank of Hyderabad, the Archaeological Department, the Grammar School, the Nizam College and the Fateh Maidan in the vicinity make Gunfoundry a busy locality.

Karawane Sahu (Caravan or Merchants) :

This locality sprang up during the Qutub Shahi period between Purana Pool and the fort of Golkonda and derives its name from the camp of traders. It covers an extensive area and includes other small localities like Mustaidpura, after the name of a noble Mustaid Nawaz Jung; Kulsumpura, after a lady Kulsum Bi, Subzi Mundi named after a wholesale vegetable market and Rangrezpura i.e.dyers. During the reign of Ibrahim Qutubshah, it had become a thriving trading centre with merchants thronging from all parts of India and even abroad camped here. Tavernier the French Jeweller rented out the rooms for stay here. In order to facilitate commercial transactions, the ruler constructed inns (Caravan serais), mosques and store - houses at a distance of about three miles to the east of Golkonda. During the Qutub Shahi period,

most of the Gujarati and Marwadi merchants lived there, which is testified to by the existence of an old Jain temple. Karawan is now one of the most backward areas as it is now occupied by Urdu-Hindi speaking, economically deprived sections of the community.

King Kothi :

Every one knows that it was the residential palace of the last Nizam. Situated to the north-east of Abids, are the former palaces of Nizam-VII, collectively called King Kothi. Since his death, the locality has lost its royal appearance. In the past, traffic on the road was almost banned. Now the King Kothi palace was taken over by the Government and converted into a public hospital. Some of the spacious bungalows of this area are being regularly rented out for marriage ceremonies and a large residential colony of the Nizam's family belonging to the lower order of nobility has emerged as Eden Baugh. Being close to Gunfoundry, the King Kothi area is surrounded by Christian colonies.

Mir Alam Mandi (Market) :

The area, formerly close to the Salarjung palaces, goes by its functional character. To the east of Pathergutti lies this wholesale vegetable market named after Nawab Mir Alam, the Prime Minister of Nawab Sikandar Jah Bahadur Nizam-III, around 1799-1805 A.D. It is the largest wholesale vegetable market of the town. In proximity to Charminar, the High Court and Lad Bazar, it is highly congested but one gets fresh vegetables at cheaper rates.

Hussaini Alam :

Hussaini Alam is one of the oldest and most extensive localities of the old city to the west of Charminar, on the road towards Golkonda. The locality has a historical background connected with the Qutub Shahi Prince, Abdullah, who was riding an elephant 'Surt', which got wild and ran off the track. His mother Hayat Bakshi Begum took an oath that if her son returned safely she would distribute 40 maunds of gold among the poor and take him on foot to the Ashroo Khana, called Hussaini Alam. The Prince came back and the vow was fulfilled. Since then the place has become very noted in the old city and is densely populated by the traditional section of the Hindus and Muslims. The sacred Alam (battle-standard) of Imam Hussain is preserved in this building. Incidentally, the Lad Bazaar is a very famous centre for a variety of bangles on which 'Nightingale of India' Sarojini Naidu rendered a beautiful song.

Khairatabad :

Khairatabad was named after Princess Khairatunnisa, the daughter of Ibrahim Qutub Shah, who had chosen this land on the south-west shores of Hussain Sagar for her residence. The Princess was not keeping good health, therefore, the king thought that the salubrious climate of the lake might help restore the Princess her normal health. In view of this, the Sultan asked his son-in-law, Hazrat Hussain Shah Wali, who was a great Engineer of that period, to construct a palace, a mosque, a garden and a tank. This tank later on became famous by his name and is known as 'Hussain Sagar'.

The modern names like Indira Nagar, Kakatiya nagar and others named after national or local leaders could be located and known only if these could be identified with old localities, are Rethi Bowli, Gacchi bowli, Dud Bowli or Bogulakunta or Nallakunta.

There are other innumerable localities whose histories are interesting such as the Kobarake-Guda, Mehboob-Ki Mehendi etc. The reader should be able to go about these localities and explore their antecedents.

The Elite Localities

Geographical Area :

At present the twin cities together cover 194.25 sq. Kilometres (within M.C.H. limits),Hyderabad alone having an area of 173.53 sq. kilometres. Here it is interesting to note that the area of Paris is only 77.70 sq. kilometres. The river Musi divides old and new Hyderabad which are connected by four narrow bridges. The old city is on the right or southern bank and the new city on the left or the northern bank. Most of the recent growth of Hyderabad city is on the Northern side. Hyderabad has many distinctive divisions which are small towns by themselves. The aristocratic localities are the Banjara Hills, Punjagutta, Somajiguda, Begumpet and Saifabad; while modern colonies comprise Himayathnagar, Hyderguda, Narayanaguda, Barkatpura, Domalguda and New Malakpet Mallepalle. Mushirabad Sanathnagar and Moulali are industrial areas while Adikmet is the seat of Osmania University. With the location of almost all the Government offices in the northern half of the city, the real capital of the State can be said to lie in this part of the city. The Secretariat and the Mint fringe upon the Hussain Sagar, while Shah Manzil (Raj Bhavan) in Somajiguda and adjoining palaces in Begumpet house the top dignitaries of the State such as the Governor, Chief Minister and other Ministers of the Government. Below the shadow of the Naubat Pahad are the old town hall (present Legislative Assembly), the Nizam Club, the Ravindra Bharathi Theatre, the Police Headquarters, and the Public Gardens. Across the railway line are other residential quarters such as Red Hills and Mallepalli. The Nizam's Body Guard lines, (AC Guards) Masaheba's Tank and Asifnagar which were once mainly army strong points and now covered by new colonies (Shanthinagar) and localities of the present city. Khairtabad is another interesting locality where the primitive and the modern rural and urban scenes intermingle. Here, buildings vary from a hovel on a drainage sewer to such an imposing edifice as the Institution of Engineers. But the most posh area is the Jubilee Hills Township, with all the adjoining the Brahmananda Reddy National Park.

Adjoining the Fateh Maidan is the Nizam College and from here to the river bank, the area comprising Abid Road, Sultan Bazar, Station Road, Afzalgunj, Moajamzahi Market, Begum Bazaar and other streets and bazars, is a great centre of trade, commerce, banking, law and business of all kinds.

Chaderghat, the oldest Municipality is another picturesque locality which at one time comprised the entire area upto Gunfoundry forming the northern suburb of the city separated from it by the river Musi. According to the Imperial Gazetteer "it derives its name from a dam 12 feet high thrown across the Musi, over which the water falls like a sheet (chader)". At one time this suburb contained most of the houses of the Europeans in the service of the Nizam and also of native officials. In 1850 with the exception of the Residency and its bazaars, there was scarcely a building to be found where houses may be now counted in thousands. Many of them are fine buildings. The Roman Catholic Cathedral and All Saints' school, the Old French Gun Foundry erected by M. Raymond are all old localities. Mr. W. Rumbolds house (Rumbold's Kothi) now occupied by the Nizam, the King Kothi, where the Nizam resides, the Chaderghat College, Grammar School and the fine buildings known as the Saifabad Palace etc., once were all included in this area. The new area then not included in the Municipal limits that dominate by virtue of their importance are Osmania University in Adikemet, the Central University at Gachi Bowli, the Saroornagar the Defence labs E.C.I.L., the DMRL at Chandray Gutta ana Nuclear Feul and Moulali.

Civil Liberties during the time of Nizam VII

Under a Monarchy no civil rights are automatically allowed to be enjoyed by the citizens. The early Asaf Jahi rule was such but it was influenced later by the impact of British Jurisprudence and liberlisation of administration with relaxations or restrictions imposed by the British Policies. Even after Police action hardly any traffic was allowed to pass on the Kingkoti road, wherein the residence of Mir Osman Alikhan the Nizam was situated. When he was on his way to the old city or was proceeding to the Mosque in the Public Gardens or to the Macca Masjid in old city or in any of his visits to the Palaces of his relatives or other nobilities, traffic on the road was stopped for quite some time. These are perifiral things and this happened with Viceroys and Governors in British India. But what matters was to what extent liberties such as holding of public meetings, the taking of processions in favour or against the Nizam's administration or publications of newspapers or books or the enjoyment of fundamental rights by the citizens of the twin cities during the rule of Nizam VII were exercised. This important aspect is assessed in the context of the political reforms that were introduced in the princely state of Hyderabad in pursuance of the introduction of the 1919 and 1935 Acts in British India.

The foremost right of a citizen is his right of open trial. Externment without any trial and without vouchsafing of any reason for its order of externment were adopted in many cases. The cases of Pandit Taranath, who campaigned against payment of Nazarana to the rulers, Raghavendra Sharma and Pandit Ramchanderji Dehlavi who agitated against the rule of Nizam were externed from the state. One Abdul Sathar Thaimuri was externed from Hyderabad for publishing an appeal to His Exalted Highness the Nizam (Bombay Chronicle 28th July, 1936). Mr. K. Tata Char, a non-political worker was externed from Hyderabad as he happened to be externee from the cantonment area of Secunderabad.

In 1921, a firman of H.E.H. the Nizam proclaimed:-

"Any political meeting or any meeting calculated to bring about political results should not be held without the permission of the Executive Council.

The Executive Council shall obtain my sanction before granting such permission, else will be held responsible in every way. Besides this, it will be necessary to submit previously by way of information the Agenda, to the Executive Council of all proceedings to be held in the meeting, which is thus sanctioned, and until the Executive Council sanctions the Agenda the proceedings shall not be gone through."

On the 20th Khurdad 1342, the Nizam declared:

"H.E.H. the Nizam's Government are not prepared to make any changes in their policy about political meetings. In the category of political meetings are to be included all meetings which are likely to lead to any communal disturbance or which are likely to create any disaffection against the Government or in which opposition is shown to the administration of H.E.H. the Nizam, the Nizam's dominion or British India, the more especially so when they are organised or when there is a possibility that the Government or their officials may be blasphemed."

The result of these rules is that no meeting which was regarded as "political" by the authorities could be held in Hyderabad. Not only that but in fact no meeting of any kind could be held in Hyderabad.

In 1929, another executive order ran to the following effect:-

"Every person desirous of holding a meeting shall in writing intimate his intention to the local authorities at least ten days prior to the holding of the meeting" and local authorities were given the power" to send for all rules in force of such meetings, copies of speeches, and list of persons convening such meetings."

The consequences were that even condolence meetings could not be held anywhere in the State. Even meetings to mourn the death of Sjt. G.K. Devedhar and Dr. M.A. Ansari could not be held because permission could not be got. Another instance was the ban on a meeting which was to be held to mourn the loss which the entire world has sustained by the demise of Kemal Atatur. Even a political concession to his people was not allowed to be held. No less a person than Mahatma Gandhi was not allowed to visit a Harijan Colony and declare open the Khadi Bhandar on the occasion of his visit to Hyderabad on 9th March, 1934.

Meetings in connection with Libraries, magic-lantern lectures and even temperance meetings were not allowed t be held in spite of the fact that Temperance is a semi-official work of the Government and no less a man than the Chief Justice of the Hyderabad High Court happened to be the President of the Temperance Association.

The holding of any conference in the Nizam's Dominion is of course out of question. Permission was very rarely granted and even if permission was granted gross humiliating restrictions were imposed. Even men like late Pandit Keshav Rao, a High Court Judge of Hyderabad and Mr. Waman Naik were forced to summon meetings and conference beyond the borders of the state. The Andhra conference could not be held for three years because the Government would not give the necessary permission.

Thus it was seen that Freedom of Association was completely absent. But it goes so far in Hyderabad that even schools and akhadas were not free from such restrictions. While the popular Governments of Madras and Bombay handed over as many educational institutions as possible for individuals or societies to run educational institutions, an order of the Nizam Government prohibited the starting or running of any educational institutions without the sanction of the authorities. If such an institution was run the Director of Public Instruction or the Divisional Inspector of schools was empowered to take necessary steps. "Either through the first Talukdar of the district concerned, or the Police Commissioner of Hyderabad City, to have such schools closed."

The harmful result of this policy is revealed by the fact that while in the Fasli year 1335 there were 3,142 private institutions with a strength of 76,654 boys at the end of the Fasli 1343 there were only 868 institutions with a strength of 25,262 pupils.

This premier state of India also placed a ban, on the formation of "Akhadas". A circular of the Home Secretary dated 29th Khurdad. Fasli 1344 927-04-1935) prohibited the forming of any Akhada without the permission of the authorities.

In 1936, the third session of the People's Educational Conference was to be held in Hyderabad. Mr. Ramachandra Naik, a Mulki of Hyderabad, was to preside over the conference. The Government would not agree to his President ship. This happened in September 1936, and Mr. Naik was made a Judge of the Hyderabad High Court in June, 1937.

The Nizam's Government enforced Public Safety Regulations which gave unlimited authority to the police and render almost every public activity illegal. It covered even minors. The rules read:

"If the guilty person is found to be a minor under 16 years of age, his parents or guardians will be liable to penalty".

The Liberty of the Press, Lord Mansfield says "Consists in Printing without any previous license subject to the consequences of the Law".

So far as the Liberty of press was concerned there was no regular legislation regarding newspapers or periodical publications in Hyderabad. If any individual intended to start a paper he had to apply to the Home Secretary who called for a report on the conduct of the applicant and his political views, etc. If he was satisfied he granted permission. In most cases it was not granted. Mr. Vinayak Rao, Bar-at-Law, son of the late Mr. Keshav Rao was refused permission to start a paper.

The Government which banned the entry of the Hindu of Madras and Bombay Chronicle tried to be liberal and patronising in 1930. A Jarida published a Firman sanctioning the grant of a sum of Rs. 15,000/- to the Associated Press and Reuters, Hyderabad Branch.

In May, 1936, the Nizam's Government by a notification banned all books which have any bearing on Communist topics.

The foregoing would show that the attitude of the Nizam VII was not as liberal as he displayed in the building of institutions though the impact of the enjoyment of civil rights in British India to a great extent influenced the subjects or people in Hyderabad State. Nizam VII remained an autocratic ruler shrewdly entertaining popular Modern Administrators as Prime Ministers and relieving them when they failed to act to his advantage. Such was the fate of Shri Ali Imam Sir Akbar Hydari Nawab of Chattari and Sir Mirza Ismail

Even Nizam VI had no reason to dismiss Salarjung II- and neither could Nizam VII offer any reason for relieving the young Salarjung III.

A chronicle of Religious Riots

Recorded skirmishes or riots in isolated pockets of society in Hyderabad ending in ghastly murders were found from the days of Nizam III, Sokander Jah. Earlier the Nizams themselves were busy fighting with the Marathas, the British, Hyder Ali and Tippu and among themselves. The first provocation for clashes in the city were traced to the rivalry among Paigah nobles who were Sunnys and the Salarjungs who were Shiyas by faith. The Shamshul-Umra family of the Paighas the Salarjungs on the one hand, the Residents and the Nizams on the other were prominent parties in the administration and political life of the city. The beginnings of armed conflicts between nobles occured in 1808 at the Baradari of Mir Alam Bahadur. The chronology of riots given here is a variety bringing into the picture different sectors of high society occasionally clashing with each other. By and large the British army used its superior fire power to stop the warring groups from fighting and brought peace to the city. Let us go through some of the entries of the Modern Chronicle of Hyderabad which are self-explanatory.

1808 A.C. 28th January Thursday. A quarrel takes place between Sultan Main and Niaz Bahadur at the Baradari of Mir Alam Bahadur and ten persons are killed on both sides.

1815 A.C. 18th August Friday : The men of Mubarizud Daula take away by force the Tailor of Sabit Jung (Mr. H. Russell, Resident at Hyderabad).

19th August. Saturday : By the order of the Nizam, Talibud-Daula proceeds to arrest the employees of Mubarizud Daula was took part in the forced abduction of the tailor, but Mubarizud Daula refuses to hand them over.

20th August sunday : A detachment of 400 riflemen with 2 cannons are sent to the palace of Mubarizud Daula; 30 rounds are fired, and also many arrows fly. 30 riflemen, one British Soldier and 290 infantry men lose their lives. At night, Shamsul Umara Bahadur with Munirul Mulk and Shah Yarul Mulk visits Mubarizud Daula at his residence and endeavours to bring about some settlement.

21st August: Monday : Shamsul Umara with Muniral Mulk and Shah Yarul Mulk visits Mubarizud Daula Nizams brother) again at his residence to reconcile him to the Nizam.

22nd August, Tuesday : Munirul Mulk Bahadur. Shah Yarul Mulk Bahadur and Shamsul Umara Bahadur conduct Mubarizud Daula Bahadur to the Nizam, and afterwards in the night, Shamsul Umara Bahadur waits on the Nizam and he and Mubarizud Daula stay in the palace.

30th August, Wednesday : The Nizam, in order to appease Sabit Jung (Mr. Henry Russell the resident at Hyderabad) sends Mubarizud Daula Bahadur, Samsul-Umara Bahadur, Hazarath Jahan Parwar Begum Tahniathunnisa Begum and Imtiazud Daulta Alias Mohana Mia to the Golkonda Fort. Usually offenders were sent to Golkonda Fort.

The next entries that relate to riots are between groups, the Sunnis and Shias, the Pathans and the Mahadwi sect figuring as participants.

Some riots arose from among different sect of Muslims.

1822 A.C. 17th September Tuesday : A dispute in regard to the sectarian belief among Muslims is referred for adjudication to Maulvi Abdul Karim at the Feel-Khana mosque. On the refusal of the acceptance of the sanctity of the founder of the Mahadawi Sect by Moulvi Abdul Karim, the dispute reaches its climax, and Abdul Karim and Dayem

Khan, a nephew of Izzatya Khan (Mohiyud-daula, Head of the Ecclesiastical Department), are slain by Yasin Khan brother of Zabardast Khan and his supporters.

19th Sept. Thursday : On this wanton outrage, the feelings of the other sect of the Muslims are greatly ruffled and they assemble in Jama Masjid under the leadership of Moulvi Shujauddin, Hussain Khan, Moulvi Sayyid Nurul Awlia and others, to devise means of taking vengeance on the aggressive Mahdawi Pathans. Maharaja Chandu Lal sends Hafiz Yar Jung and Ghouse Khan for mediation without avail. A report is spread that the next day is fixed for wrecking vengeance on Pathans for the slaughter of the innocent people.

20th September, Friday : The Muslims gather together and take Zulfaqar Ali Khan, the Chief Qazi of the Hyderabad City, with them on foot to the Macca Masjid, and from there the crowd marches towards Chanchalguda where fierce fight ensues between the two sects, in which Niaz Bahadur Khan and Mansur Khan, both Tadadars of the troops are killed with their other supporters, on one side, and Sayyed Nusrat and many other Pathans lose their lives, on the other side.

21st September Saturday : Worse consequence of the riot are further feared, and, therefore, by the order of the Nizam, Maharaja Chandulal summons General Barnett and a detachment of the British troops from Secunderabad Cantonment. The British Regiment arrives with the Artillery and surrounds the whole locality of Chanchalguda, were Pathans reside, at night. At day break, the Mahdawi Pathans are taken unaware, and realizing the delicacy of the situation, submit to a man without a murmur.

22nd September Sunday : The Pathans are not allowed to remain in the locality of Chanchalguda, and are ordered to leave Hyderabad (within three days).

23rd September Monday : In the morning, General Barnett returns to Alwal with his regiment.

The next period belongs to Nasir-ud-Daula

1829 A.C. :Owing to strained feelings, a fight ensues between the Sikhs and the Arabs near Maharaja Chandulal Bahadur's residence.

21st October Wednesday : By the orders of Maharaja Chandulal, a reconciliation is brought about between the Sikhs and the Arabs.

4th November Wednesday : The men of Mubarizud Daula create disturbance at his instigation.

12th November Thursday : Mubarizuddaula's men create disturbance again, on which the Nizam orders his troops to surround and blockade the residence of Mubarizuddaula.

18th November Wednesday : An English Commander, with 200 men under him is ordered to quell the disturbance incited by Mubarizuddaula and after its arrival at the residence of Mubarizuddaula the disturbance subsides and Mubarizuddaula appears reconciled.

1831 A.C. 26th March Saturday : (As Mubarizuddaula, borther of the Nizam attempts to create a disturbance for his private grievances, he is kept under surveillance in the Golkonda Fort). The Nizam permits Chandini Begum entitled Fazilat-unnisa Begum, the mother of Mubarizuddaula to visit the Golkonda Fort, and stay there at her pleasure for the sake of her son.

1st May Sunday : As a result of a clash between the Arabs and the Sikhs many casualties take place on both sides.

1847 A.C. 5th May Wednesday : Consequent to economy drive, certain army units and personnel are disbanded. But the disbanded troops refused to take their pay and surrender their arms. They having been joined by the rest of the infantry batallion, place their commandants under arrest, and demand the payment of their arrears, and threaten Sirajul-Mulk who at this juncture applies to the Resident for Military Aid. General Fraser, the Resident, his son and Mr. Malcolm, reach the City in early morning with a force consisting of two Regiments, 150 Horse and 150 British solders, with 17 Officers, and 4 guns, and encamp at Mir Alam's Baradari. A company of 150 soldiers is posted at the Delhi Gate for guard duty. The disturbance partially subsides and Mr. Malcolm returns after an hour to the Secun-

derabad Cantonment. The Nizam grants audience to Sirajul-Mulk and other dignitaries.

7th May Friday : The Nizam grants another audience to Sirajul-Mulk and other in connection with the disturbance caused by the disbanded troops.

1852 A.C. 26th February Thursday : A body of Pathan soldiers waits upon Sirajul-Mulk at the Royal Camp at Saroor Nagar and when the Diwan camps at Saroor Nagar they try to oppose him, at which a clash occurs between them and his Arab followers,with the result that the Diwan himself receives a Buckshot wound and 19 Pathans are slain.

9th August Monday : The Nizam receives the report that Tuljaram Patwari aided by his brother, is demanding the payment of the arrears of his salary, and has detained Rai Sonaji Pandit in a small dark room, at his residence, and is not allowing him any exit.

21st August , Saturday : By the orders of the Nizam, Sirajul-Mulk instructs Mohammad Khan Bahadur, known as Dilawar Nawaz Jung to get Rao Sonaji Pandit released from the forcible detention of the Patwari, consequently Tuljaram Patwari and his brother lose their lives in the clash, and the Pandit is set at liberty.

Afzalud - Daula ASAF Jah V

From 1857-1869, ruled the State. During this period the sepoy Mutiny did have an impact on the state. This is dealt with seperately.

1867 A.C. 27th January : When Salarjung is on his way to the Darbar, a stranger steps forward and fires a revolver at him in front of the Royal Palace, but Salar Jung escapes unhurt, and an attendant of his is hit by the bullet and killed. By the command of the Nizam, the culprit is taken into custody by the police.

1876 A.C. 4th January Tuesday. A Young Mahadavi Pathan stabs Moulvi Zaman Khan while he is absorbed in reading the Quran.

25th January Tuesday : The Mahadavi Pathans are ordered to remove themselves from Chanchalguda to a safer place at Lallgarhi.

The Biographer of Bhagyareddy Varma Sri M.B. Gautam refers to Hindu Muslim riots in the year 1938. He writes in "BHAGYODAYAM" -

In the year 1938, May, Section 144 Asafia Cr. P.C. was in force in the twin cities of Hyderabad and Secunderabad owing to Hindu Muslim riots. So Sri Varma regretted in his "Adi Hindu (formerly Bhagyanagar Patrika, fortnightly) Buddha issue dt. 14th May, 1938 that Buddha Jayanti could not be celebrated. Buddha Pravachanas were published on the title of the issue. This refers perhaps to the communal clashes occured at Dabirpura between the Arya Samajists and the Majilis while a procession of the former took place - some of these are exceptions and perhaps symbolic of the future tensions that were caused intermittently.

Communal Harmony-The hall mark of Hyderabad City

Unity and communal harmony among different sections of people is a vital social necessity for any city, a society or a nation to live happily. This is more so in the case of a historic city like Hyderabad where diverse people of ethnic races, religion, language, community and creed have been living for generations. The burden of song of every leader since the early days of the national movement has been to drive home this point into the minds of every young man and woman. Hyderabad has had many occasions to listen to speeches of great men and women on this score. The Nightingale of India, the daughter of Hyderabad, time and again harped on this subject of communal harmony and appealed for national integration and religious tolerance. Mrs. Sarojini Naidu in an inaugural address at the Nizam College in 1937 had repeated these basic and sacred principles, for a progressive society. She spoke over a hundred times in the city on the theme. She researched in her address at the Nizam College, that we should co-ordinate all forms of service, but should be animated by the same ideals. The forms may be diverse, the quality may vary, but the spirit should not be less in one and greater in another, because the service will be the same, actuated by the same motives.

She posed the question and answers her self : There should be a division of labour for better co-ordination, but what the State requires first and foremost is that you shall be a man-not a biped-a human being uplifted with the courage of man and prepared to act in accordance with God. Give what any patriot can give his country. Living as a man, not setting the good of yourself or of your community first, but of your country and your age, ridding yourself of the boundaries of prejudice, race and sect. Be first a man, next a man and always a man. This is the destiny that you must follow, the destiny of selfless manhood. She continued to drive home to adapt new ideals.

The power to write and speak, these are the two greatest gifts that humanity has got. Dedicate them to the creation of a new vision, a new heaven and earth for your brothers, and you have gone a long way to fulfil your new ideals. It is the pen that creates wars and peace. Therefore, you who can do this, see that you create beauty, peace and human friendship, and do not prostitute your gifts to the promotion of differences and suspicions and civil war. Refering to communal tensions she warns : Why create differences, make a simple quarrel between two stupid people belonging to different communities into a conflagration, and bring disgrace to our country? Because they are selfish. It is more easy to destroy than to crate. It is easier to whip up evil passions than create the beautiful side of humanity.

Yet she has a good word for Hyderabad "I always maintain that here, in the State of the Asaf Jahis, there are deep elements of human fellowship, here, if no where else, we have solved the problem of communal unity". Others have greeted Hyderabad as an example of how Hindus and Muslims can work together in friendship and brotherhood.

Famous journalist Khasa Subbarao-on Shoebullah a Young Editor Murdered

I did not know Shoebullah Khan personally. But he was one of those, whom, it is not necessary to know personally to esteem and admire them. The influence of his life spread beyond the limits of the locality where he lived. This was because, what he upheld by his example was of universal

value. People who strive to build fortunes and careers round their egos are easily forgotten. But those who give up everything they have including life itself in the service of a great cause are remembered long after they pass away and lay posterity under a deep debt. Shoe ullah Khan belongs to the latter category.

He was born in A.D. 1919 and at the time of his death on August 21, A.D. 1948 he was scarcely thirty years old. After graduating from Osmania University he entered journalism by joining the weekly Taj. But the Taj was banned for publishing an article of his, criticising the Nizam's complicity in the activities of the Ittehad-ul-Muslimeen under Razvi's leadership. Shoebullah Khan then joined the Rayyat, but the Rayyat also was banned. This induced him to start his own paper, Imroze. As editor of Imroze, he subjected to vigorous criticism the communal politics of the Razakars and pleaded eloquently for Hyderabad's accession to India. His journalism became extremely distasteful to Razakar communalists who threatened him with dire consequences if he did not desist from his attack on them. Threats did not cow him down, and undaunted, he pursued the line of policy that commended itself to his judgement and conscience. On the night of 21st August, 1948 while he was returning home from office he was pounced upon by razakars who shot him and cut his hands. Mortally wounded, he dragged himself towards his house and collapsed when he was a few yards away.

Sir Akbar Hydari's appeal for communal harmony

Sir Akbar was a passionate and unwearying advocate of national unity and Hindu-Muslim Unity. Without national unity, he has repeatedly warned that India cannot attain nationhood, nor self-government nor any sort of greatness in any sphere of national existence. Unity and concord are, he insists, as essential to national life as blood to human life. The Hindu must get the best out of the Muslim and the Muslim the best out of the Hindu and both must work together, and advance together. In his presidential address at the 21st All-India Muslim Conference he said :-

"It will not be the growth but the death of Indian nationalism if the Mussalmans of India fail to be impressed by the greatness of Ashoka, Chandragupta, or filled with pride and joy at the immortal frescoes of Ajanta and the sculptural monuments of Ellora, or fail to derive fresh inspiration from the glorious songs of Jayadeva and Tukaram, or find food for deep and satisfying thought in the discourses of Sri Krishna and Gautama, the Buddha. It will not be the growth but the death of Indian nationalism if the Hindus are not filled with pride at the architectural splendours of the Moghuls and the Adil Shahis, at the fine political achievements of great rulers like Sher Shah and Akbar, at the fine heroism of noble queens like Chand, Sultana and Nur Jehan, at the liberal statesmanship of devoted Ministers like Mohammad Gavan and Abul Fazal, at the wide learning of Scholars like Al-Beruni and Ghalib. It will be sad indeed if the minds of Hindus and Mussalmans alike are not stirred with the high and noble aims of Viceroys like Mayo and Ripon, or administrators like Munro and Elphinstone, or friends of India like Fawcett and Bright, or missionaries like Hare and Miller, for, all these and many more, whether Hindu, Mussalman or Christian, loved India and worked for her."

In 1827 Mr. Hydari received a Knighthood from His Imperial Majesty the King-Emperor. No official in Hyderabad deserved this honour more for his services to the States have been very great, constructive and progressive in character.

Sir Akbar Hydari

Religious Tolerance of The Nizams

The wars between Hyder Ali and Tippu, the Marathas and the Nizams came to an end so far as the Nizams were concerned, with the death of Tippu in A.D. 1799 in the battle of Srirangapatnam. In the intercinine feuds that occured earlier among the sons and grand-sons of Nizam-I, Nasir Jung, Muzaffar Jung, Salabat Jung, and Basalath Jung ended, when, either they got killed or died in power struggles for most part of the time. Aurangabad was the capital of the Nizam's when Nizam Ali Khan shifted his capital to Hyderabad. The royal scene now descends to Hyderabad with Nizam-II ruling for a long period, with the subsidiary military forces of the British protecting him against Maratha incursions into his territories, and into Hyderabad. His rule did see consolidation of his kingdom and constructions of new Palaces in Hyderabad. His successors, though did not enjoy much independence, by and large followed the traditions set up by their predecessors in the choice of administrators. Then began the holding of courts and darbars and impartial treatment of their nobles, the Salarjungs and the Kayastha administrators, who were the chief actors on the Chess Board of Hyderabad, with the British Residents holding the strings. The happenings in the Darbars of the several Nizams, the honouring of the nobility both Hindu and Muslim not only with jagirs and jewels but with high offices, the observance of Hindu - Muslim festivals by the royalty, the nobility, the elite and also by the people of the city, proclaim that by and large communal amity and religious tolerance was the hall mark of Hyderabad City.

Nizam-I had in his entourage Muslims, Sunnies and Shias, Hindus, Marathas and Kayasthas and he was not establishing a Muslim's state in the Deccan but of his own.

The chronology of modern Hyderabad covers a period of over 170 years and reigns of 8 rulers in all, beginning with Nawab Nizam ul-Mulk Asaf Jah I to Nawab Mir Osman Ali Khan. The chronicle (which one?) while giving vivid accounts of the receptions accorded to the incoming Residents, conferring titles, awards and Jagirs on the nobles apart from other things furnishes various events that occurred in the historic city. The city at no time was a scene of communal riots between the Hindu and Muslims during this period.

The entries (in the chronical) would indicate how the Nizams honoured both Hindus and Muslim nobles on occasions of festivals, darbars and new year's Day and other occasions. The chroniclers also recorded the Hindu Prime Ministers' visit toTemples and Jathras, with the approval of the rulers. Some of the entries are reproduced here for information.

Nizam Ali Khan Asaf jah II (1762-1803)

1789 - 21 August Friday. The Nizam confers a Sarpech each on Rai Khem Karan and Rai Khushal Chand.

27 August. Thursday. The Nizam bestows a Sarpech on Sri Oant; a pearled necklace on Amanath Ram; the title of Kiratwant on Raja Deo chand; and a Mansab do Hazari and Alam on Rao Hanno lal.

31st, August Monday. The Nizam grants the title of Raja and privilege of having a Naqqara to Rai Hanno Lal; Raja Durga Das is favoured with the title of Raja Diya Wanth.

1787 5th September. Grants a Choulara of pearls to Munirul Mulk, a pedant of pearls to Raja Rai Pratab Bahadur; a jewelled Sarpeach each to Rai Nathoo Lal, Rai Durga Das, and Ghani Yar Khan; a jewelled Sarpech and an enhancement in Mansab raising it to the rank of 2000 with the privilege of alam to Rai Bahawani Das, and a Kanthi set with pearls to Rai Said Mal.

Sikandar Asaf Jah III (1803-1829)

28th September, Monday, Dasehra festival.

10th January. Sunday. The Nizam holds Darbar and Mr. Elphinstone is received in audience. Raja Chandu

Lal goes forth to receive him and he waits upon his Highness in the Khilwat Khana. Mir Alam Bahadur also attends the Darbar.

23rd January. Saturday. Early in the night, seated in a yellow Amari, on an elephant, the Nizam attired in red clothes hemmed with jewels and pearls proceeds to Shadi Khana in the Haveli of Faridoon Jah Bahadur to attend the ceremony of his daughter's marriage. The Nizam stays at the Diwan Khana for one Pahar and presents himself 15 Ashrafis as a token for Sharbat khuri and Sachet ceremony, and accepts the jewels offered by Faridoon Jah Bahadur and in return bestows upon him a Dastband.

Nasirud - Daula Asaf Jah IV (1829-1857)

Now we come to the times of Nasirud-Dalua Asaf Jah IV (1829-57) The Nizam distributed fruits and flowers and received Nazars. We have to note that Sirajul Mulk presents Nazar to the Nizam on the occasion of Dasara. It is obvious that Dasara was observed as a State festival.

17th October. Monday. The Nizam holds a Darbar which is attended by the nobles, dignitaries, officers, and also by the Resident Major J. Stewart, where the Dasehra Nazr is presented to his highness.

1832 A.C.7th January. Saturday. The Nizam holds a Darbar when all the nobles, dignitaries and officials attend and pay their respects to his Highness who graciously bestows a pair of bracelets, on Raja Rai Ujagar Chand, a necklace on Raja Shambhu Pershad, a rope of pearl on Abbas Ali Khan and jewels on Raja Rao Rambha.

16th June. Saturday. The Nizam riding on an elephant, arrives at the outskirts of the Golconda Fort where His Highness, visiting the tombs of the Qutb Shahi dynasty, places wreathes of flowers upon them, and making a donation of one hundred and twenty five rupees, returns to his Daulat Khana palace visiting the Drug Lake on his way. This shows that the Nizams though sunnies respected the shiyya shrines.

26th November.

Tuesday. The Nizam grants permission to Raja Sham Raj Bahadur to proceed to Ramnath to attend Jatra.

Nasirud - Daula, a sunny Nizam yet permits Sham Raja Bahadur to attend a jatra obviously Hindu-rural festival. It was during his time perhaps that the Sitarambagh temple in Hyderabad which is now not so well attended was constructed by one Sahu a Hindu devotee and Raja Chandulal attended the idol installation function on 5th May in the year 1833. The other entries of the chronology is closed with the Nizam attending entertainment's given by the Hindu nobles. His first visit to Raja Chandu Lal at his residence when he was unwell clearly shows his attachment to his Minister and the courtesy that was observed by the Master-Ruler to his Prime Minister.

Mir Mahboob Ali Khan Asaf Jah VI (1869-1911)

Nizam shows concern of the Musi Floods. He also bestows Jewels on Salar Jung and Raja Murali Manohar in return to their offer of Nazars. The marriages of Hindu nobles is noted as those deserving cognizance.

1863 A.C.10th September.

Thursday. The Nizam pays a visit to the Baradari of the late Mir Alam to view the river Musi in spate, and from there proceeds to Saroornagar in the afternoon.

These entries justify that the Nizams were non communal in their state functions.

A Twin City is Born

Lac bangles manufactured in Hydrabad City were well known. They were tastefully decorated with gold and silver work. These bangles were in great demand duirng the 19th century in England. Palmer and Company were the chief distributors in Europe and bangles worth Rs. 1 lakh were sold in European markets annually.

A sugar factory was opened by Abdul Razak and company at Narayanguda with a capital of Rs. 30 lakhs in 1901 in Hyderabad city. Fine-quality sugar was manufactured here and proved to be excellent when compared with imported sugar from Bombay.

In 1870, Bansi Raja set up another factory for the manufacture of gun-powder at Chaderghat in the city. On 12th September 1893, the Hyderabad (Deccan) Company Limited obtained on certain conditions the lease of the Singareni coal field. They began production in 1889 and the royalty earned from them formed the nucleus of the mining revenue of the State.

Singareni coal continued to be in good demand and was sold in the Bombay and Madras markets as well as to the different railway companies within reach. The coal field worked at a handsome profit.

The Hyderabad Deccan Mining Company received a lease of Sasti and Pawni coal mines beginning work there early in 1908. The same company worked for the Singareni Colleries which increased by nearly 30,000 tons. Seven thousand and forty seven coolies were employed at the mine.

Secunderabad figures in History

Nizam the II, Nizam Ali Khan fearing the threat of the Marathas invading his territories, wanted to have armed assistance and support from the English East India Company. He therefore entered into an agreement in A.D. 1765 and in A.D. 1800 for stationing a Subsidiary Force beyond Hussain Sagar, in the villages of Bowenpally, Alwal and Tirumalgiri. To maintain these armed forces, the Nizam also ceded over the coastal Districts of the State which formed later on formed part of the old Madras Presidency.

When Amir Ali the hero of "The Confessions of a Thug" (by Meadows Taylor) said "We passed the village of Alwal, its white Pagoda peeping from among the grooves of tamarind and mango trees and pursuing our way, we saw, on passing a ridge of rocks, the camp of of the Army at the far famed Hussain Sagar or as it is more often called Secunderabad, the tents of the English glittered in the bright Sun".

In due course, this area, occupied by the Subsidiary Forces with its surrounding villages developed itself into a Township. The Commander of the Subsidiary Force Colonel Lang requested the then Nizam III Sikander jah Bahadur, to be so good enough to offer his name to be given for the new Town. The Nizam in a Firmana issued by him accepted the pleadings of the British and accordingly this area was given the name of Secunderabad. Then following is transaction of the Original Firmana issued by Nizam III addressed to Capt. Sydenham Bahadur dated 25th Rabi-ul-Awwal A.D. 1222 .

To

Capt. Sydenham Bahadur

"Your letter which is duly written in accordance with our historic etiquette and addressed in our traditional style has reached and pleased us. As this letter clearly evinces what friendly relation and sincere efforts the English company and the Governor General maintain for us, all of our raiyat is delighted to receive this letter in accordance without saying.

O gust of wind, all this is due to you alone. It has been proved that your lordship sincerely desires to enhance the interest of this "Riyasate Khudadad" and the love and regard which you have for this state, none of it you have for any other state. It is obvious that conventions are mere works but

your sincerity and friendship contained in them are the real things that matter. Although the conventions are mere means and outward appearance yet the interest your lordship is taking in the progress of our state confirm that you will continue your efforts and will do whatever will be useful and in the interest of our state.

May God make this grant (of land) auspicious for all well-wishers of the State in general and for your lordship in particular. By the grace of God this place has now been populated by the regiments and cantonment. It, therefore, required that it should be given a name. On account of the unity and co-operation that exists between our State and English Government, Secunderabad is proposed as its name and by this name it will be styled in future." Thus Secunderabad came in to existence and earned a name as the biggest cantonment in India.

The Cantonment Board

Now passing away the Hussain Sagar embankment road, one enters James Street (present Mahatma Gandhi Road) the principal commercial and general business thoroughfare of Secunderabad. Here are situated the shops of all the leading Indian merchants trading in general goods. Further up James Street, cutting it at right angles eastward are Alexandra Road and the Parade (facing the Military Parade ground). Along the Parade are situated some of the leading European firms, and the Alexandra Road leads first to the Methodist Church, then St. Mary's Cathedral (Roman Catholic), and St. John's Church (Church of England.). Today both the European firms and t he names of the Streets disappeared and changed.

Away from the secunderabad railway station eastward runs the road to Lalaguda (NGS Railway Colony) and northward from it branch off roads to Trimulgherry and Bolarum, and also to Begumpet and the cantonment board .

The civil administration of Secunderabad was in the hands of a municipality known as "The Cantonment Board." Before the introduction of the Montague-Chelmsford Reforms, the Secunderabad Cantonment, including Bolarum (not Trimulgherry, which is directly under military administration)— was in the charge of a Cantonment Committee, presided over by the General Officer, commanding the area. After the introduction of the Reforms, the name of the Committee was changed into Board, the essential difference between the two being that while the former was composed of nominated members, the latter is composed of elected members to a certain extent. An other essential difference is that while the executive head of the Cantonment, in the old days was the Cantonment Magistrate, the executive head now is the Executive Officer who works under the Cantonment Board and has no magisterial powers what so ever.

In due course Tamils from Madras, Coastal Telugus from Machilipatnam and other Ports came along, with the English Military in different capacities as cooks, sepoys, syces, tailors, cobblers, barbers besides business men in large numbers. When the Railways, Telegraphs and Electricity came to bring new dimensions to trade and commerce, this area began to grow very fast. Soon the civilian population equalled the army establishments in terms of numbers.

A little before the second world war, Secunderabad was the Chief British Cantonment in India, but now its glory has fallen. With the creation of what is known as the Deccan District, with Bolarum as its headquarters, the ancient glory of Secunderabad had been revived. In the wave of Chinese aggression and threat of Pakistan, many army formations have come to be stationed in this Cantonment.

The fashionable thoroughfare of Secunderabad is the Parade. To the South of the road stand the Government Telegraph Office, the Cafe Carlton and Percy's Hotel. These are no more Spencer and Co., Ltd., (the biggest wine merchants in the East), Wrenn, Bennet & Co., Ltd., the biggest general stores and furnishers in southern India, the Imperial Bank of India, now the State bank of India and to the northeast the Second magistrate and Juridical Courts and Offices of the Cantonment Executive Officer and Engineer., Right at the east end is St. John's Church (Church of England). From the Parade emerge five roads leading and to Trimulgherry and Bolarum, and one to Lalaguda and the Railway colony in the east.

On the Parade ground, one of the largest of its kind, are the military Polo ground, the Gymkahana Cricket oval and hockey ground and also a football ground. The Western portion is generally allowed by the military authorities for Plague encampment purposes. Besides, towards the north of the ground, is the British cemetery, as old as the Cantonment it self.

Secunderabad cannot boast of any garden comparable to the Public Gardens in Hyderabad. However, there is one very small triangular piece of garden, in the middle of which stands the Clock Tower and away towards Trimulgherry are the Cantonment Gardens, not big in area and still further onwards, facing the United Services Club the Band Stand Gardens.

Twin City of Secunderabad

This account of Secunderabad would be incomplete if no mention was made of the work of the various Christian Missionaries working in the Nizam's Dominions and having their head-quarters in Secunderabad. All the Missions are engaged in educational work and some of the institutions run by them are among the best of their kind in these Dominions. Such Missions are the Roman Catholic (missionary work mostly in the districts), the Church of England (not much missionary work except in the Diocese of Dornakal, one of the greatest missionary stations in India); the Wesleyan, the Methodist, and the Baptist. The Wesleyan Missionary has been commendable doing work in the realm of education and medical relief and it is to this Mission we owe a very deep debt of gratitude for the work done by it at Dichpally where now exists one of the best Leper Asylums in this country. The Mission runs High Schools, one for boys and one for girls, with hostels attached, and there are several educational institutions scattered throughout the state. The Wesleyan Mission colony at Medak is one of the greatest of its kind in the country and is under the energetic direction of the Late Revd. C. Posnett. Now a big Commercial Complex to Commemorate this great Missionary has come into existence housing several Govt. Offices besides those of the Wesley Mission.

Embarkments to Musi - the city improvement board

The City Board was inaugurated in A.D. 1913 set up with the sole purpose of suggesting and carrying out schemes calculated to improve not only the general appearance but also sanitary conditions in the city. The Board was constituted and it commenced its work from December 1913 and the office connected there with was fully formed by November, 1914.

A major protection work taken in hand was the improvement of the Musi River banks devastated by the floods of 1908. This project was originally sketched out by Sir M. Visweswarayya in his report on Flood protection works after the Musi River Floods of 1908. These consisted of raising two river walls, one on each bank of the river, from the Afzal Gunj bridge to the Musallam Jung Bridge. On the north bank a park was designed to be laid out and on the south bank of the river wall was designed to carry a boulevard running infront of various Government buildings proposed to be constructed there. The actual work was commenced in October, 1914 and completed before the end of 1921, at a total cost of Rs. 8,03,649.

In the puress the Pathargatti road was widened for a short length and arcades completed for some portion i.e. from the Machili Kaman to Gulzar Houz at a total Cost of Rs. 1,98,687/-.

Kamans in the city are its landmarks. Even today people identify the localities with reference to some of the kamans and naturally these have great importance. Their arrangement is reminiscent of the Hindu practise of building gateways facing the cardinal points, which was once very popular in the Deccan, and examples of which exist to this day at Warangal, Kolanupak and other places.

The architectural style of the Kamans is however purely Muslim, simple and some what angular in outline, but lofty and vigorous in execution. Some scholars who have noticed symbolism even in Muslim architectural forms observe that the pointed Arch is an expression of the Islamic idea of the unity of God. The pointed Arch is a special feature of the Qutub Shahi buildings and while the rival dynasty at Bijapur distinguished itself in the construction of the dome, the Golkonda Kings made their arches the loftiest in India. The planning of such lofty arches was not purely the outcome of the high soaring genius of an artist but was perhaps a matter of necessity because, in India elephants are a prominent and indispensable feature of Royal procession and it may have effected the dignity of the Kings if the flag bearers of their retinue dismounted from their elephants or lowered thir high banners while marching through the gateways.

At present these arches used as passages through which a huge elephant with a canopied litter can easily pass are called, (Northern) "Machili Kaman" the fish Arch (a big

fish made of bamboo and paper resembling miniature aeroplane was suspended in the centre of the arch every lunar new year). (Southern), the Charminar Arch, (Eastern) the Kali Kaman or Shambhoo Pershad (The black Arch), (Western), Kaman Sher Dil or Sehr Batil (the arch of lion hearted or Magic breaker).

Formerly the Qutub Shahi palaces were situated towards the western arch, but the relentless hand of time has totally obliterated them. This portion of the land remained the residence of Qutub Shahi Kings and the Royal family, ever since the capital was shifted from Golkonda by Mohd. Quli Qutub Shah, till the last siege of Golkonda in A.D. 1687.

In A.D. 1756, Monieur Bussy, the French General and his troops occupied the charminar for a few days. A century later in A.D. 1884, guards of Afghan City police were stationed in it. However in 1886 the Charminar was declared a protected monument. Clocks were fitted on each of its four sides in A.D. 1889.

The Charminar, from the very beginning was also a place or venue from where proclamation of the accession of kings to the throne were announced. The last proclamation was made in 1911, when Nizam Mir Osman Ali Khan ascended the throne.

Old James Street now renamed as Mahatma Gandhi Road :
Picture shows part of the road - Ram Gopalapet Police Station

An Areial view of Secunderabad

The City goes modern

Railways, Telephones and Cars came to Hyderabad in 1874. The advent of 20th century brought modernity, communication and transport all over the world and the Indian sub-continent was no exception:

Though Hyderabad and the Nizams had their own attachment to the traditional medieval ways of life, they and Hyderabad did go modern with the introduction of electricity.

The first section of the Railway line from Wadi (near Gulbarga) to Secunderabad spanning about 115.75 miles, was opened on 9th October 1874. From 1874 to 1878, the line was managed by the Great Indian Peninsular Railway Company with its own rolling stock.

Thus direct railway communication between Hyderabad and Bombay was established at the sole cost of the Nizam's Govt., though this line had great political and commercial significance for the British Govt.

North Brook, the then Viceroy and Governor General of India, wrote a congratulatory letter to the Nizam on the completion of this important undertaking, which connected Hyderabad State with the Railway system of India and brought it into direct communication with the three Presidency Towns.

The Hyderabad Godavari Valley Railway was opened for traffic in 1900. This afforded railway communication to the important cotton-growing districts through which it ran. The metre-guage line from Pune to Hingoli, a distance of 50.31 miles, was completed by the Nizam's Guaranteed State Railway and was opened for traffic on 15th May 1912.

Formerly, in the city of Hyderabad, there were no big roads. Credit goes to Shams-ul-Umra, Amir-i-Kabiri, who constructed a road from his residence to Jahanuma bagh, during the reign of Nizam V.

In 1901, the Nizam's Government asked the British Government for the establishment of a "Mogalai" Post Office within the limits of the Secunderabad Cantonment.

The Installation of the electric telegraph system in India was a result of the initiative taken by Lord Dalhousie. Hyderabad was connected for the first time with Bombay and Kurnool in 1856-57. Services of the new device were utilized by Sir Salarjung for official purposes as well as to order articles from Bombay for himself and the Nizam.

The first telephone in Hyderabad was installed at Baradari, in 1895, to cater to the then Nizams' household. This was a 50 line magnet system. Later, in order to connect all the important offices, another exchange at Narayanaguda was opened.

During 1910-12, the number of telephone lines increased from 117 to 231 and the mileage to 532. The average number of calls per day at each exchange rose from 700 in 1909 to 1,000 in 1911. The average income derived from telephone fees during 1910-12 was Rs. 54,666 or Rs. 27,333 per year as against Rs 17,714 in 1905-1910 and the average expenditure was Rs. 19,147 as against Rs. 12,477.

With Prince of Wales arrived motor cars.

The visit of the Prince and Princess of Wales marked the introduction of motor cars into the Nizam's Dominions. For comfortable and quick transportation from Falakunama and the city places, where the Prince and Princess stayed, cars were arranged by the Govt. of India on lease from C.B. Oakley at a rental of Rs. 1,500 per week. The Nizam was so delighted that he ordered a car for himself from Bombay. His nobles lost no time in following his example.

The Royal Asaf Jahi Ladies

In the year 1671 the wife of Ghaziuddin, a daughter of Sadulla Khan, a minister of the Emperor Shahjehan, gave birth to a child at Delhi named Mir Kamruddin, who was succeded to his father's titles after his death and subsequently became the first of the Nizams. This talented young man developed all his father's talents for war and diplomacy, and in time became one of the most renowned soldier-statesman who swayed or guided the destines of the Great Moghal. In 1712, when Bahadur Shah's son Jehangir Shah, ascended the throne,he appointed him to a position of importance near his person.

Nizam-ul-Mulk, who married at Syed-un-Nissa Begum, the Daughter of a Syed nobleman of Gulbarga, had by her two sons, Ghaziuddin Khan Feroz Jung and Nasir Jung and two Daughters, Padsha Begum and Moshima Begum. He had also four sons by different wives, who, beginning with the eldest, were (1) Salabat Jung, (2) Asaf Jah II, Nizam Ali Khan (3) Basalat Jung and (4) Mir Moghal Ali Khan Bahadur.

In the puranic times, to make her own son the king of Ayodhya, Rani Kaikeyi forced Dashratha to send Rama to forest. Here one of the wives of Nizam I got the eldest poisoned and killed so that her son Salabat Jung could occupy the musnad; later he was in turn killed by his brother Nizam Ali Khan.

Mir Osman Ali Khan was married to Dulhan Pasha Begum, daughter of Nawab Jahangir Jung on April 14, 1906 at Eden Garden. They had two sons, and only one daughter, Shahzadi Begam.

While most strangers ridiculed Dulhan Pasha for her queer behaviour in her old age, Hyderabadis had great regard and sympathy for her and held her in deep affection. It is alleged that she often had her car stopped to give presents to passers by. At other times while on a shopping spree, she would pick up whatever caught her fancy and the Nizam had to foot the bill.

While we know so much about the Nizam's we hear nothing about the exploits of the women of royalty. Asaf Jah I had six daughters, while 12 daughters were born to Asaf Jah II. Similarily, Nizam III had twelve daughters. It is surprising that three daughters of Mir Mehboob Ali Khan died unmarried. Sometimes these royal women were married to nobles of outside states and very little is known what happened to them. This was also the case with Qutub Shahi princesses who were married to Sultans of Bijapur, Ahmednagar and one to the first son of Aurangzeb. While the Moghul princesses unfortunately remained unmarried because there were no scions of other emperors but with the Nizam's, their women were married into families of the Paigah's and in turn

Princess Niloufer

they took ladies as wives from the Paigah family.

During the reign of Nizam II, a family of highly cultured courtesans migrated to Hyderabad. One of them Mahalika Chandabibi was an outstanding poetess and an expert dancer who was patronised and entertained by Nizam II. She was a favourite of the Nizam due to her performance of poetry, dance and Magic. Among women she was considered on par with Mohammed Quli, the founder of the city, for her proficiency in poetry. Her elder sister who was also equally well versed infine arts, was reported to have married the prime minister, Ruk-nud-daula. She had a jagir confered on her by Nizam II near about the Moula-Ali Gutta. It is now believed that the Osmania University Campus and the site where the Nampally Girls School is situated, belonged to her.

THE SALAR JUNG BEGUMS

The Purdah and Burkah system was scrupulous followed; the men never entered into women's apartments - "Zenana" areas. Neither did the women enter into rooms where men were present. In the process, while Salar Jung-I was dying his mother, his wives and other women relatives could not enter into his room, since male doctors were treating him. The unfortunate situation was described by one of the governess's of his daughters, a french women.

She drew a fearful scene of the confusion in the Zenana on the occasion, and of the old minister "being plied with potions mixed by two holy men, who wrote in Arabic and Persian and Sanskrit on leaves, and made an infusion of them, the English doctors being called in after 3 0'clock when there was no hope, and his pulse was gone. A crowd of women, friends and relations in the outer part of the house, on hearing of his death, shrieked and cursed and screamed, and rolled upon the floor... behaving like mad creatures, nobody fully recovering their senses for a week."

Salar Jung did not adopt the modern system of monogamy. His two sons were born of different mothers. The Zenana portion of his house was isolated from the portion where he worked. At his death bed the women in his family could not approach him because they kept strict purdah, and if they entered that room, the doctors would have to leave, thus hastening the end.

Salar Jang, however, was a pioneer among noblemen in Hyderabad, in that he educated his daughters through a French governess. They were educated privately and not sent to schools, although girls schools were started during his time by Christian Missions and Hindu Philanthropists.

It is doubtful whether Salar Jung ever went through the Nikah (wedding) ceremony. After his death, his mother, Janaba Hazrata Zinatunissa Begum, wrote to Server-ul-Mulk asking that concubines of the late Nawab Mukhtar-ul-Mulk Bahadur (Salar Jung I) be granted enhanced pensions. 19 concubines were listed in the letter and these included Wazir-un-nisa Qanum, (mother of Imad-ul-Salanat, Salar Jung II) and Amir-un-nisa Qanum, (mother of Munir-ul-Mulk, his younger brother). The other concubines had endearing names like Nurafza Buwa, Dilruba Buwa, Khush-kadam Buwa and Nanhi Bi. Perhaps Salar Jung I followed the custom of the Nizams, who it is said, did not enter into marriage bond at all.

Dalit Women Battalions : Two battalions, each a thousand strong, consisting of Dhed and Chamar, played a very conspicuous and gallant part against the enemies of the Nizam. It was the fashion of the Nizams of Hyderabad, since the establishment of the dynasty upto the middle of the nineteenth century, to maintain an army of women which mounted guard in the interior of the palace and accompanied the ladies of the Nizam's family wherever they moved. This relic of ancient history is said to have existed until the time of His Highness, Nasir-ur-Dowal who ruled Hyderabad between the years 1829 and 1857, after whose death the interest in them having waned, they had only a nominal existence and performed their duties in a perfunctoary manner until they ceased to exist.

European Ladies : During the decade 1881-1891, a girls institution was opened at Bolaram under the supervision of Miss Lyons, who was deeply interested in the welfare of the students as well as that of teachers. In 1890, the first government middle school for girls, the Nampally Girls School was founded. In 1895, the Stanley Girls' school was started and the Khatri school's Mufeedul-Anam opened a primary section for all girls by the end of the nineteenth century. In 1908, the Stanley Girls School was raised to the position of a High School. In 1911, for the first time, four girls appeared for the school-leaving examination. This school was aided by the Government.

Wife of Basalal Jah (brother of Nizan VII)

It is worth mentioning that some emancipated women also co-operated in the progress of female education. They themselves were enlightened by the benefits of education and desired to raise the social and economic status of their sisters. Credit goes to Mrs. Noor Unissa Begum and the sister of Imad-ul-Mulk. Noor Unissa Begum was the daughter of Nawab Sir Salar Jung I, who opened a school in her palace in memory of her late father, where education was given to the daughters of nobles and jagirdars. Noor Unissa Begum had learnt Persian, Arabic, Urdu as well as English. She paid individual attention to the girls, especially in relation to the study of customs, manners and ways of life. A school for the girls of noble families was founded on similar principles Mrs. Shujaat Ali, Urdu, Persian, Arabic, English, History and Geography were the main subjects. This school ran successfully for six months but, due to the death of Mrs. Ali's two young daughters, it was closed down.

In 1905, a girl's school was opened at the Saroornagar Orphanage, for all castes and communities. Here, embroidery and other domestic skills were also taught. In 1907, the Mahbubia Girl's School was opened for high society girls charging high fees. There were mostly European teachers who taught subjects prescribed for Cambridge Examination.

During the flood of 1908, ladies committees were formed separately by Mrs. Haidri and Mrs. Sarojini Naidu (the former was the wife of Mohd. Akbar Haidri, Finance secretary, and the latter the daughter of Aghornath Chattopadhaya), Mrs. Cason Walker and Mrs. Humayun Mirza, who with other respected women worked for destitute women at their own expense. The work carried out by these committees was distribution of clothes among the flood-stricken women, permanent help to widows and orphans and arrangement of dowry for girls who were already engaged. They also made a special collection to help purdah women who were unable to get any other kind of help.

The first Muslim women graduate : Tyeba Bilrgami (Mrs. Khedive Jung) was born in the year 1873. She took her degree of B.A. of the Madras University in 1910 and was the first muslim woman to have taken a University degree in India. She was married in the year 1896 to Dr. Karim Khan (later known as Nawab Khedive Jung Bahadur), and had five children, four daughters and one son. Her speeches and sociological writings are mostly on Indian or Islamic topics and are devoted chiefly to education. Her speeches were delivered on such widely different occasions as the Educational Conference and the meetings of the Brahmo Samaj. Chief among them was the address delivered by her as President of the Muslim Ladies Educational Conference in its session in Calcutta, and it forms a credo of her social and educational faith. The key to progress, she believed, whether cultural or political, social or economic, lay in the advancement of the women of country by education and in their fitness for vocations. Thus many educational and social institutions still exist in Hyderabad which owe their origin and life to her. Similarily, she had her full share in the relief work organised by the women of Hyderabad after the great floods of 1908, in the founding of the Mahbubia Girls' School which has now acquired the rank of a college and in the organisation of financial assistance to the Anglo-Oriental College at Aligarh. As president of the Anjuman-i-Khavatin-i-Islam, she guided the progress of her muslim sisters in Hyderabad, while her efforts for organised charity, for introducing vocational instruction in schools for girls, and for encouraging the art and crafts of the country are well known.

With the national movement and spread of education, literacy, modernity, number of ladies from the elite, the middle classes, the lower classes and even working classes have come into open to lead a variety of activities. The leading role of the family of Sarojini Naidu, with her daughter, Padmaja and son Dr. Jaisurya is well known. The Ranis of Wanaparti, Gadwal and the wives of senior civilians started attending clubs and coming into the open to participate in Womens functions. Princess Durashwar and Princess Niloufer have given them a lead. The daughters-in-law of Nizam VII, European ladies like the wives of residents, Ministers like Cason Walker, Lady Haidri, Lady Dr. Mallanna actively participated in the Women's gatherings and association.

There were another set of ladies who participated in the National Movement, the Andhra Maha Sabha, the Library movement and boldly associated with movements against the autocratic rule of the Nizam and later in the freedom struggle. They were the wives of Madpati Hanumanth Rao, Burgula Ramkrishna Rao such as Smt. Varalakshmamma, Smt. Obul Reddy, Smt. Manikyaamma and others. Yet another group came forward to become MLA's, Ministers, Mayors and leaders in politics. They were Smt. Sangam Laxmi Bai, Smt. Kumudeni Devi, Rani Kumudeni Devi, Smt. Sada Laxmi, Smt. Eshwari Bai, Smt. Sarojini Pulla Reddy, Masuma Begum, Raja Mani Devi, Sumitra Devi.

Princess Niloufer with Members of Redcross

The Dress - Textiles and Costumes

Today in the streets of Hyderabad, one finds a variety of dress sported by different people, men, women and children, in silks, cotton, terricot and nylons in bush shirts, jodupur, safaris, salwar kamej, mini skirts, pants and shirts of different colours. Even now, some are found in sherwanis, pyjamas and burkha.

How about in the Past ?

The Nizams and his royal family wore different head gear-the Paiga nobles, Jagirdars, State officials and Police Magistrates practised a different fashion - Rumitops, silk turbans, sherwanis of different cuts and sizes, caps of a variety of material and fashion, on festive occasions or in assemblies of State functions. The Nizams, the Paigas, the Salarjungs, the Shias and Sunnies racial and religious language groups, added colour and variety. The European dress of suits, the Hindu turban and Dhoti, the Rajput, the Marwari, the Marathas, the Gujarathis, the Sikhs, the Tamils, the Kannadigas and the Telugus wearing their native garments all co-existed as did the people with one another. These are reflected in the paintings and photographs of the times.

The head gear, costumes, footwear and swords of different types varied according to the status, religion and caste of a person or profession. These pertain to the ruling classes. The miniature paintings of the mediaeval period are our best source for acquiring knowledge about the dress of our past. So is the case with Hyderabad of pre-independence days. The dress of the villagers, hunters, workers etc., who were in the fields is quite different from the costumes of the kings and nobles. Each state and region had a distinctive style of head gear or turban, jama, skirt etc. The scanty dress of villagers or workers is seen through the paintings and photographs of the past and present. Travellers Bernier, Tavernier, and Thevenot wrote that common folk had only a loin cloth and turban and women wore saree and a bodice. The costumes worn by them are very simple, devoid of any decoration or zari work. But dresses with novel material and fashions is the order of the new era.

The Jama is a typical dress to be seen in many of the miniatures of Tabriz, Herat and other schools of fashions and Persian paintings which have also influenced the artists of Hyderabad. It is not merely that the people began imitating the Qutubshahis and Asafjahis whose pictures are shown in these pages. The Mughal emperors and their artists were always influenced by Persian costumes both male and female. Similar is the case with the Deccan Sultans, the Qutubshahi kings, and the Asafjahi Nizams. So was the case with their nobility, in copying the dress of the Persians and Mughals. The lower order of the people copied their masters, while the villagers were without full clothing.

Coat or Jama

The coat played an important role as the dress of high and low, during and after Mughal period and also as the dress adopted and worn during and after the Qutubshahi Sultans of Deccan. The Jama, a coat is made of cotton muslin. silk or brocade with a loose fitting bodice and neckline fastened to the tabs at the armpit. This was the upper dress of the kings or nobles. The jama is nothing but an older version of the present day jubba. It can be opened on the front, tied under the left and right shoulders and a patka tied at the girdle over the jama. The patka is quite long with two ends crossing the knees.

A different variety of Jama

Paintings of the Mughal and Deccani miniatures show king and nobles wearing transparent jama with tightly fitting sleeves over pyjamas. Several distinct types of such coats appear, made of fine muslin. The Mughals, the Qutubshahis and the Asafjahis wore them. The men wear an atpati turban with or without kulah in the centre. The patkas are tied around the girdle over the jama. They are of different lengths suiting to different sizes of the girdles of the men

Fancy dress for Major Afsur-ud-Dowla 1899

Resham Jan - A Mohammadan Girl

who wear them. The patkas appear to have been made in two sizes, so that they could be worn with either two or three windings around the waist and they were tied in a variety of ways, all of which took advantage of their functional and decorative qualities and enhanced the dignity of the wearer commensurate with his status as a prince or a nobleman. These were naturally adopted in Golkonda and Hyderabad. The Asafjahi coats, bugloos and the papdi are later versions.

Different kinds of turbans were prevalent in those days. The turban cloth was made of thin material, decorated with floral and geometrical designs and is wound around the head in different layers and is fastened above the forehead with a rather broad cores band with golden stripes which is laid from the back of the head towards the front. The ends of two cross bends often appear as a coquettishly folded upstanding adornment. Sometimes one or two feathers of the heron or other birds are stuck into the turban and fastened by means of a decorative clasp-sarpech.

The dastor of Nizams had unique features. Turkish warriors appear wearing a leather coat, with six buttons, which can be opened with the help of buttons, unlike the jama found in the miniatures of Mughal and Deccan paintings. While the Muslims tie them under the right shoulder, the Hindu nobles tie under the left shoulder. By the time of the Nizam VI - Mir Mehboob Ali Pasha, the Jodhpur coat took shape - he having a great say in that fashion. This seems to be a contribution of Hyderabad to the fashions of the Jama.

Women's Dress

The women of Golkonda and Hyderabad wore skirts usually with a check of geometrical pattern. Tucked in front of the skirt is a long patka in different colours, occasionally made of Zari with floral designs to the contemporary taste of the Mughal and the Deccan. The transparent ohni, generally made of fine muslin, stands out behind the head, its tasselled ends are stiff and form an angle to the body.

The choli or the bodice fits just below the breasts and is decorated with floral designs. The bodice is always in a colour, which contrasts with that of the skirt. It is usually short, reaching hardly down over the armpit and leaves the portion beginning from the breasts and their lower roundness covered. The neck is V shaped and the bodice most probably tied behind. Gold and silver zari is extensively used

in the dress types of men as well as ladies of nobility. The patkas, jamas or coats, skirts, turbans, bodices and pyjamas or trousers, generally represent beautiful floral, leaf and creeper designs in printed, painted and embroidered types.

The miniature paintings of Yoginis, princesses and other royal women in the Salar Jung Museum probably of Hyderabad school, datable to about A.D. 1800 are interesting for study. The Yoginis and royal personages are shown in paintings wearing beautiful red coloured chakdar Jama having three visible points at the end, reaching upto the feet. There is a patka tied over the girdle. The other end made of zari also touches the feet of the lady. She is also wearing a zari apron or veil cloth, both ends falling over both the shoulders. She is wearing a floral designed pyjama. The jama shown in the painting is long. In the reign of Akbar, the Jamas were shorter and during Mohammad Shah's reign A.D.1719-1746, they became so long that they fell almost down on the ground. The Qutbshahi Jamas are always longer covering upto the toe. Such Jamas were popular with Hyderabad nobles and Jagirdars.

Women and their Fashions

In India, the rural scene has not changed much. What we find in the writings or paintings as we noted already, relate to the ruling class. Abul Fazal makes a mention in Ain-i-Akbari of women's garments. It says that "A woman is adorned at six timings. 1. bathing 2. anointing with oil 3. braiding the hairs 4. decorating the crown 5. anointing with sandal wood oil and 6. wearing of dress; these are of various kinds for Hindu and Muslim women.

These were codes for the royalty and the wealthy. A jacket without a skirt called angiya was chiefly worn, and instead of drawers or lahanga which is a waist cloth joined at both ends with a band sewn at the top through which the cahord passes for fastening. It is also made in other forms. Others wear the dandiay which is a large sheet, worn over the lahanga, part of which is drawn over the head and the other end fastened at the waist. These three garments are of necessity. The wealthy wear the other garments over this. The commoners could not afford them. Some wear the veil and Pyjama. Contemporary accounts say that the rich and royal ladies were wearing a pyjama over which was generally a skirt or lahanga, and above which was a veil one end tied at the girdle, the remaining covering the head and the waist covering the bodice. Such a dress was definitely the Hindu dress which was afterwards adopted by the Muslim ladies also. These types are seen in the case of royal ladies, and those ladies who are attending on the nobles, zanana and of the courts. In the Persian style of contemporary period, one finds not much difference between male and female dress. But it was in India, the ladies dress was quite different from the men's garments. Paintings of Muhammad Quli and other kings of Qutb Shahi dynasty, Bhagamati, Pemamati, the Asafjahis and Malika Jahan represent with the above dresses.

Modern women like Sarojini Naidu, Padmaja Naidu, Princess Nilofer represent the latest costumes that are in vogue among the Muslims and Hindus.

Grand daughters of Maharaja Kishan Prasad - 1904

The Jewellery of Hyderabad

In Hyderabad, both Hindus and Muslims took pride and felt it as a matter of great privilege in wearing a variety of ornaments. As seen from the paintings and writings of the Qutubshahi times roughly from 1518 to 1700 and thereafter, during the Asafjahi period too, different kinds of ornaments in gold, silver and other precious stones were used. Their territories had nearly 28 sites of diamond mines enabling them to use them for ornamentation. Paintings of the Qutubshahi Kings -Sultan Quli and Mohammed Quli, ministers Madanna and Akkanna and those of Bhagamati, Taramati and Malika Bai of Nizam Ali Khan times, reveal the wealth of jewellery and the variety they liked and sported. The Nizams and their noble Prime Ministers enjoyed wearing Bhujbands, Haras, Patkas etc.

The jewellery of the Deccan, had its own peculiar characteristics of traditional orientation. During the time of Bahamani and Vijayanagar kingdoms, the people, irrespective of their religions, had similar type of jewellery which was a mixture of Indo-Persian culture. Later on, the Adil Shahi Kingdom at Bijapur and the Qutub Shahi Kingdom of Golkonda flourished as big cultural centres. The natural and mineral resources of diamonds and gold, good trading centres and sea ports facilitated in enriching the form and features of the jewellery of various types.

Some of the photos of jewellery reveal skills of master craftsmen. The lustrous pearls, diamonds and jewellery were the privilege of the royal and rich people. Navaratna jewellery was made out of a combination of nine chosen gems, which represented glory and magical influence. Each gem was set according to the advice of the astrologers, in accordance with horoscopes. The gems have their specified place in the Navaratna setting, ruby in the centre, diamond in the east, sapphire in the west, cats-eye keto in the north, coral in the south, emerald in the north - east, the pearl in the south-east and topaz in the north-west amethyst in th south-west. The metals in gold and silver were used fo, preparing the ornaments.

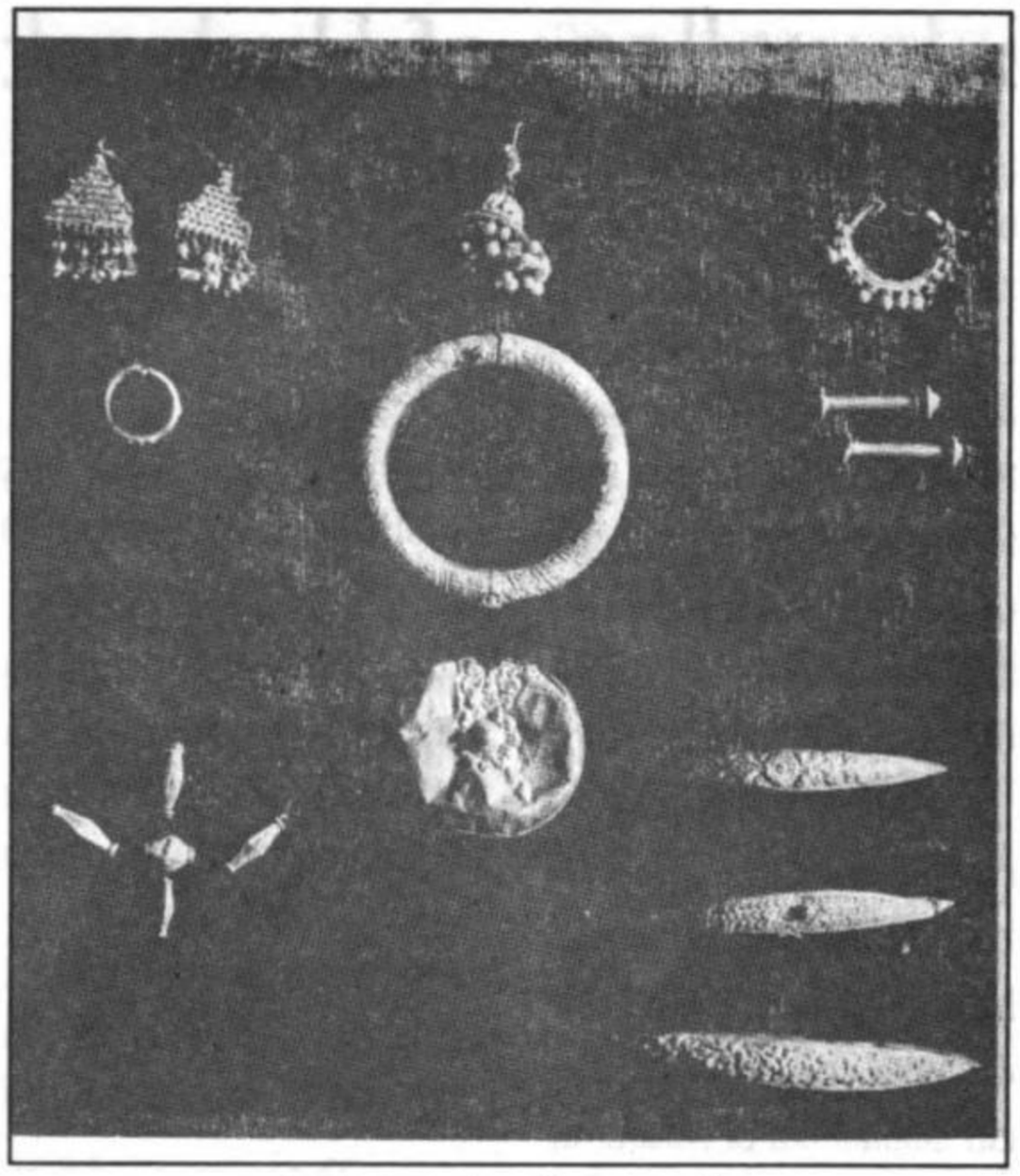
The fashion of adding bright colours of enamel jewellery to the lavishly set precious stones came from Persia and was introduced in India in 16th century. In the Deccan, Hyderabad patronized good craftsmen. Even today in the old city, their descendents practise them. Flowers, leaves and decorative motifs added brightness to various colours of enamel. This work in black enamel is the speciality of Hyderabad known as Kundan Work.

The unique Bidiri work is a class by itself both for its colours and choice of metal. The art of Bidiri jewellery was started in Bijapur in the first decade of 16th century during the last years of the Bahamani Dynasty. Later, with the patronage of Bahamanis at Bidar, this industry became popular in Hyderabad and various Bidiri items such as hukhas, boxes, aftabs and sailapchies, lamps, flower vases and bidiri jewellery were produced in Hyderabad.

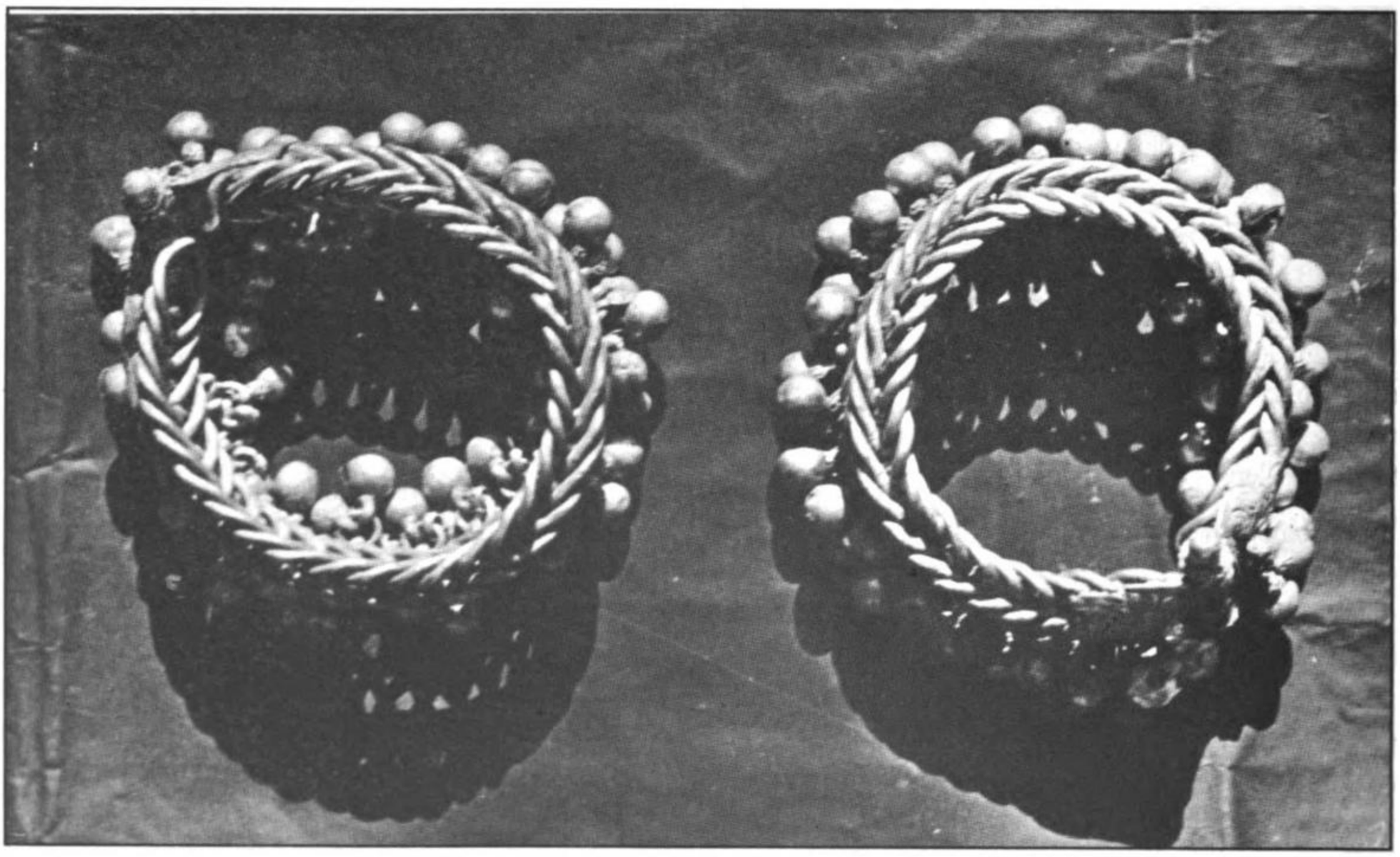
Bidiri jewellery is believed to possess power of magic and mystic function besides ornamental value. It is expression of power and wealth, a token of love, symbol of highest aspiration, a witness of joy and glory. It is a source of enhancement of beauty and inspiration to all.

The ornaments used during the Qutub Shahi times were Kanthmal, Kangan, Glasari, Goshpera, Kammarpatta, Thussi, Beenajnuj, Hansli, Hayayal, Turrah, Chowsara, Karamphool, Phulri, Bunde, Teela (Tike), Jugni, Nagsar, Si-ladi, Karimoti, Bungdian (Bangles), Har, Mala, Painjan, and Zanzeer. These ornaments were mentioned repeatedly in the poetry of Sultan Mohammad Quli Qutub Shah, who was a true lover of Deccani Culture. He used to wear bejewelled karas on his hands.

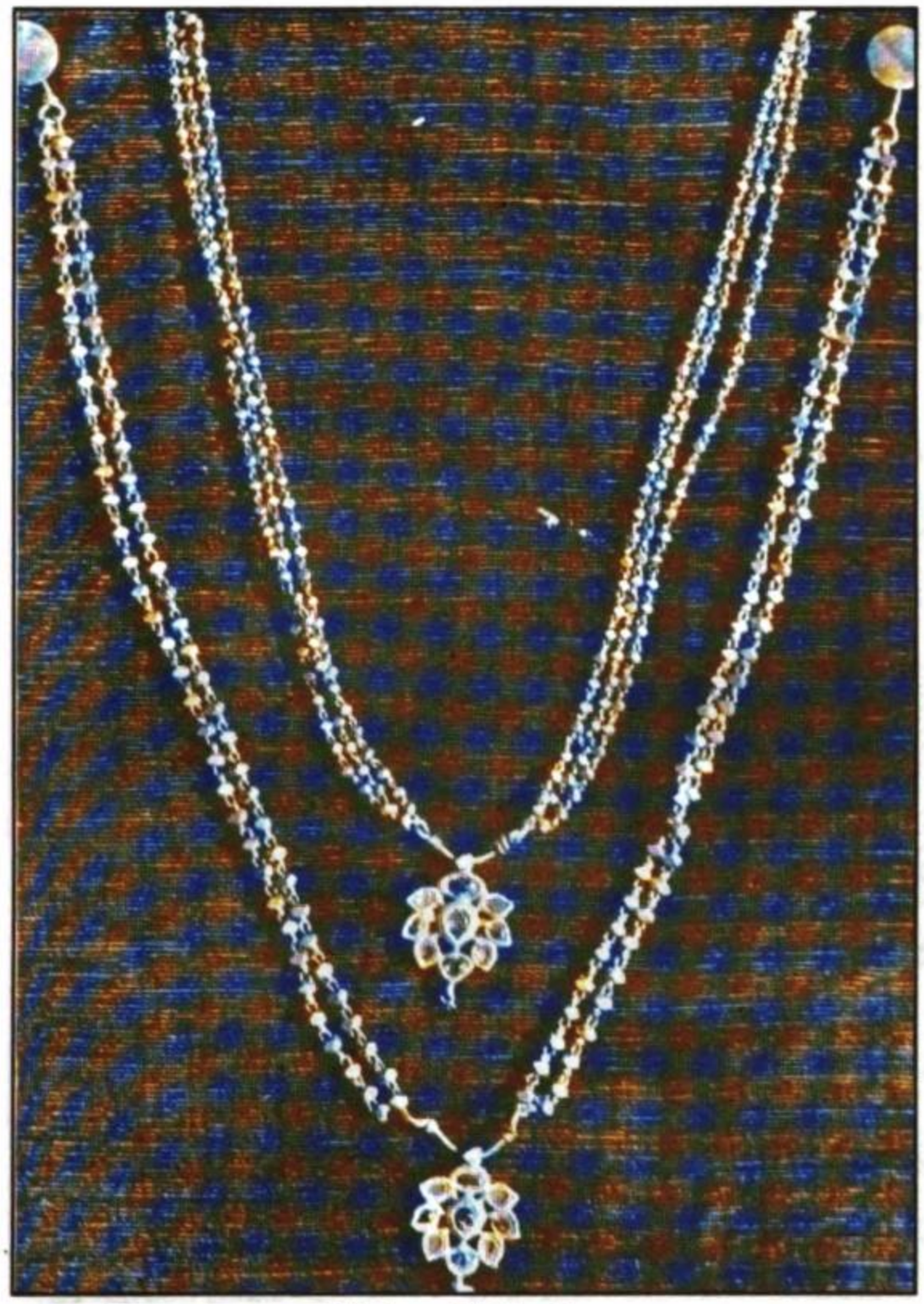
Mention of jewellery finds place in contemporary literature of Sultan Mohd. Quli also, who in his Quliyat of



Hairpins, Jhumkas, Armlets



Gungurus



Chain with Lockets

Deccan poetry, a detalied account of the various types of jewellery used by his beloved, Bhagmati Hydermahal, and many other women of his palace. Golkonda and later Hyderabad became important trading centres of diamonds and attracted traders from many countries in East and West. A number of cutting and polishing units of diamonds were established at Karwan Sahu. Besides diamonds, many precious stones like garnet, amethyst, topaz, agate, etc., were also produced. Pearls were imported from Persia.

The use of jewellery was the order of the day. The gem and jewellery gained so much importance that they found place in folk songs, chakkinama, stories for children, and game songs, making even people name their children and pets as Hira, Moti, Lal etc.

With the capture of the Qutub Shahi Kingdom by the Mughal emperor Aurangzeb in 1687, the art of jewellery suffered a set back as in the case of other arts. However, it was revived again during the time of Asaf Jah II. A major contribution of Asaf Jah - I was that he was an embodiment of Delhi Culture. He brought with him, among others, all experts of arts and crafts and traders in jewellery. As a result, the manufacturing of jewellery had undergone a change due to the impact of Persian elements.

Nizam Ali Khan II reorganized the administration of the City in the year 1771 and in this process, Rukunuddowla his Prime Minister, with the approval of the king, set up a permanent Bazar of Jewellery at Shahi Julukhana in Hyderabad city. As a result, hundreds of big jewellery shops cropped up from Gulzar House to Charkaman. The famous jewellers of that time were Anandi Ram, Komariji Naik, Hiralal Kanji, etc. They built their houses along with the shops.

What were the ornaments produced by all those jewellers ? Ladies of Hyderabad then preferred dand ka tilai kada, kangan, choli ke moti, kan ke loung or thinka, poth ka lacha. Efi Chada was the jewellery of middle class Muslim women, while the Hindu ladies wore pushte, pattadar, gregajulu, gentilu, kadyalu, mukkupulla, chevula kammalu etc.. On important occasions, women used the ornaments of sar ka jhumer, choti ke taweez, chand-balian, bhutte, karam pool lacha, chintak, jungi, sastlada, chandanhar, dugdugi, thussi, kada, kangan, bazuband, navaratan, sumran, pounchia, choosi ke peecha kakade, challe, aarsi, antian, angothian, pazeb and angothe ke pattian. In marriages, the bride was decked with bangles, dressed in kurti-choli, zareen drowhastya, goed khewa pyjama, jeruma ear-rings of diamonds and rubies and zamarud studded lacha and jugni.

Khamarpatta

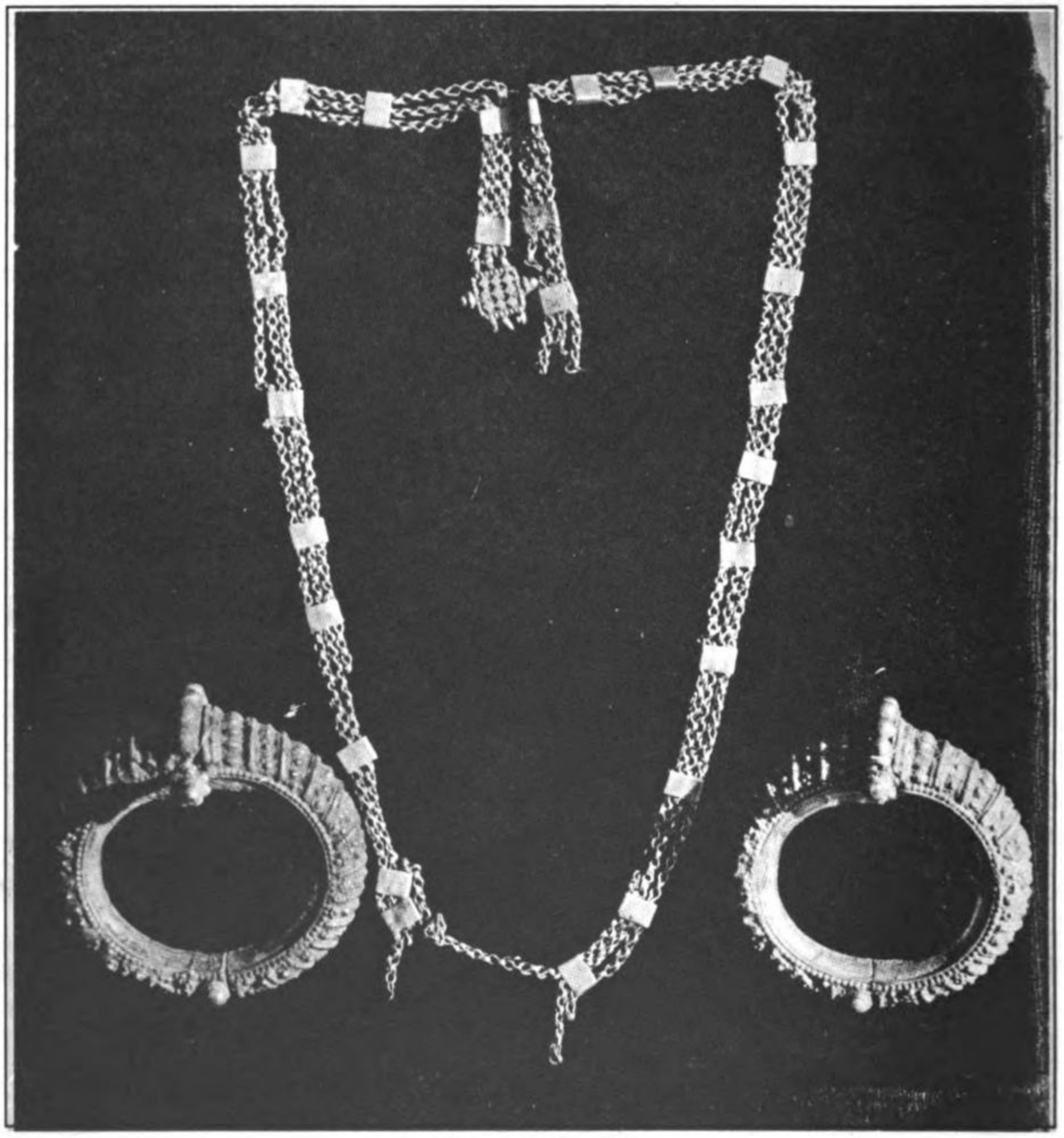
The Nizam as well as the nobles wore haras, long embroidered jamas, bejewelled turbans matching with the wears of their ladies. The use of heavy jewellery was also popular among the courtesans of the city. The most famous one was Mahalaqa Bai Chanda. She was a poet and a singer. She used heavy and priceless jewellery. She entertained Nawab Nizam Ali Khan Asaf Jah II, Nawab Secunder jah, Meer Alam and Raja Chandulal.

The Begums of the Nizam's palaces were always the pace setters of fashions. The daughters of Nizam VI Mir Mahaboob Ali Khan used to dress themselves in gem encrusted caps and gold threaded garments, known to be the most traditionalist, preserving the faded glories of the Mughal era.

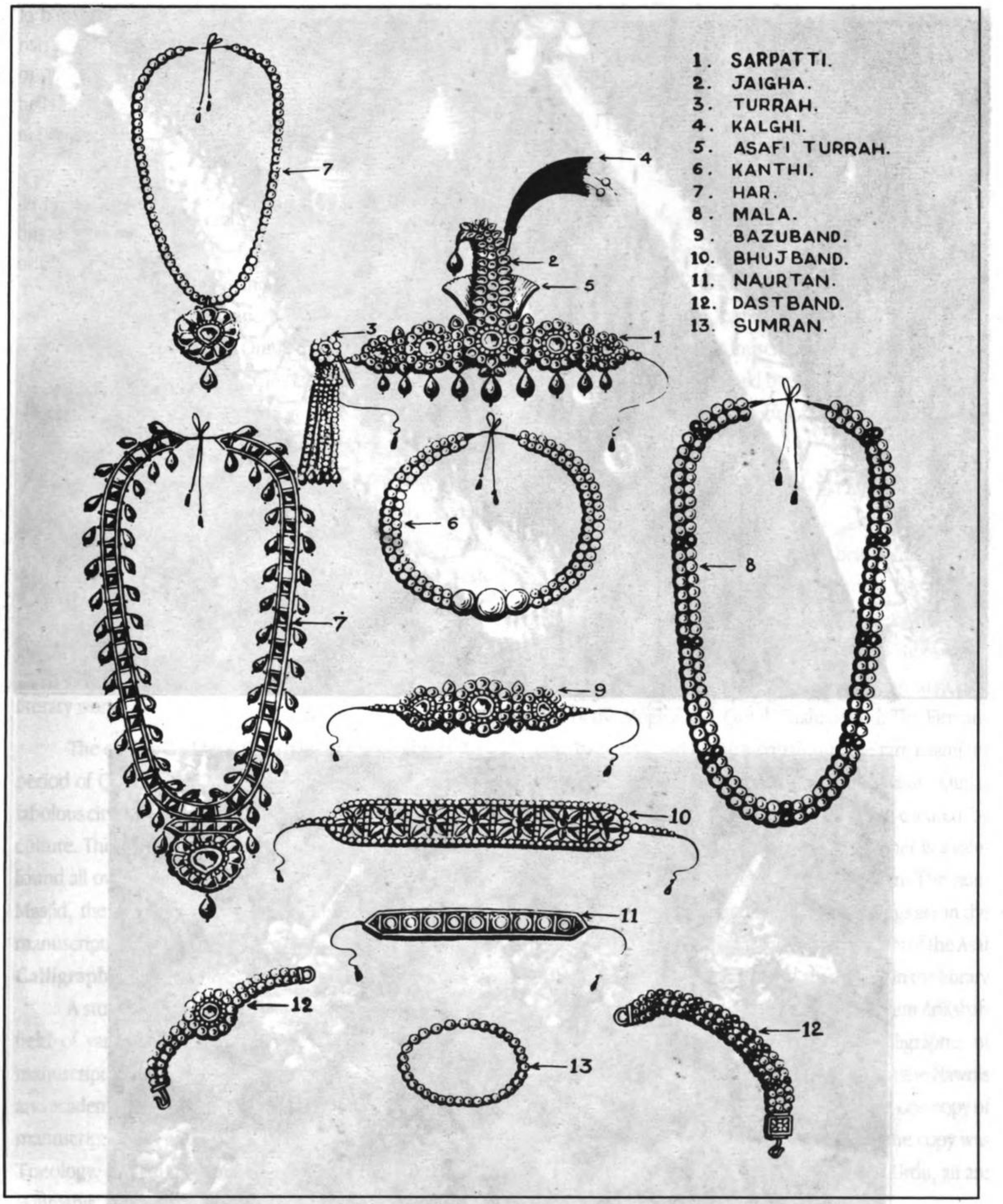
The Salarjungs, the nobles and Paigahs and Nawabs of Hyderbad followed the royality. Bhujband, har, chowlada, kanthi sarpech, therrah, and jehega often presented by the Nizam were their favourite jewellery. The modern chronicle of Hyderabad provides many occasions when the Nizams presented some of these to both Hindu and Muslim nobility.

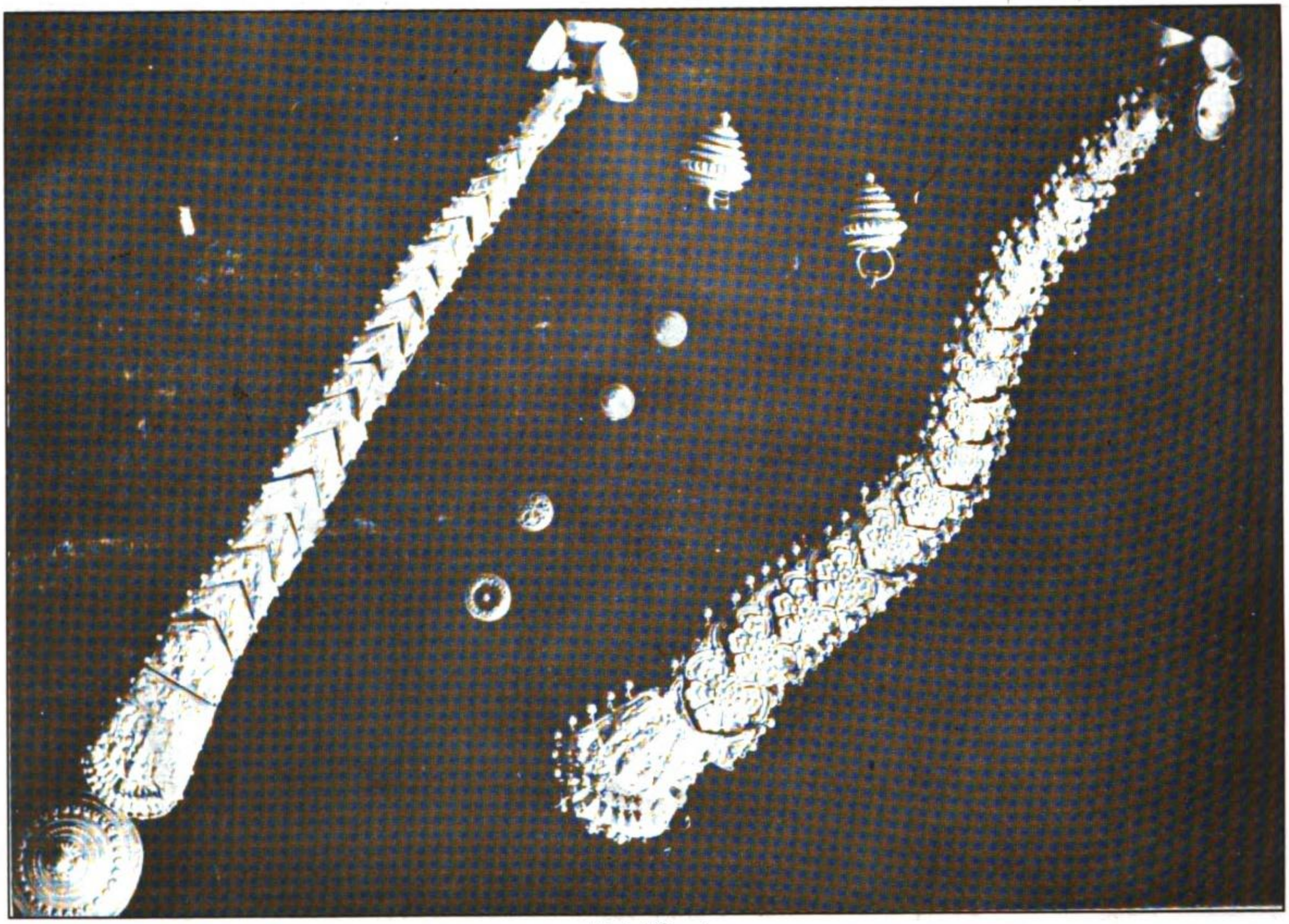
The last Nizam of Hyderabad Nawab Mir Osman Ali Khan was one of the richest men of the world. He was fond of collecting valuable gems and jewellery. He possessed a rich collection of sapphires, pearls and diamonds. In fact, to protection jewellery, Nizam VII constituted a trust called H.E.H. the "Nizam Jewellery Trust" along with other trusts in 1950.

Hyderabad had composite culture. Gem and jewellery produced in Hyderabad have exquisite designs and types. They became popular not only in India but also abroad.

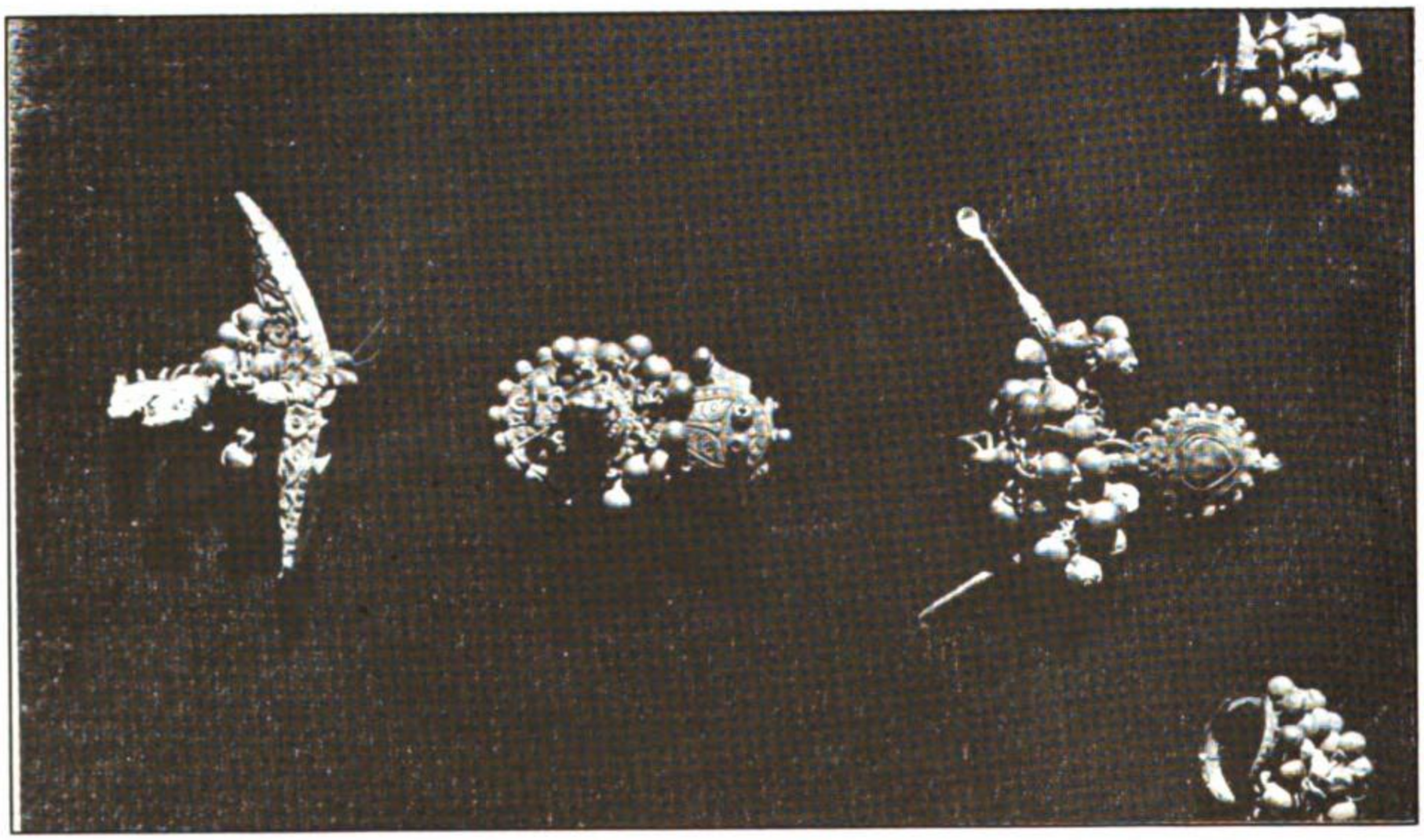


Armlets and Silver hara


1. SARPATTI.
2. JAIGHA.
3. TURRAH.
4. KALGHI.
5. ASAFI TURRAH.
6. KANTHI.
7. HAR.
8. MALA.
9. BAZUBAND.
10. BHUJBAND.
11. NAURTAN.
12. DASTBAND.
13. SUMRAN.



Hair Plignt



Lockets Jhunkas with Silver Bettels

Calligraphic Styles of Hyderabad

Calligraphy a divine art in Islam was held in great esteem and respect in the Islamic World and else where. Both Qutub Shahis and the Asaf Jahis were second to none in its practice and application through the patronage of eminent scribes. The Qutub Shahis who hailed from Iran tracing their origin from the Black Sheep tribe maintained very close cultural relation with the well known Safavid Kings of Persia whose capital Isfahan abounded with eminent artists, scholars, calligraphers and painters. Both were Shias by faith and Golkonda was lucky to receive outstanding men of calligraphy and administrators from Persia and in the process all the styles of calligraphy of West Asia were copied, practiced both in their capital and else where in their dominion on monuments the preparation of manuscripts and execution of the Holly Qurans and other literary works.

The euphoria of beautiful styles of calligraphy of the period of Qutub Shahi Kings is something to match their fabulous city of Golconda of pomp and fashion and wealth of culture. These beautiful styles are found in the inscriptions found all over Hyderabad like the Golkonda fort, the Toli Masjid, the Qutub Shahi tombs. Their richly decorated manuscripts also preserve their styles.

Calligraphic styles preserved in the City

A student of calligraphy has a wide choice and a rich field of variety of scripts & styles among thousands of manuscripts that are being preserved in various museums and academies. The foremost in this category are fascinating manuscripts such as the Holy Qurans, works on Hadiths Theology, Hanafi Jurispudence, Firmans of Tughluks, Bahmanis, Mughals, Histories, Diaries and literary works of the Qutub Shahi and the Mughal periods. Hyderabad is proud of possessing two copies of the prince of Calligraphey Yakut Mustasami of 1394 of Bagdad. The other holy books are those of Hussaini Kashmiri of Akbar's court in the possession of Oriental Manuscripts and Research Library. Similarly Holy Qurans copied by Shahjahan, Aurangazeb, Darashiko, are in the possession of the State Archaelogical Museum.

The earliest script in which the Al-Quran is available is Kufic, while a letter of the Holy Prophet to an African King was scribed in Hizzaji's style, the scribe being Hizzaj. These belong to the 7th century, the later being a copy of the original fortunately secured by Sir Salar Jung. Hyder Khan Punjabi Calligraphers of Asaf Jahi period lag did not behind in producing elegant copies of the Holy Quran matching those of the Moghal and Qutub Shahi period. The Firmans of the Bahmanis and of the Moghals provide rare examples of ingenious writings of Tugra, Diwani and Mursalasal. Quitas and Waslies form a distinct category and one excuted by Rashid Dilami, the last of the Mughal calligrapher is a valuable exhibit of the State Archaelogical Museum. The non-Quranic literary works are administrative writings are in the nastaliq style. Writings of a galaxy of calligraphers of the Asaf Jahi period like Raja Kishan Pershad are on view in the library of the Salar Jung Museum. Naurasnama of Ibrahim Adilshah is in Deccani Urdu executed by the court calligrapher of Ibrahim Adilshah, Khalilulla. Three copies of Kitabe Nawras are in the collection of Salarjung Museum while one copy of Nawrasnama is in the State Archieves. While one copy was executed in Devnagari others are in Deccani Urdu, all are scribed in the Thulth script or style.

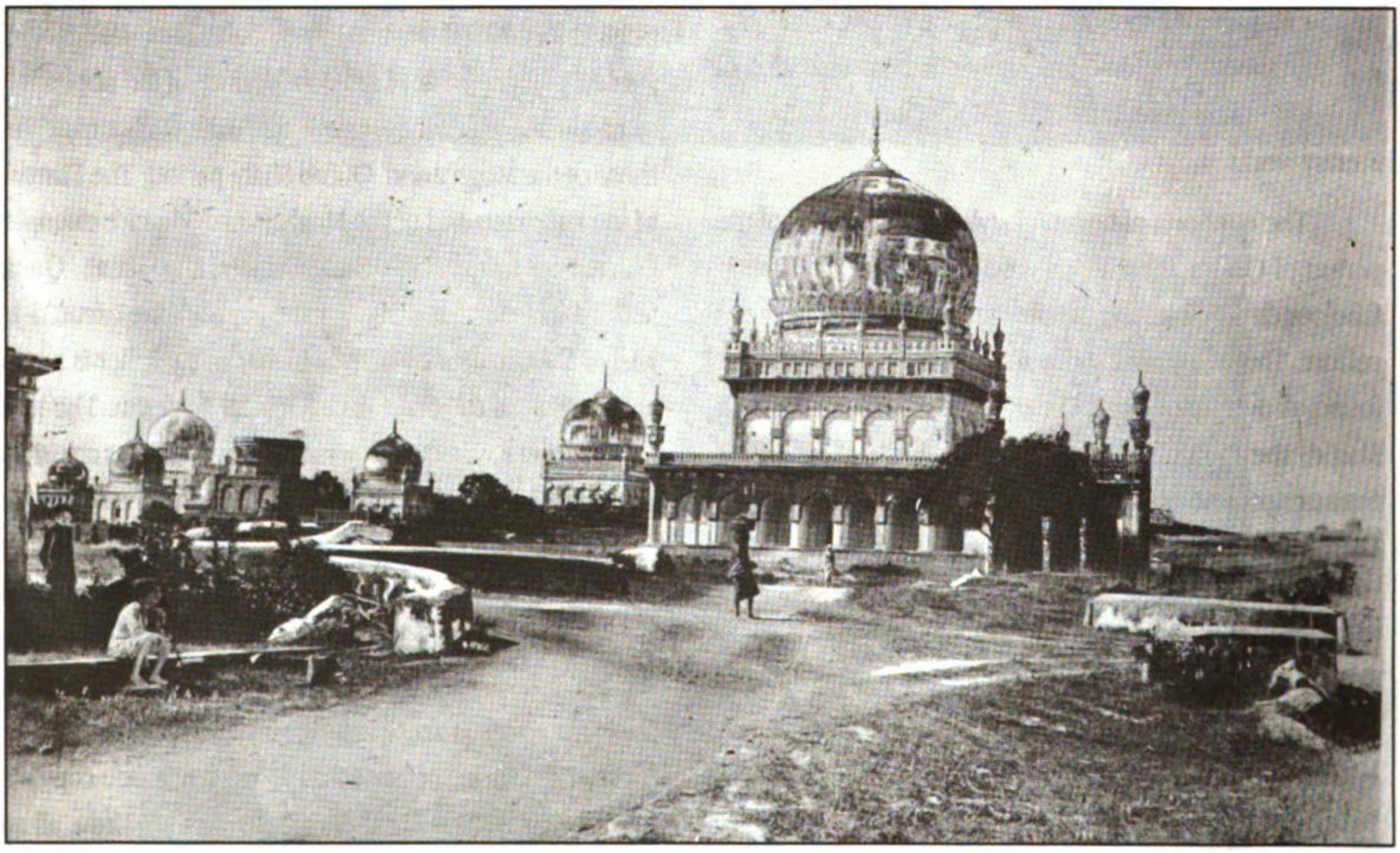
Raja Deen Dayal

The Wonderful Photographer of Hyderabad

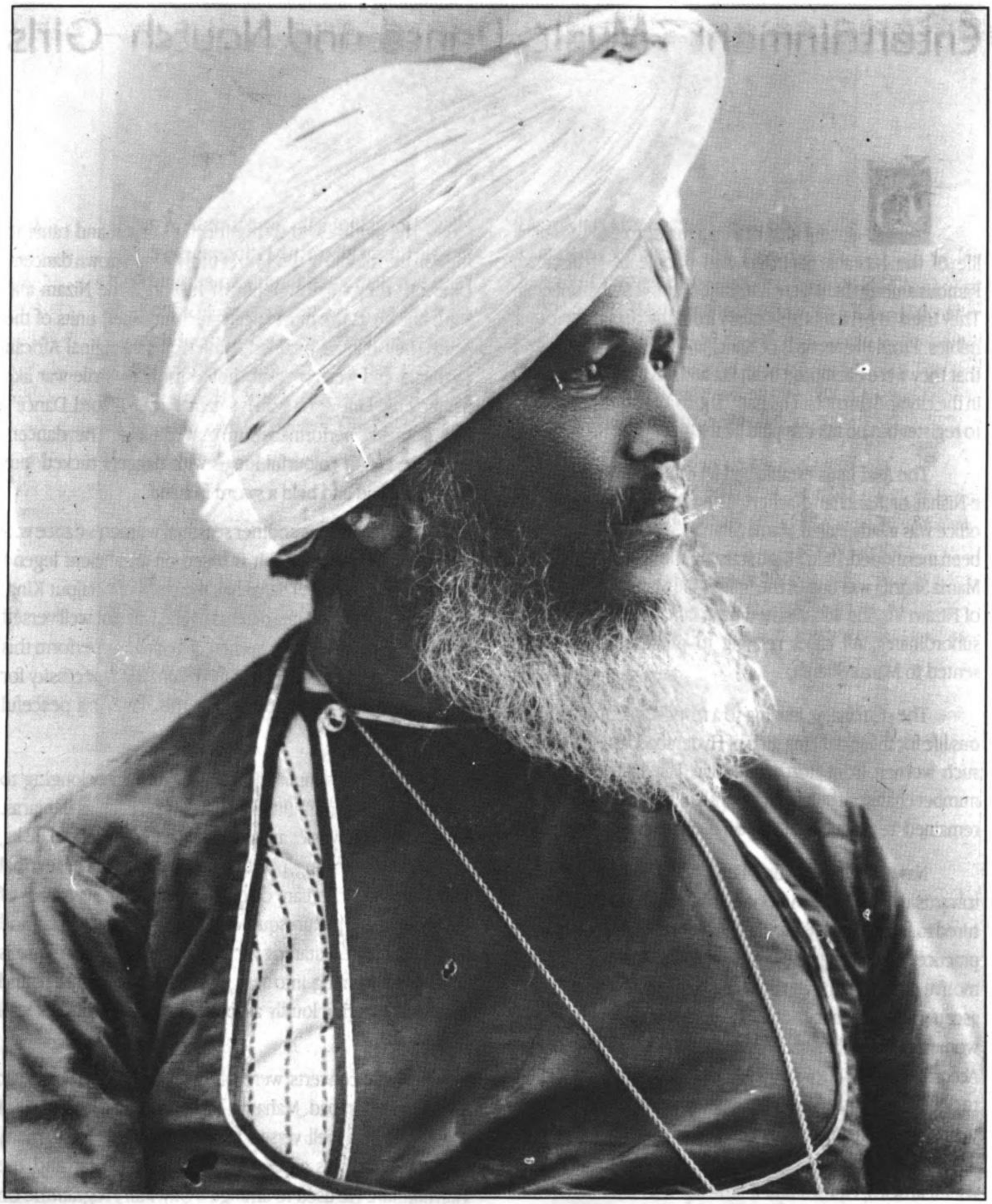
The author of "Mediavalism to Modernism" Sheela Raj writes of him as : Deen Dayal of Indore was an employee of the British Government in the Secretarial Office at Indore. He became an official photographer to the 'Nizam Mir Mahbub Ali Khan of Hyderabad. Thus the firm of Raja Deen Dayal & Sons came into existence in Secunderabad about the year 1875. Subsequently, he was awarded the title of Raja Musawwir Jung Bahadur by Mahbub Ali Khan in recognition of his services.

He lived with the eccentricities of the Nizam and performed official duties of a court photographer, recording military operations, photographing royal hunts, State tours, weddings, religious ceremonies, Viceregal tours and recording the goings on of the thrice-weekly durbars. As he grew older, he specialised in portraits and it was here that his special techniques brought out the texture of each photograph as a primitive art. He created images that to this day remain fresh and unfaded. His success as a photographer encouraged him to open a Zenana photographic studio in Hyderabad in about 1892, in association with a English women, Mrs. Levick.

A master photographer Raja Deen Dayal who worked hard and displayed an extraordinary commercial ability which was a vital prop to his inborn artistic feelings. He was a recognised photographer of his time not only in Hyderabad but also abroad and was a pioneer in the art.



Qutb Shahi Tombs by Raja Deen Dayal



Raja Deen Dayal the great photographer of the Nizams

Entertainment - Music, Dance and Nautch Girls

Dancing girls played a major role in the social life of the Nawabs, Jagirdars and people of Hyderabad. Famous among them were Kaminiji, Muradji and Muneeraji. They used to get a monthly salary from the Nizam and other nobles. From the records of Kanchan Kacheri, it can be said that they were exempted from tax and payment of nazarana in the city and districts. The nautch girls of Qutub Shahis had to register but no tax was paid by them for their professions.

The Asaf Jahis established an office known as Daftar-e-Nishat or Kanchan Kacheri. The Superintendent of this office was a lady called Mama Sharifa. Mama, as has already been mentioned, held a high status in the palace and society. Mama Sharifa was one of the influential Mamas of the palace of Nizam VI. She was assisted by a jamadar and four other subordinates. All cases relating to prostitutes were presented to Mama Sharifa.

The patronage, leading to a respectable and prosperous life for these dancing girls of Hyderabad, attracted many such women from northern India. The increase in their number changed their position and the profession no longer remained 'respectable'. Later on they adopted prostitution.

Nawab Rafat Yar Jung Bahadur turned his attention towards this evil, which none of his predecessors had ventured to face in the past, and raised his voice against this evil practice. Nautch women adopted girls with the immoral motive of benefitting by them in later years. The Nawab first ascertained whether such girls were related to the nautch women or were obtained during famine or in any other way. According to the information obtained, he compelled them to deposit securities whereby they were forced to bring them up in a decent manner and later arranged for their marriages with worthy persons. On marriage, they were given a few useful articles, clothes and a little cash to start their fresh lives.

The Siddis, who were African in origin and came to India in the middle of the 14th century were known dancers. Later on they sought employment under the Nizam and were known as the most spectacular mounted units of the Army. Their dances retained some of their original African character and were specially noted for their virile war like gambolling. One such warrior dance, the "Sword Dance", was normally performed during weddings. The dancers were dressed in colourful lungis with daggers tucked into the waist band and held a sword in hand.

Bathakamma is another seasonal women's dance witnessed in the twin cities. It is based on an ancient legend which tells the story of Saijanbai, the child of a Rajput King, who was sent back to her parents as she was not well versed in household chores. The women of Telangana perform this Bathakamma dance with great devotion. It is a necessity for newly married women to pray on this day for a peaceful married life.

The other simple and popular dances belonging to different tribal communities of Hyderabad such as Banjaras. Lambadias and Gypsies are associated with household tasks, cultivation and sowing, planting and harvesting. These tribal folk have a very brilliant colour sense and the costumes of the women are picturesque. Wide skirts, bright cholis and draperies create a starling picture dance. The technique is very simple-forming into a large circle the women go round and round singing loudly accompanied by the dholak and horn.

Music concerts were often arranged by the music lovers of Hyderabad. Maharaja Kishen Pershad was fond of music and was well versed in this art, appreciated many musicians and was an expert player of the Sitar and the Harmonium. He used to arrange a Qawwali Programme on the sixth day of every month.

Mahboob ki Mehendi and its talented Artists

Legendary Jamaluddin and his jokes

Birbal of Akbar's court was known for wit and humour. Several anecdotes are recounted throughout the country about his jokes even to the extent of offending the great Akbar. But in modern times Hyderabad gives this role to one Jamaluddin, once Superintendent of Public Gardens.

If Bombay is the economic capital of India and Calcutta its cultural capital, then Hyderabad is the humour capital of the country. In this laughing city, spinning yarns has always been a thriving cottage industry. Every second Hyderabadi is a master raconteur of jokes. The sense of humour of a Hyderabadi never abandons him, wherever he goes, whatever happens and whatever he does. One can throw modesty to the winds and say that a Hyderabadi can never be suppressed in the fine art of spinning yarns. This was the position some time back if one does not want to enter into controversy with [Sri K. Judson Cornelius, a prolific writer of Hyderabad .]

A few decades ago students of the prestigious Osmania University who were ingenious and fun loving, for reasons best known to them, had foisted 2,000 moron jokes on Jamaluddin, the legendary superintendent of Bagh-Aam (Public Gardens), in Nampally. Jamaluddin had nothing to do with these jokes and like most Hyderabadi officers, he was known for his sharafath (nobility), lathefath (elegance) and nazakath (delicacy). The mischievous Osmanians it was said even had planned to bring out these jokes in a book titled *Jamaluddin Ke Latheefay*, but the then Government came in the way. Jamaluddin jokes became so popular especially before the formation of Andhra Pradesh, that citing these jokes had become a part of Hyderabadi culture. Even a diplomat like K.P.S. Menon in his book *Many Worlds* narrates a joke about Jamaluddin.

The Telugu speaking people are also quite familiar with fun loving stories of Tenali Rama Krishna and wisdom bearing stories of Maryada Ramanna. In the recent past some jokes similar to those of Jamaluddin were ascribed to that good popular Chief Minister Sri Anjaiah. But Jamaluddin is not forgotten.

To cite, for instance, Jamaluddin was against giving higher education to his daughters. But one of them was anxious to go to college. Her mother sympathised with her but the father was adamant. After a long and heated argument Jamaluddin gave in, and the daughter went to Lady Irwin College, Delhi. She wrote with rapturous delight to her parents about the exciting things in the college . The food was delicious, the girls were affectionate, the teachers - considerate and she loved ping pong immensely. "There," exclaimed Jamaluddin, on reading out the the letter to his wife, "I told you what would happen, she has fallen in lòve with a Chinaman called Ping Pong".

Another joke still remembered is : One day Jamaluddin saw scores of gardeners sitting idle in the corridor of his office. He called the head gardener and shouted, "why are you all sitting idle and why haven't you watered the plants?" The head Mali replied "Sarkar, it is raining. That's why we have not watered the plants". Jamaluddin was enraged and thundered "If it is raining, make use of your umbrellas and water the plants. I don't want to hear any lame excuses."

One day Jamaluddin was going to his office in his old Ford, which suddenly stopped. "Why have you stopped the car?" Jamaluddin asked his driver.

"Sab, there is no petrol in the tank."

Said Jamaluddin nonchalantly, "Is it so? Then let us drive back home."

On another day Jamaluddin's car sùddenly came to a halt. "What is the matter driver?" Why have you stopped the car?

"There is a ditch in front of the car, Sarkar" answered the driver.

"So what?" said Jamaluddin with careless abandon, "sound the horn and go ahead."

Once, a friend told Jamaluddin, "yesterday your brother-in-law and I were in the Public Gardens. Pointing to a rabbit, he said" 'it is a turtle, How strange and foolish of him." Jamaluddin, without batting his eye said, "he must have mistook it for a bird. That's why he called it turtle."

One day Jamaluddin was travelling by train to Bombay, on some official work. At Sholapur station, he gave his upper *berth* to a small child, as a kind gesture.

The next day on reaching Bombay, he wrote home to say, "Begum, I reached Bombay safely by the Grace of Allah. As a true Muslim, I gave *birth* to a child at Sholapur station. May Allah be praised a thousand fold."

Another joke concerns Telephones :

While he was sitting in the house, the phone rang up. "Who was the man on the telephone?" Begum Jamaluddin asked her husband.

"I don't know," "Jamaluddin said "someone just said "Long distance Mecca Sharief." So I said yes, it certainly is, and hung up."

A Nawab riding home in his buggy picked up Jamaluddin ffom Nampally who was carrying a heavy suitcase. Jamaluddin sat along side the Nawab but kept the suitcase on his thighs.

"Why not put the suitcase down?" the Nawab asked.

"Oh, no" Jamaluddin answered, "It's nice enough your horses are pulling me. Do I have to add the suitcase to their burden?"

Begum Jamaluddin gave birth to her first child. Jamaluddin was ecstatic with the great news. He rushed to the chowrastha to tell his friends. "Congratulate me, I am a father," he shouted to the first friend he met.

"Congratulations. What is it - - is it a boy".

"No; guess again,"

"Then it is a girl,"

"How the hell did you know? I haven't told this to anybody yet."

Jamaluddin seemed to be searching in front of his neighbour's house for something on a moonlit night.

"Have you lost something?" his neighbour asked, "Can I help you?"

"It's nice of you. I lost my watch and I can't find it."

"Where exactly did you drop it?"

"In the cellar"

"Then why are you looking for it out here in the street?"

"Well, it's so dark there in the cellar - - and it is so bright here in the moonlight," said Jamaluddin.

Jamaluddin was pacing up and down the zenana hospital in the old city, when the nurse showed up and cried, "Congratulations. You have twins".

"Wonderful," said Jamaluddin, "but please don't tell my wife-I want to surprise her"

One morning Jamaluddin wanted to go to his office in his car, very urgently. But the car wouldn't start, however hard the driver tried, "What is wrong with the car, driver?" asked Jamaluddin.

The driver replied, "Sarkar, the car requires repairs. I need a screw driver,"

Jamaluddin, with a murderous gleam in his eyes, muttered, "I have already a driver, paying him a fat salary, I cannot afford to appoint a screw driver."

Begum Jamaluddin was in the family way. Both the husband and the wife wanted a boy this time, after three daughters. Jamaluddin had promised his in-laws in Aurangabad that if a son was born he would send a telegram in code words, saying Cycle born. But unfortunately, a daughter was born. So as promised Jamaluddin sent a wire to his father-in-law with a slight modification, "Cycle born-front wheel punctured."

It is worth recording here that Hyderabad also hosted a World Humour Conference in 1985-86. Sri N. Luther, I.A.S., Secretary to Government, Andhra Pradesh, who is a lover of humour and a known writer organised it with great success.

Poets of Hyderabad

The finest expression of a city's splendour, its culture, and socio-cultural assimilation, is always to be found in its art, especially poetry. Poetry is the loftiest utterance of man; and if its source happens to be a milieu, whose ties can be traced to an avowedly aesthetic ancient culture. It is as though a fragrance is added to the lustre of gold. The establishment of an Islamic rule and the romance of interesting cultures rendered the city of Hyderabad a very fecund soil for the birth of poetry. Besides being a source of affluance, the city also figures in many ways, in some of the poems we look at. This section could as well be called Hyderabad in poetry.

Hyderabad poetry is basically either poetry in Dakhani Urdu or in Telugu, the language of the region (Telugu/ Arabic/Urdu acquired a distinctive flavour that stays with the Telangana dialect today). While it is only natural that the language of the rulers or a court language should flourish at a given time, it is remarkable that the vernacular of the region also found encouragement and patronage from the rulers.

The impact of the West on Hyderabad was inevitable. Not only did Western travellers visit Hyderabad but also there was the establishment of a prominent British army (after the signing of the Subsidiary Alliance) which sowed the seeds of westernisation. While interaction with the rest of India provided Hyderabad with its share of exposure to English education, the domicile of some Bengali and Parsi families ensured a firm footing for the western milieu in Hyderabad. Sarojini Naidu, daughter of Aghornath Chattopadhyaya, a characteristic creature of Western education and sensibility, while being a Hyderabadi of the first waters found the Western sensibility and English language an invaluable tool of expression. The result is, numerous poems of an exquisite vintage. Some of these poems are reproduced here to display the golden heart of a Hyderabadi, wrapped inside the golden raiment of the English language. Her brother Harindranath Chattopadhyaya a noted poet in English finds a place here. Poets Ronald Ross and, Rabindranath Tagore also left their feelings respectively in a poem each.

Let us begin with the birth of the founder's birthday.

An unknown Qutubshahi poet commemorates the birth of Muhammad Quli.

"God has granted a babe to the benign king,
And his sight cheers up one's heart:
Out of gratitude has the munificent king
Lavished infinite favours and bounties on his weight:
the Heaven has revealed the chronogram of birth"
"Provider of sustenance to the world and the Cosmopolite."

The odes which have come to us as valuable historical records, are of great interest and value.

Muhammad Quli, the founder of Hyderabad, like his father, was a born poet though he did not have much of an education. But he was a poet who was mature enough to write poetry practically on all the topics known to him, from the sublime and the religious to the profane; and the mundane. Sherwani commenting on his poetic talent writes :

"It appears that there are no metrical forms which Muhammad - Quli did not know ,for, he has composed odes, dirges, quatrains, masnavis and ghazals with the same ease. From the praise of God, the Prophet and Ali, he passes on to the mundane and the profane with felicity and describes his amours, with the same freedom and nonchalance, as he describes the beauties of nature and the vast palaces that he built."

A peculiar feature of his poems is that even in those poems in which he describes his indulgence in wine and women, he ends with an invocation to God and an appeal for refuge in the Prophet and Ali.

Sherwani renders some of his poems in to English. A few of these are reproduced.

"Thou should know that Qutub Shah is the very axis of the school to which Khaqani and Nizami belonged;

And thou does repeat before him the stories related by Firdausi in the Shanamah."

"Poets are in the habit of claiming their excellence through their own personal merit."

"While it is the Almighty Himself who has endowed me,

Ma'ani, with the capacity to compose poetry of such a high standard."

"The poetry, O Ma'ani is like an ornament and a jewel set among stones of an inferior quality:

"O Qutub, thou art ever blessed by the Grace of god through the benevolence and kindness of the Prophet ":

Quli goes beyond his amours and begins to describe the phenomena of nature, being far ahead of the times and, becomes intensely modern. Sherwani compares him to Wordsworth and quotes a passage of his:

"to me the meanest flower that blows can give thoughts that do often lie too deep for tears".

He wrote poems on the rainy season, winter and summer; on gardens, groves and parks; on fruits and vegetables and on common places and household things as coriander and asafoetida, These are of Telangana. Muhammad Quli welcomes the first showers of the year which make everything young again and usher in the season of green grass and scented blossoms. It is time to leave the founder of the city.

Muhammad Quli was also fond of Persian and Urdu poetry and "Qutubshah" was his pen-name.

He wrote :

"I have vowed a new pledge with love

The old wine it is that I offer to new love:

The soil of Telangana has been by your steps blessed,

Let every coming soul lay prostrate on your feet for ever and ever

As Safahan owe glory and new lustre to the Emperor Abbas Shah,

You have transformed Hyderabad into new Isfahan.

I searched for a suitable chronogram to commemorate the occasion,

And li! Reason declared, all is sunshine in the world with the advent of the new king.

This mind of Momin prays and who indeed has better right to pray for you,

I am you old panegyrist and you are a king newly crowned."

The water-tubs were broken into
pieces decreasing their strength
The "Nageena bagh" lost its fragrance
having no support
How this 'silahi-khana'
this 'Balabeesara'
these weapons
these guns were ruined
by the invasion of the Moghul army;
the foot-print lines of the ladies,
who sat on the marble seats,
having drowsy eyes by drinking
liquors are not found today.
the smile of the Queen
moving in the cradle
is mixed up with the moon
The beauty of the "Shahjadi"
Swimming in the flowered lake
is drowned in the lighting
The words of the "Beebi"
roaming in the flower garden
is mingled up in the parrot
The foot-prints of the happy queen
in the palace
are reflected in the leaf-let
The eyes of the lake queen and
this jini Saheb
are drowned in the lotus flowers

due to the wicked deeds of the
Moghul who had faith in
Sunni religion.
The ray of Kohinoor
on the fore-head of the
queen of Golkonda is faded away
The adorned print in the beautiful,
palace is melted
The Lakshmi of Wealth who
enjoyed all kinds of facilities
is trembled
The "THANA" renowned
for wealth is destroyed

Sir Ronald Ross on his success

In sequence of time we have to refer to the First Nobel prize winner Sir Ronald Ross. In A.D. 1897, a British doctor and medical researcher, Sir Ronald Ross, was working in the Begumpet Military Hospital. Along the nearby northern reaches of the Hussain Sagar Lake, there was an abundance of mosquitoes, the subject of the doctor's research. Ross had been working on the project for sometime, without much success. However, on August 20, his luck - and that - of mankind - changed. He discovered that the dreaded tropical - disease, malaria, was caused by parasites carried by the females anophele mosquito. Ross celebrated his discovery in verse.

"This day relenting God
hath placed within my hand
A wondrous thing. And God
Be praised, at His Command,
Seeking His secret deeds
With tears and toiling breath
find Thy cunning seeds.
O million - murdering Death
I know this little thing
A myriad man will save
O death, - where is thy sting
My victory, O grave".

Nizamut Jung

One of the most elegant palaces in the city is the hill fort that adjoins the New MLA quarters and now houses the "HOTEL RITZ". Its builder, Sir Nizamut Jung, a poet himself writes of it :

"I have been under the spell of Scott since my boy-hood. The castles and halls and abbeys described by him have furnished pictures for me, and the words in which some of these pictures are painted often come back to me. In 1923, when I decided to build a house on the hill adjoining the black Rock (Naubat Pahad), the style of architecture was the first important thing to decide, because the site demanded a picturesque and imposing form with some romantic suggestion." This brought old castles to his mind and his inclination was towards the Gothic. One memorable evening, the sight of the Sun sinking behind the hills on the west side on which he stood, and the view of a sheet of water, the Hussain Sagar, spread out before him to the north, made these lines from Marmion ring in his ears:

"Day set on Norham's castled steep,
and Tweed's fair river broad and deep,
And Cheviot's mountains lone."

SIR NIZAMUT JUNG - President, Poetry Society in 1929

When Mrs. Rosenthal opened the Hyderabad Branch of the Poetry Society in 1929, she wisely asked Nizamat Jung to be the President and he agreed. He remained as such for over 10 years and when he was obliged to retire on account of his failing health, the Society regarded it as a great loss. The manner and style of his introductory remarks at the meetings, his illuminating comments on poems and papers read, and his explanation of the spirit and message of some of the poets about whom he had occasion to speak are still remembered by many of the old guard.

One of his poems :

The sacred fire within the heart,
The light that flows within the soul,
If ought their fervour can impart,
Yet passion's tumult can control,
It is the poet's breathing lyre,
whose soaring notes to heaven aspire,
Although once heard from visioned heights,

Ethereal waves their sounds prolong,
Till sorrows blending with delights,
Attain the melody of Song
The poet bending o'er his Lyre,
Thus keeps alive the sacred fire !
"HOH - i - Stan"
"From the distance, thou didst appear
barricaded in rocky aloofness Timidly I crosssed
the rugged path, to find here, all of a sudden,
An open invitation in the sky, and friends
embrace in the air, Revealed to me a shelter of loving intimacy".

Ravindranath Tagore, Hyderabad

23rd December, 1933

Nightfall in Hyderabad

See how the speckled sky burns like a pigeon's throat,
Jewelled with embers of opal and periodote.
See the white river that flashes and scintillates,
Cured like a tusk from the mouth of the city-Gates,
Hark, from the minaret, how the Muezzin's call
Floats like a battle-flag over the city wall.
From trellised balconies, languid and luminous
Faces gleam, veiled in a splendour voluminous
Leisurely elephants wind through the winding lanes,
Swinging their silver bells hung from their silver chains
Round the high Charminar sounds of gay cavalcades.
Blend with the music of cymbals and serenades,
Over the city bridge Night comes majestical,
Borne like a queen to a sumptuous festival.

Sarojini Naidu, the beloved daughter of Hyderabad who perhaps played at the Qutub Shahi Tombs at Golkonda fort in her childhood, muses about these lofty monuments as elegant and as famous themselves in a poem, Here it is :

THE ROYAL TOMBS OF GOLKONDA

I muse among these silent fanes
Whose spacious darkness guard your dust
Around me sleep the hoary plains
That hold your ancient wars in trust.
I pause, my freaming spirit bears,
Across the Wind! Sun quiet tides,
The glimmering music of your spears
The laughter of your royal brides.

In vain, O kings, dote time aspire
To make your names oblivion's sport
While under bill wear like a tier
The ruined grandeur of your fort.
Though centuries falter and decline
Your proven strongholds shall remain
Embodied memories of your time,
Incarnate legends of your reign.

O Queen, invain, old Fate decreed
Your flower - like bodies to the tomb;
Death is in truth the vital seed
Of your imperishable bloom.

Each new born year the bulbuls sing
Their songs of your renascent loves:
Your beauty wakens with the spring
To kindle these pomegranate groves"

- Sarojini Naidu

OUR SCHOOL

Our School is very old
I know since it is told
It was built 100 years past
And I hope another 100 years it will last.
Its name is saint Georges' Grammar school
And I am sure it will make wise a fool
And students are growing more
I wish the number would grow more
Till the School can hold no more

St. George Grammar School was established in 1834. It was an Australian managed Institution of repute situated in the Abids. Poet Harindranath Chattopadhyaya and the

Indian Astronaut Rakesh sharma are some of the outstanding students. It is a school sought after by all. The young K. Pradeep Chandra, a student of St. George's Grammar School wrote this when he was 12 years old.

PITY IT'S A CITY

Streets flooded with people
lanes choked with filth
pity, it is a city
and its drowining entity.
Eyes closed, ears shut
holding the nose in finger tips
I feel trapped by this monstrosity.
On the sprawling city face
"Dirt culture" sways
Sweepers are spitting
brooms are blushing -
Dogs turned mad
my man's perfiedy
Cattle questing
in the labyrinthine street
for the Gods that fled from the temples
vexed with fake devotees.
Mosquitoes learning music lessons
playing on the citizens' blood veins
flies tracing and gambling
in the heaps of human excreta
challenge man
no poet can depict the city as they do.

Buildings swallowing the roads
beggars eclipsing the pavements
cinema halls vomiting crowds
traffic obstructing Time's movement
hawkers teasing the empty spaces
paint the city as paragon of beauty,
all coverage to gang-rape the city.

- Dr. J. Bapu Reddy *I.A.S.*

ON THE BAZAARS OF HYDERABAD

(To a tune of the Bazaars)

WHAT do you sell, O ye merchants?
Richly your wares are displayed
Turbans of crimson and silver,
Tunics of purple brocade,
Mirrors with panels of amber,
Daggers with handles of jade.

What do you weigh, O ye vendors ?
Saffron and lentil and rice.
What do you grind, O ye maidens?
Sandalwood, henna, and spcice
What do you call, O ye pedlars ?
Chessmen and ivory dice.

What do you make, O ye goldsmiths ?
Citron, pomegranate, and plum
What do you play, O musicians ?
Sithar, sarangi, and drum.
What do you chant, O magicians ?
Spells for the aeons to come.

What do you weave, O ye flower girls
With tassesl of azure and red?
Crowns for the brow of a bridegroom,
Chaplets to garland his bed,
Sheets of white blossoms new - gathered
To perfume the sleep of the dead.

- Sarojini Naidu

ORCHARDS OF TOMORROW

The orchards of tomorrow
Are fruited with my sorrow,
My friend,
this is my journey's end
A Journey full of singing,
Each end a new beginning,

The groves of the day after,
Are full of angel laughter,
Since I have left the earth
And came to a rebirth
Among them who are holy
Who will get to know me slowly

I have been tortured, tortured
In to a scented orchard
The fruits are heavy laden with juices
That are scented
I can't stand any longer,
The suffering that grows stronger
I am almost now demented

The trees that look at me
Through my window every day
Seem to make me a tree
Which make me swing and sway
In breezes that are breath
Which have nothing to do with death
(Poem dictated by the poet to a devotee
on 21st August 1976 in Hyderabad)

- Harindranath Chattopadhyaya

Harindranath wrote many a poem . This is one of them. He lived all over India, but mainly in Hyderabad, Madras, and Bangalore .

HYDERABAD -"CITY OF LOVE"

Fair City of Love and Laughter and Grace
born when a mighty Sultan bowed
before the idol of a beauteous maid
and kept his tryst with fate.

Then from the hallowed land arise
the spires of a dreaming paradise
of marble palaces and gilded domes
and arches and pillars of a thousand stones
and in their midst
four - square the Minar stands
topped
by a temple and a mosque.

The "naubat" serenades
at dusk and dawn
when Hill and Lake
meet in love's embrace
and temple bells and muezzins" calls
mix in mystic hymns
and peasant and prince
the Song of glory sing.

And there in the shade of ancient walls
where the Moosi meanders with stately pace
the fragrance vendors string and sell
garlands of jasmine and rose
for four "annas" or more
whilst amid piles of diamonds and gems
hennaed hands and veiled flashing eyes
search for purest pearls
in the Street of Brides
and in the motley bustling crowd
to the beggars cries and shouts
a Raja humbly throws
pieces of silver and gold.

- Humayun Khan

SONGS OF MY CITY
IN A LATTICED BALCONY

How shall I feed thee, Beloved ?
On golden - red honey and fruit.
How shall I please thee, Beloved?
With ht' voice of the cymbal and lute.

How shall I garland thy tresses ?
with pearls from the jassmine close.
How shall I perfume thy fingers ?
With th' soul of the keora and rose.
How shall I deck thee, O dearest ?
In hues of the peacock and dove.
How shall I woo thee, O Dearest ?
With the delicate silence of love.

.. *Sarojini Naidu*

THE HUSSAIN SAGAR

The young dawn woos thee with his amorous grace,
The journeying clouds of sunset pause and hover,
Drinking the beauty of thy luminous face,
But none thine in most glory may discover,
For thine evasive silver both enclose
What secret purple and what subtle rose
Responsive only to the wind, thy lover
Only for him thy shining waves unfold
Translucent music answering his control:
Thou dost, like me, to one allegiance hodl
O lake, O living image of my soul.

.. *Sarojini Naidu*

QUADRICENTENNIAL

Golconda Fort broods over the city
that came from its womb
The glory that was Golconda
gave birth to the grandeur
that was to become-in four hundred years -
the Hyderabad of today.
What would those storied, now stilled walls
speak out in judgement upon our times?
Only the echo
of our own voice
comes back to us as we stand there
But this city
bustless with business
pulses with people
sings with the sound of sundry tongues.
we have a heritage
fair to remeber
Let us pay homage -
but let us go on.
instead of our fathers
Shall be our children
Let us look about us
and see where we stand
Then let us assess
what needs to be done
to bring forth a better tomorrow.

- *Helen Bonnell Butt*

Civil Administration in Hyderabad

Inauguration of the Hyderabad Civil Service

Like all other important pioneer measures for political and administrative reforms in Hyderabad, the inauguration of the Hyderabad Civil Service also owes its origin to the outstanding genius of that statesman, Sir Salar Jung I.

Sir Salar Jung I published in an Extraordinary Jarida, a notification stating the importance of educating the masses of the people in general and of the nobility and gentry in particular, appointing a committee composed of the nobles and officials, to select young men of good birth who had sufficient education and also those who had not received proper instruction; the former to be sent to British India to get trained in the works of revenue, judicial and other departments, and the latter to be either educated in a select and special school, within the Dominions under the observation of Government or to be sent to some good school outside the dominions.

However, owing to the death of Sir Salar Jung I (1883) no progress beyond the notification was made in the matter until Nawab Imadus Sultanat (Salar Jung II) presented a memorandum in 1884 in the matter to the Council. The memorandum deprecated the practice of calling in outsiders for appointments in the State, as education had sufficiently spread in the dominions, and suggested, the introduction of Civil Service, in order to put a stop to this, and with a view to recruit more efficient public servants.

The memorandum was considered by the Council of State at its second meeting held on 24th April, 1884 in the Purana Haveli Palace, which was presided over by the Late Nizam VI and was attended by Raja Rajayan Maharajah Narayan Pershad Narendra Bahadur (Peshkar), Nawab Bashiduddowlah Asmanjah Bahadur, Nawab Shahab Jung Bahadur, Nawab Shamsher Nawaz Jung Bahadur and Nawab Ali Yar Khan Bahadur (Secretary to the Council). The August Council approved of the principle that preference should be given to efficient and deserving sons of the soil for services in the administration; the Government reserving the right to import men of expert knowledge, if necessary, for particular apppointments. The Rules of recruitment, training and appointment of members for the Hyderabad Civil Service were also discussed and sanctioned.

In pursuance of the Resolution passed by the Council of State, the first Civl Service Class provided to train Hyderabad for H.H. The Nizam's Civil Service, i.e. for the Departments of Revenue, Justice, Survey and Police, was opened in October, 1884 under the supervision of Mr. HC. Crollery, formerly Head-master of St. George's Grammar School, assisted by Mr. Venkata Sastri. 28 students were nominated by the Government, in 1884. As the upkeep of a class separate from any college or school was considered too expensive, the Government decided to attach the Civil Service class to the Madrasi Aliya situated then in Rumbold Kothi and which had not till then been raised to the Collegiate standard, and placed it under Mr. H.P. Hodson M.A., Head-master of the Madrasi Aliya.

In January, 1885, a competitive entrance examination was held and 34 students were admitted. The final examination was held in December, 1886 and eleven students were successful. Mr. Mohamed Sadat Khan (Nawab Saadat Jung Bahadur) stood first, securing 681/2 marks out of 100 marks. Mr. H.P. Hodson submitted a report of the class at the end of the above term of two years of the first batch, and made interesting and humorous remarks about all the students.

The results were considered by a Committee on 26th April, 1887 as per Colonel Marshall's (Secretary to His Late Highness) letter dated 23-4-1887 addressed to political and Financial Secretary, which consisted of the following members.

1. Nawab Mohdinul Mulk Bahadur.
2. Mr. A.C. Dunlop
3. Mr. H.P. Hodson
4. Nawab Imadudoulah Bahadur.

They considered the results and decided to depute two students to British India i.e. Mr. Saadat Khan, and Mr. Habibuddin to Madras and Mr. Rustomji to Berar. The rest of the students were posted to various Departments in Hyderabad i.e., three to Revenue, three to Settlement, one to Police and one to Judiciary. The students were to be on probation for one year and were paid allowance at the rate of Rs. 200/- P.M. plus T.A. during their probationary period, which was paid in British Government currency in the case of probationers sent to British India. The Secretaries to the Government in the Departments concerned, were requested to submit reports on the work of the probationers, on the termination of their probationary period, and to absorb them in suitable substantive or officiating appointments as soon as vacancies occurred.

Admission for the Civil Services Class continued till 1891. Twenty students each every year were taken in 1885 and 1886, ten every year in 1877-79, seven in 1890 and four in 1891. Out of these only the first three of the students who were successful after a course of two years, were admitted to His Highness the Nizam's Civil Service. The following were the conditions of admission :–

(a) The candidate must be a native of the Hyderabad State and belong to respectable parentage, to be selected by a committee, appointed by the Board of Governors of Madras but a with the sanction of Government.

From the list of officers selected, it is seen that the Hindu element gradually came to make its presence felt. The recruitment of Hyderabad Civil Service continued up to 1945. The last batch consisted of Abid Hussain, BPR. Vithal, B.N. Raman and Mr. Ziauddin, who all have risen to very high positions. All of them are luckily with us today. With the formation of Andhra Pradesh and its capital at Hyderabad, a full fledged Secretariat and a Board of Revenue the enlarged A.P. High Court, A.P. Public Service Commission and the Inspector General of Police started functioning with other Heads of Departments - The staff from the erstwhile Hyderabad State which was a part B State merged with those of Andhra State, a part A state.

The Nizam's Cabinet (Nizam the VII) with Sir Akbar Hyderi as the Chief Minister.
Tasker, An English Civilian on the extreme left was a prominent member

City Civil Court - The Judges and the Advocates

The Kotwal of Hyderabad

We have seen earlier that the security of the City was in the hands of a Kotwal during the times of the Qutubshahis. He was not only incharge of the Security of the City, but was a Magistrate too. Now we enter in to the Asafjahi period.

The history of Hyderabad City Police during the Asaf Jahi dynasty (1724-1948) makes an interesting study. The Nizams copied the Mughal feudal model, for their administration of the revenue and police departments.

The institution of the "Kotwal" was a creation of the Mughal rulers and this was adopted by successive Nizams to head the police organisation of Hyderabad City.

The "Kotwal" combined in his office not only the powers and privileges of the police head, but also was in enjoyment of certain judicial and civil powers. He had direct access to the King and had his ears. He was the Chief adviser to the monarch in all Police matters. He was primarily responsible for the maintenance of law and order, for the prevention and control of crime, and prosecution of criminals. He occupied a unique position not only in the administration of criminal justice but also a very honourable place in the King's "Durbars". He received the "Roznamachas" (Daily reports) from the Thanedars "about the happening in the city, kept a watch on the British Residency and maintained a number of paid informers. The "Kotwal-e-Balda" was both respected and feared by the general Public. The last of such powerful "Kotwals" was Raja Bahadur Venkatrama Reddy during the reign of Nawab Mir Osman Ali Khan. Nizam - VII. He even resolved major litigations between Gadwal and Wanaparthi "samasthans" through negotiations. In the big "Samasthans", policing was being done by the big feudal lords, who owned vast chunks of land, and organised their respective police forces and a separate judicial service.

Since the passing of the Police Act 1861 in British India, a new type of Police administration modelled on Irish constabulary came into existence. Sri Gangadhar Nehru, the father of illustrious Motilal Nehru was the "Kotwal" of Delhi, at the time of the Indian Mutiny (1857). Thereafter India passed under the British Crown.

The British pattern of Policing was subsequently adopted by the enlightened Sir Salar Jung I, during the regime of Mir Mahaboob Ali Khan, Nizam - VI of Hyderabad.

The Head of the "Thana" (Police Station) came to be called "Amin". The rank equivalent to Inspector was known as "Sardar Amin". The Assistant Commissioner of Police and the Deputy. Commissioner were called "Madadgar Kotwal" and "Naib Kotwal" respectively. The entire city police force had distinctive uniforms and badges of rank. At the " Thana" level there was a "Jemadar" (General Duty Head Constable) and a Mohrir (Writer Head Constable). The Constabulary was called Barkandaz in the beginning and later called "Jawan". He was getting Rs.6-00 in 1902. A.D. as pay and two annas per day was his daily allowance, whenever he had to travel outside Hyderabad City.

The Judicial system prevailing in the city comprised of the Diwani Adalats (Civil Courts) and Faujdari Adalats i.e. Criminal Court, organised in a hierarchical pattern, having both the original and appellate jurisdiction. The lowest combined criminal and civil courts under the Munsif Magistrate with 1st Class powers of trial at the original level at all taluk head quarters.

The Prosecuting agency consisted of Police functionaries of Inspectors rank and so far as the city was concerned, they were under Naib Kotwal Seghal Jaraim i.e. Dy. Commissioner of Police Crime. The strength of city police in the early years of this century was hardly a few thousands, quite commensurate with the limited needs of the population of Hyderabad, which was barely 2.5 lakhs, enclosed within an impregnable fort-wall running round the city. There were thirteen huge gates and as many windows which used to be

closed by the Police Armed guards from dust to dawn, by an order of the City Police Commissioner. This system ensures automatic "Nakabandi" and no burglar or thief having operated in the City, could dare leave the precincts of the city without being caught and interrogated. The city police budget in 1906 was a meagre few lakhs. Except for police station "Thana and outpost "Naka" buildings, of which there was a network, there were few Administrative Police Buildings. The Present Commissioner's Office "Kotwali Balda" which is more than hundred years old is situated in "Purana Haveli" locality in the heart of the Old City. There were no motor vehicles, wireless equipments and telephone facility. But there are many records maintained in Urdu at the P.S. level, a few obsolete fire arms and hand - cuffs and leg-Irons. The concept of respecting the rights of the individual was not at all there and criminals were dealt with harshly to say the least. Surveillance over criminals was effective and "Goondas" and rowdies were kept under check. Mostly, religious processions and assemblies were in evidence those days and hardly labour or student troubles. Strikes by Government employees were unheard of and hardly any forms of protests by political parties were noticed.

However, two significant events rocked the calm city life in late 1930's. For the first time in the history of Hyderabad, there was a "Communal Riot". The second important epoch-making event was the emergence of State Congress supported by Arya Samaj, on the political scene and launching "Satyagrahas" mostly for democratisation of the administration, the fountain head of which was the Nizam.

Both the movements were put down with a heavy hand. Mr. Rahmatyar Jung succeeded Raja Bahadur Venkatram Reddy as Commissioner of Police. Sri Satyanarayna Reddy a Sandhurst trained law graduate who had joined the Nizam's Police Department as A.S.R. became the Commissioner of Police in 1945. The Police Action (13th September, 1948 to 18th September 1948) was a significant landmark in the history of Hyderabad State. In the wake of Police Action came a new set of Administrators, first under the over-all command of Lt. Gen. J.N. Chowdury, the Military Governor appointed by the Government of India, and later on under a strong team of Civil Administrators, drawn from the neighbouring States of British India under Sir. K.M. Vellodi, I.C.S. This roughly covered a period of 25 years. When the Nizam of Hyderabad was made the "Raj Pramukh", Hyderabad Dominions were made a part of "B" states under the Indian Constitution.

The Police Administration of the State was revamped under Inspectors General of Police Messrs. Patro, Jetley and Monappa, who headed the Hyderabad State Police Department in succession from 1949 to 1953. Sri Shiv Kumar Lal was the first local I.G.P. who succeeded them in 1953.

So far as the City Police was concerned, a deputationist Sri K. Sundaram Pillai became the Commissioner of Police after Sri Shiv Kumar Lal, and continued in that capacity till 1953. He was succeeded by Sri C. R. Iyengar, whose tenure lasted till the formation of Andhra Pradesh in November, 1956.

Mention needs to be made here of the growth of other Police organisations that came into existence in the twin cities of Hyderabad and Secunderabad.

The Cantonment Police force came into being soon after the British Cantonment at Secunderabad came into existence, as a result of the Subsidiary Alliance concluded in 1878 between the Nizam and British Resident. This force was headed by a British Army Officer until about the time of the Police Action. The Secunderabad Municipal area was under yet another Police Organisation headed by a British Officer of the rank of Superintendent of Police and his office was located in the present premises, occupied by the Dy. Commissioner of Police - North, within the court compound of Secunderabad. The Railway Police Administration was entirely different and under very capable officers both British and India.

As the Hyderabad City area was mostly confined to the old city south of Musi, until the rendition of the Residency, a certain territorial jurisdiction around the Residency, to the North of Musi river was under the charge of Residency Police.

On the periphery of the Hyderabad Municipal area was the District Police Jurisdiction of "Atraf-e-Balda" (also called baghat) with a District Police setup. The Present Office of the Director General of Police was located in that jurisdiction.

Thus, if a person were to travel from Charminar to

Bolarum via, Sultanbazar and Secunderabad Railway Station, he had to pass through five different Police Jurisdictions.

Consequent upon the reorganisation of the State in 1956, A.K.K. Nambiar IPS became the first IGP of the enlarged State of Andhra Pradesh and he continued in that capacity till 1966. The Madras Police standing orders were adopted for procedural matters throughout Andhra Pradesh. Certain laws promulgated in Madras State concerning Criminal Justice system were extended to Andhra Pradesh. The Drill and Training manual was also adopted by the new state.

The foundation of professional Police Force was laid in his time. Accent was laid on Scientific Aids for investigation, instead of rough and rowdy methods. Uniforms were changed and facilities such as wireless telephone, motor Vehicles etc., were augumented. This was a major step towards modernisation.

The Govternment was headed by the Chief Minister N. Sanjeeva Reddy. As far as the City Police was concerned, the functional system of Police was adopted and the whole city was divided into four divisions, each under Assistant Commissioner of Police. A central Police control Room was established with four divisional mobile wire-less fitted vans.

Nawab Inayat Hussain Khan Bahadur
Second City Kotwal

Dr. Hankins (Inspector General 1880)

Nawab Akbar-Ul-Mulk Bahadur (3rd Kotwal)

Lt. Col. E.S. Ludlow, CIE, 6-8-1884 to 23-1-1896

Shahab Jung - Commissioner of Police 1910

Nawab Sultan Yavarul Mulk Bahadur
Fourth City Kotwal

Raja Bahadur Venkata Rama Reddy, O.BE appointed as Kotwal in 1339 Fasli & retired on 1-5-1934

Darbars And Banquets

Haimendorf's Account

For the Hyderabad of the last years of the Nizam's rule offered a great variety of social pleasures. As friends and proteges of Sir Theodore and Lady Tasker, Haimendorf's and his wife we had an easy entry into the circles of the Muslim nobility as well as into those of high government officials, including the Nawab of Chattari, who was then President of the Nizam's Executive Council, (a position comparable to that of a present-day chief-minister of a state such as Andhra Pradesh). At one time he invited Betty (his wife) and Haimendorf to spend a few days with him in his house and this alone was a signal which assured us invitations to most official banquets. Fortunately Betty had brought with her some of the London evening dresses of her trousseau and with these virtually new gowns she could match the saris worn by Hyderabadi ladies on such occasions. Yet, there was usually a shortage of ladies on such occasions because the majority of upper class Muslim ladies still observed the purdah and did not accompany their husbands to official banquets. Only members of the Nizam's family ignored these restrictions and his two Turkish daughters-in-law, Princess Duroshavar (the daughter of the last Kalif), and Princess Niloufer together with Nafissunnissa, the wife of the Nizam's younger brother Basalat Jhah, often graced important banquets. The shortage of ladies on such occasions meant that Betty was placed next to one or the other of the most exalted male guests, while Haimendorf sat much further down among officials of a status comparable to his humble rank as a civil servant.

One of the most interesting features of such banquets was the attire of the three royal ladies, whose jewellery alone was a magnificent sight. If one of the two princesses appeared covered in rubies, the other would have arranged to wear jewellery consisting entirely of emeralds. Moreover the three royal ladies seemed to have always agreed to wear saris and jewellery of different colours.

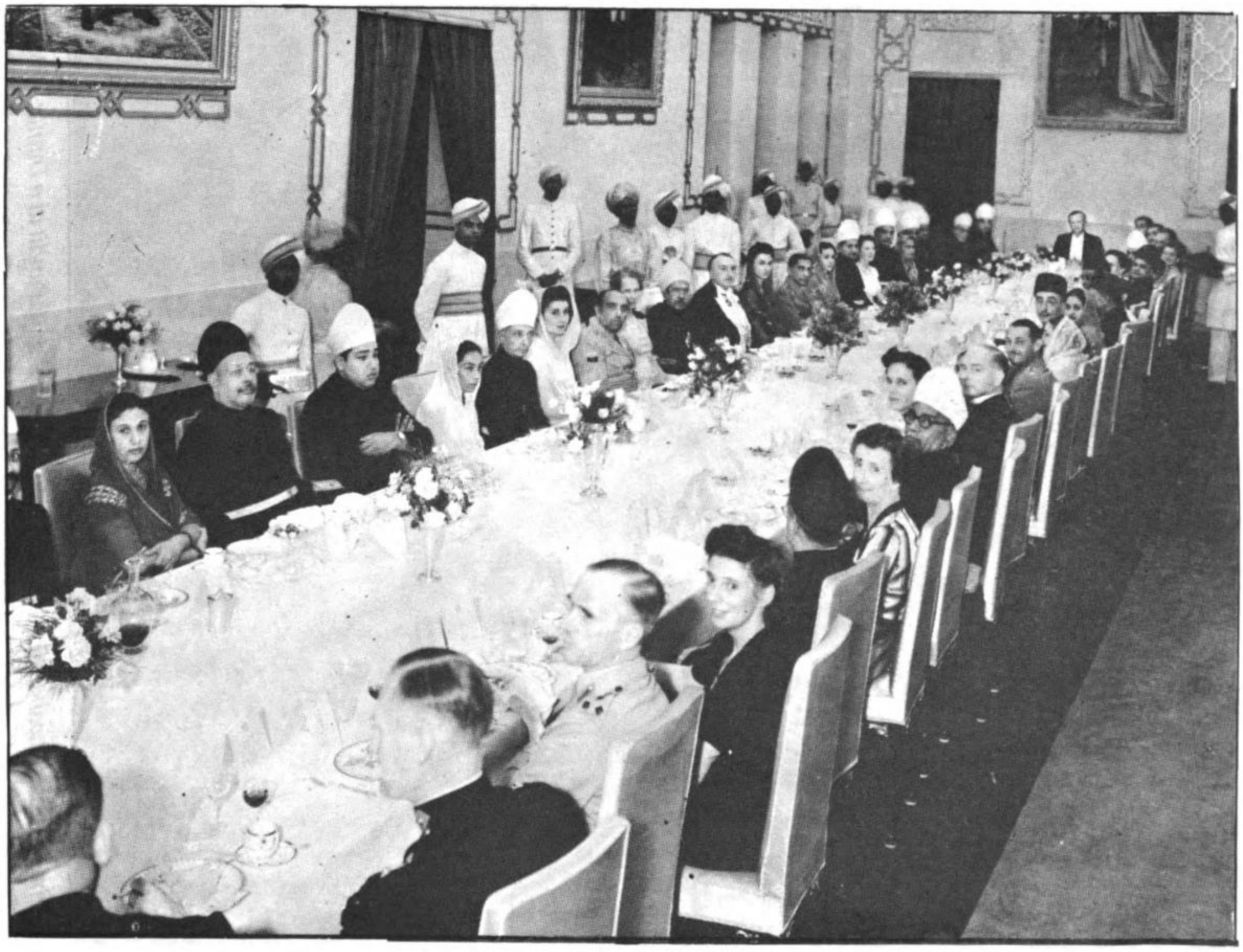
Princess Nilourfer was a very beautiful woman she was also of outstanding charm. Sometimes she gave informal dinner parties, and one of these Haimendorf vividly remembers because on that day he had only just returned from a tribal ritual in Warangal District at which several Koyas had fallen in trance and had been rolling on the ground such trance being contagious".

Mamas

There were thousands of women working as servants, cooks maids and messengers in the palace's of the Royalty, nobles, Jagirdars and other elite. Those working as messengers with the Nizams were called Mamas.

The Mamas were no ordinary woman. They made hay while the Nizams shined. Let us see how they functioned. One Rai Balkrishan, a dealer in turquoise and diamonds, became a "Raja" overnight. It was related that the Nizam desires to inform the merchant of something and rather absent-mindedly asks a "Mama" (maid-servant) Sauli to go and tell Raja, (Chsfead of Rai) Balkrishan about the "deal". The Mama goes up to the merchant, who has been waiting outside the palace and conveys to him the pleasing news that the Nizam has spoken of him as "Raja". It is obvious that she must have prevailed upon him to take fullest advantage of the opportunity and get the accidental utterance turned into a reality. The merchant in his own interest naturally follows the line of conduct recommended to him by her. She obtains the Nazr from the merchant, takes it to the Nizam and presents it to him. The Nizam is naturally unaware of what transpired and inquires of the cause of presentation. The "Mama" respectfully informs him that the merchant has presented it on account of his being favoured with the title of 'Raja'. After all money is money, the Nizam pauses a while and then graciously accepts the Nazr. Many bankers in Hyderabad obtained Jagirs and titles in this manner.

Incidentally this affair shows the enormous influence which the "Mamas" wielded at the Royal Palace. There were several other influential Mamas, who flourished in the various reigns, e.g., Mama Jamila, Mama Ramzani and Mama Chand etc. One has to note the very high status which these maid servants held in the Palace and the society being messengers and having access to the rulers. We also find Mama Badan and Mama Champa condoling the death of Mir Alam Bahadur, the Diwan, the highest executive officer of the State, with the widowed Begum and the deceased's daughter-in-law and even sending them Do-Shalas as tokens of sympathy in their bereavement. These were the days of Nizam II and Nizam III.



A Dinner Pary at Jubilee Hall in Public Gardens

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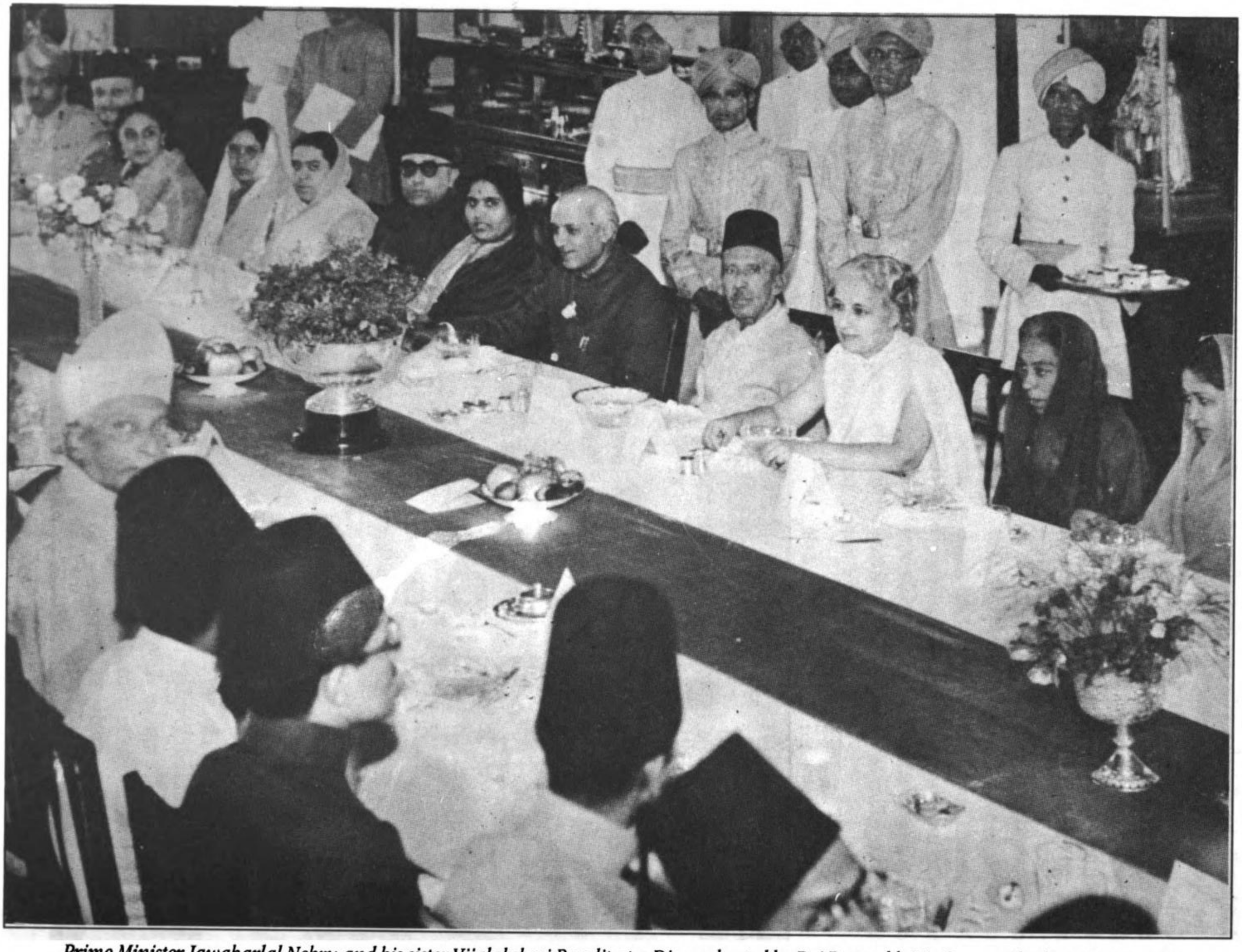


Prime Minister Jawaharlal Nehru and his sister Vijalakshmi Pandit at a Dinner hosted by Raj Pramukh Mir Osman Ali Khan Nizam - VII

A Table view of Banquet given for H.E.H the Nizam - VII

Festivals

Music and dance were an essential part of all the public celebrations of festivals like Basant, Mirag-ki-Id, Houroz and even ceremonies like Mehendi and birthdays, Sherwani has written in great detail about these celebrations and one need not go into the details. One particular feature, however, needs to be taken note of. The music and dance and other performing arts practised on such occasions were not sophistications which went above the head of the people, but on the contrary it was the royalty which had taken a plunge in the people's concept of entertainment. Thus we find kite flying, Phukri-phu-a dance of the banjaras, the physical feats and dances of the Natas and the game of Kabadi also as a part of such celebrations. True leaders are always those who can comprehend the sub-conscious desires of their followers and who can realise those hidden desires by virute of their own prowess. In this sense the Qutubshahi kings were true leaders of their people.

THE MOULA ALI URS

The Moula Ali Urs was an annual celebration of the picturesque kind. It was held in connection with a shrine on the top of a hill, a few miles to the north-east of the city, which had somehow become associated with the name of Hazrat Ali, and could thus claim homage and reverence. On the second day of the Urs, while people returned from the hill in disorderly groups, a pell-mell procession was formed along the long road in their progress towards the city. A part of the road between Moula Ali and the Hyderabad Residency was crowded with men and horses, elephants and carriages and horse and bullock conveyances of all descriptions from early morning till late in the evening, and formed the most striking part of the picture. Small booths and stalls were seen dotting the sides of the road, especially in the vicinity of the Residency - and exhibiting articles and toys of all sorts to attract the passers-by. It was an improvised fair.

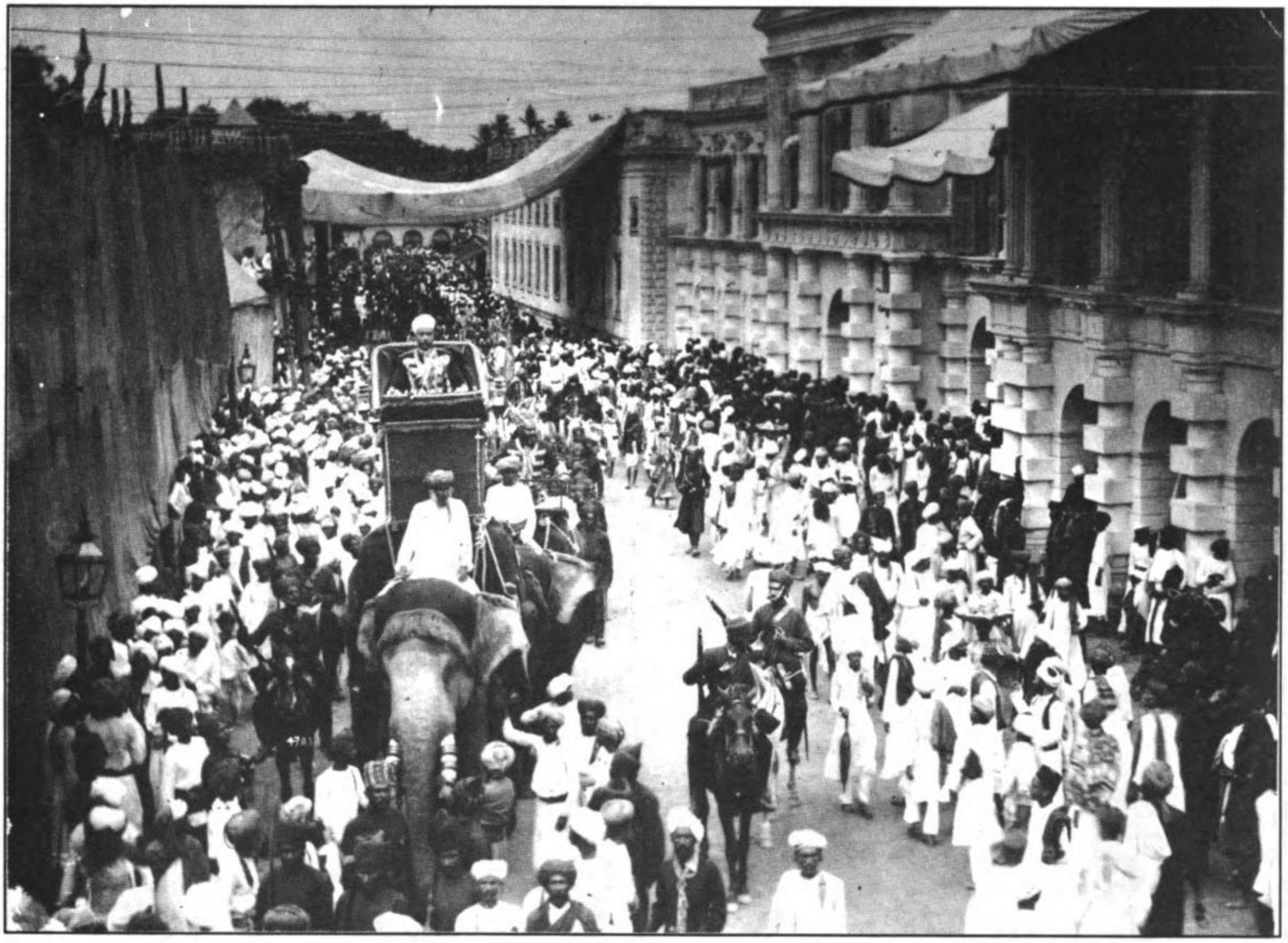
The Mela, as it was called, was a tempting occasion for the display of armed retainers by the nobility. And the Nizam's beautiful horses also took part in the procession. Now it is a changed situation with numerous industries and habitations. The festival continuous but without the Residency coming into prominence.

THE LUNGER PROCESSION

The Lunger Procession is another historic event that the Hyderabadis celebrate with pomp, show and respect. It has a history behind it.

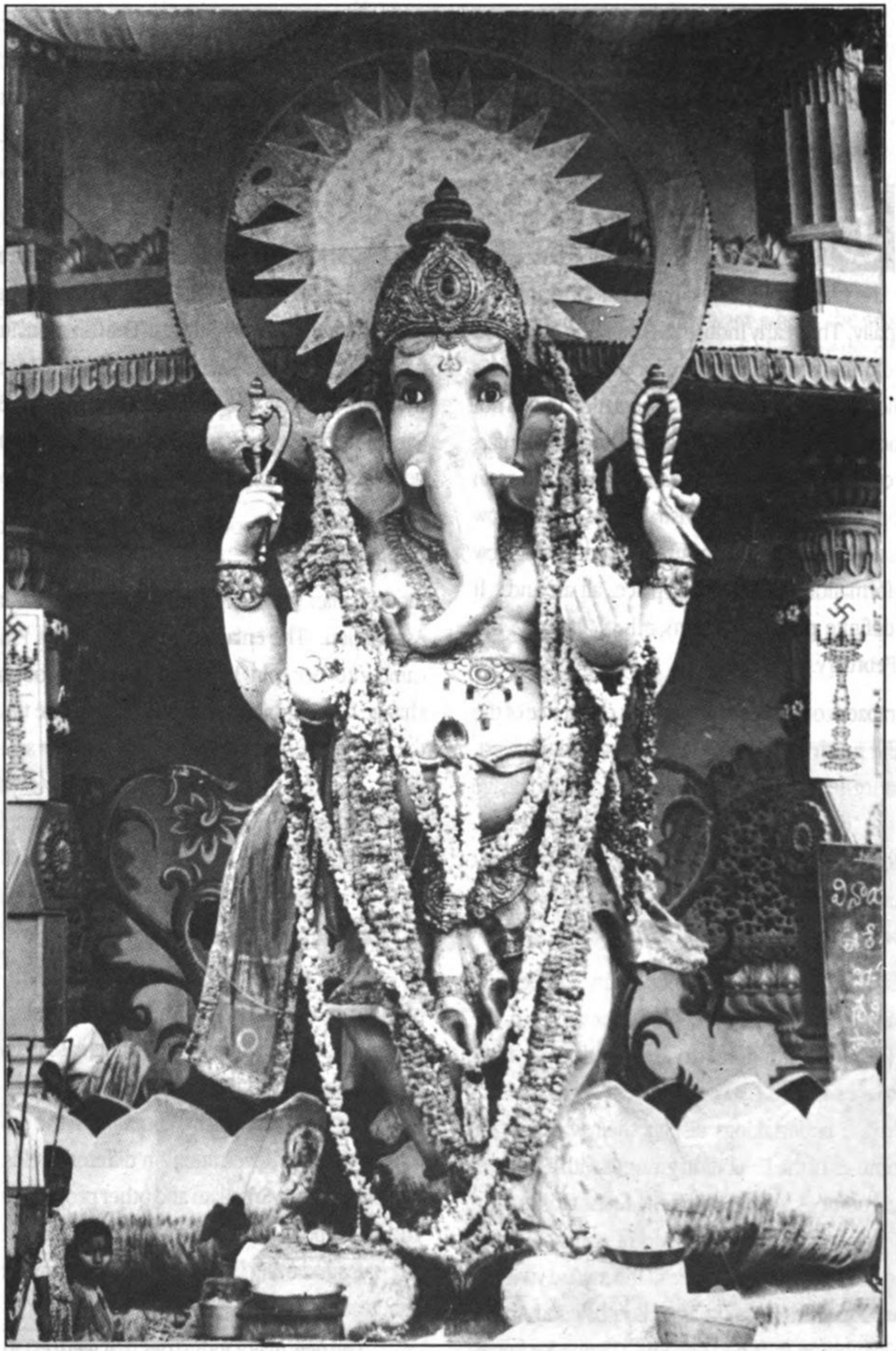
The Lunger took place on the 5th of Muharrum in commemoration of an event which is said to have happend some centuries ago in Qutub Shahi times. The origin is that on the fifteenth of the month of Zilhaj 1003 H./1594 A.D. Prince Abdulla, whose father Sultan Quli Qutub was then reigning, left Hyderabad for Golkonda with a large body of nobles and attendants. He was mounted on an elephant and shortly after leaving the Purana Pul gate the animal became mad and charged amongst the nobles and attendants, compelling them to flee for their lives. After this the elephant moved off towards the jungle, still having the unfortunate prince on his back. His mother Hayat Baksh Begum when she heard what had occured became much alarmed for her son's safety. She ordered food to be placed in various places around Hyderabad for both the elephant and her son. She vowed that if he returned safely, she would make a chain of gold similar in thickness and weight to that used for fastening up elephants. Her son returned safely on the same elephant,

after an absence of six days and his mother in conformity with her vow, collected all the goldsmiths of the city together and set them at work to make a chain. When it was finished, her son, carrying the chain and followed by an immense procession of all the nobels and troops of the State went to the shrine of Shia saint in the city to offer thanks for his preservation from the elephant. At the conclusion of the ceremony, the gold chain was broken into pieces and distributed among Fakirs and other religious beggars. And from that date, the procession became an annual custom. the Nizams, although not Shias, following the custom of their predecessors, the Qutub Shahis, is allowed to be celebrated.



Lunger Procession of year 1890 with Kotwal Akber Jung, Head of the City Armed Forces seated on the elephant.

Hyderabad has several Holy festival places the most famous one is that of the Darga at Moula Ali. Here is a procession taken out on the occassion of the Urs festival with Mahaboob Ali Pasha, the Nizam on a decorated elephant



Ganesh Chaturdhi falling in the month of August/September is observed with great devotion and enthusiasm by the people of Hyderabad

The All India Industrial Exhibition

An Annual Festival of Hyderabad

The Exhibition grounds has become a landmark in the heart of the city situated at Muzzam Jahi-road in Nampally. The yearly Industrial Exhibition organized by the All India Industrial Exhibition Society, Hyderabad is the brain child of Osmania Graduates Association. It was not conceived merely as a place where various goods manufactured in the country are available at a single place, and as an enlarged shopping centre, but was visualized as a peep show into the past, the present and the future, a kaledoscopic view of the transformation that is taking place, all around. It comes at a definite period in the month of January, but extends to February.

Hyderabad is often described as the confluence of the cultures of the north and the south, the east and the west, and a miniature India, with its 'unity in diversity' image intact. And the 'numaiash is a sure miniature Hyderabad. The Exhibition, like many great institutions, had small if not humble beginnings. But over the years, it had grown into a giant enterprise.

The Exhibition, as it grew in popularity and became the focal point for forty days in the year, over the years the visitors swelled from hundreds to thousands, and from thousands to lakhs and from lakhs to millions. Both Government and Private undertakings display their wares in the sprawling premises of the Exhibition grounds with a children train as a focal point. One could find the finest fabrics from the silks of Kashmir to the toys made of conch-shells of Kanyakumari, the artifacts of Assam and the myriad varieties of textiles produced from the mills of Bombay and Ahmedabad. The Exhibition thus had become a venue for knowing the variety of goods manufactured in different parts of the country and the artistic excellence of the renowned craftsmen who reflected the peculiar tradition and cultural motifs in their works and wares. The fish motif in the pattern of the Utkal Sari, the Kalankari prints of the Machilipatnam, the bafta of Bihar, the dazzling gold braid of Benaras, the Sandal wood toys of Karnataka and the coir mats of Kerala bear testimony to varied heritage and variegated history.

The proceeds of this big show go to finance a number of educational institutions. The exhibition began as a modest affair in Public Gardens by the Osmania Graduates Association. The enlarged State of Andhra Pradesh which came into being in 1956 had brought about a qualitative change in the exhibition. A large site at one time meant for the State Secretriat, was handed over to the society. Shankerji, a senior officer of the State Government gave his all for its promotion. The influx of population, the rapid growth of the city and the phenomenal expansion of the activities of the Government had imparted to the Exhibition the character of an annual fair.

Every year one of the senior Politicians of the State presides over its destiny. The overall development of the State reflects here : Along with the increase in the number of commercial and industrial stalls and exhibits, the exhibition has become an ideal place to popularize the developmental activities of the Government in different fields. Models of Nagarjuna Sagar, Srisailam and other projects are seen here. The Rs. 2/- per kg. rice scheme, the weakar section housing programs and other Governmental programmes are permanent feature.

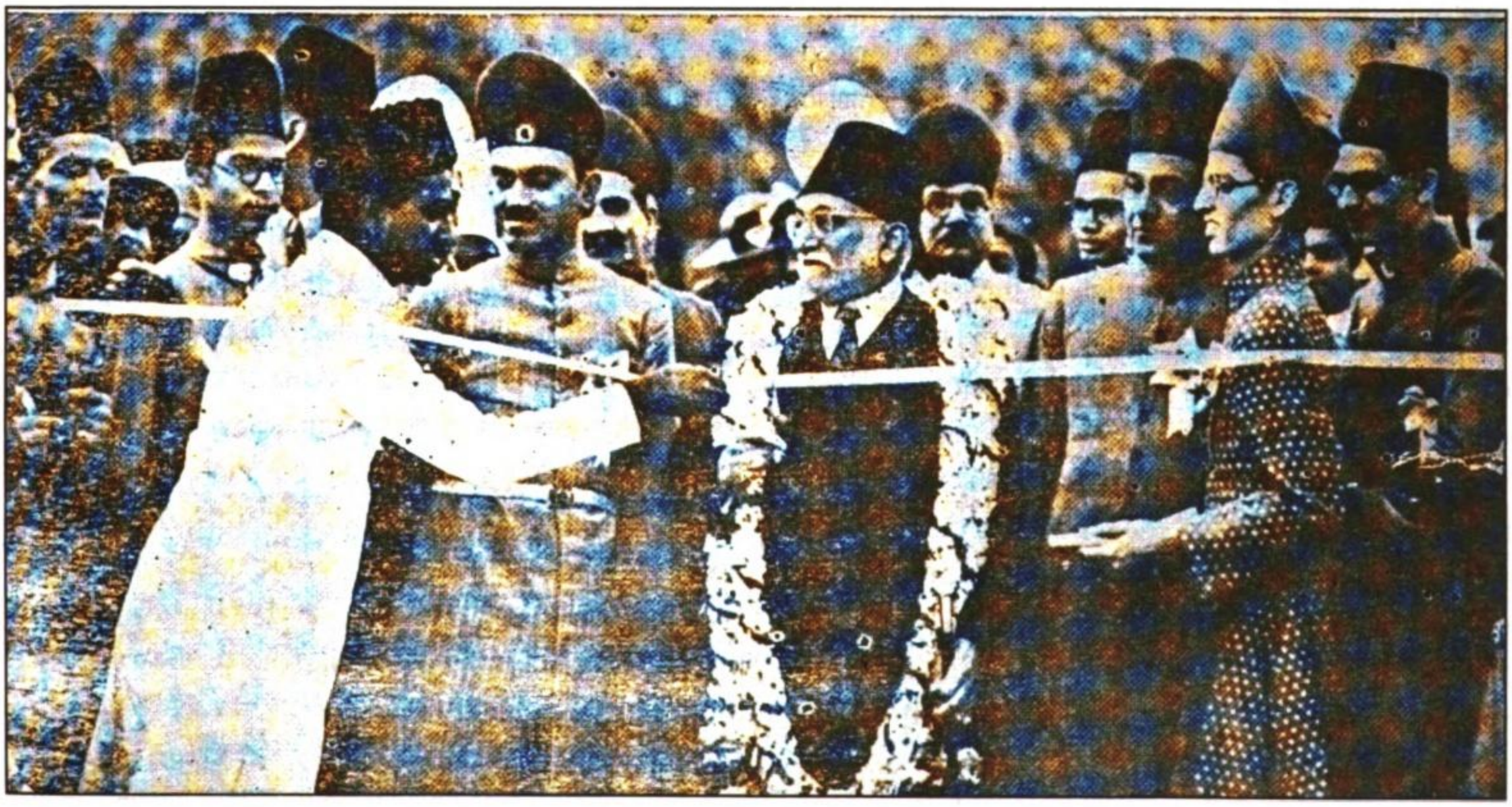
The new major industries that were established in the public sector, like the Hindustan Machine Tools, the Bharat

Heavy Electricals and the State undertakings like Road Transport Corporation, the Allwyn and the Andhra Pradesh State Electricity Board, the newly created South Central Railway, whose activities had expanded beyond all imagination, impress the people with their stalls.

Apart from sports, contests like rangoli, hand embroidery, paper work, water colour painting, plastic wearing, fabric painting and Banjara work are regular features. The auditorium in the exhibition grounds provides for traditional and modern drama, besides such things as puppet shows, ballet and classical dance performances which always draw huge crowds.

The Andhra Natya Kala Parishad had organised its first competitions in Telugu drama in the auditorium in the late fifties. Similarly the Prithvi Theatres had given a series of performance and the 'Great' Prithviraj Kapur himself had acted here. The little Ballet Theatre had performed 'Panchatantra' and 'Ramayana' while the Russian puppet show organised was a tremendous success here.

With a variety of attractions, the exhibition is always a treat to the children. The giant wheel, the sea-saw, the merry-go-round and the mini train that take the children and the aged alike all around the exhibition are great attraction.



Sri Shankarji extending his hand to the late Sir Akbar Hydari, the then Prime Minister of Hyderabad - 1940

Hyderabad Charkhas to Macca

The advisory: we have to go back to the days when Arabia was a backward State with stark deserts dotting its landscapes, economically depending on others and having no voice at the International level. It was the discovery of petroleum in the sands of Arabia that changed the destiny of the Arabs. Before that, it was passing through hard days of poverty and ignorance. The Qutubshahi and Asafjahi rulers maintained holy shrines there and many Arabs were employed at Hyderabad.

H.H. Sir Nawab saif Nawaz Jung, Saleh Bin Galib Alkhoeti, K.C.M.G. Sultan of Mukallah launched an endeavour to provide technological know-how to the Arabs. Nawab Saheb after personally witnessing the sordid conditions of the people in Madina during his pilgrimage in 1930, decided along with his eminent friend, Dr. Khaja Moinuddin, the then Director of Medical Service of erstwhile Hyderabad State, that weaving industry alone would be instrumental in making Arab people self reliant. Thus the Anjuman Dasti Parcha Bafi Germain Sharifain was established in 1932. Going through the annual report of the society, one feels overcome by respect and admiration, for the selfless service envisaged by the founders which became the beacon light for their future members. It was decided that handloom technicians be sent from India to impart the art of weaving cotton fabrics, besides providing the necessary equipment and raw materials to the needy people, free of cost. The products were to be of varied dress materials to be used in Madina. "Ahram", a two piece, unstitched dress, used during pilgrimage and coffin cloth were also to be welcomed back home in the Indian market. The entire expenses of this venture were met through public donations and this organisation was designed to be kept free from political tentacles.

An advisory committee was formed, headed by H.H.Sir Nawab Saif Nawaz Jung, Saleh Bin Galib Alkhoeti, Sultan of Mukkallah. The other prominent persons in the committee were Dr. Khaja Moinuddin, Nawab Nizamath Jung, Dr. Maqsood Jung, Janab Jawahar Khan, Janab Abdul Razzak, Nawab Bahadur Yar Jung, Janab Faiyazuddin, Advocate Janab Ahmed Mohiuddin, Editor Rahbar-e-Deccan, Nawab Intekhab Jung and others. The society was soon joined by such devoted and eminent personalities as Mr. Shaikh Mohd. Abdullah, the then Chief Minister of Jammu and Kashmir, Nawab of Chattari, the then P.M. of Hyderabad State, Nawab Liaqat Ali Khan, who later on became the Prime Minister of Pakistan etc. The committee acquainted the then king of Saudi Arabia H.M. Sultan. Ibne Saud of its intentions which were readilly accepted, provided it was charitable.

Dr. Khaja Moinuddin, along with two technicians – Ahmed Khan and Mohd. Ismail, with all the equipment including charkhas and raw materials reached Macca in July, 1933, and presented two handmade sheets to H.M. Sultan Ibne Saud. The industry was started initially in a rented house outside Babul Umra Near Hermain Sharifain under the banner of "Darus sana at Madina Manuwara". This small scale industry flourished well and manufactured pieces of cloth. The discovery of petroleum in Arabia changed the destiny of the Arabs. Thus they, no more required our assistance. Hence the Anjuman Dasti Parcha Bafi Hermain Sahrifain focussed its attention to problems back home in India. As the years rolled by, the society unfortunately went into a relative hibernation awarding scholarships to the poor but meritorious students. The society was again revived in the year 1980 and the first uphill task faced with was that of taking possession of one of the buildings namely Baitul Madina situated at Nampally.

When comets and total Lunar Eclipses Frightened Hyderabadis

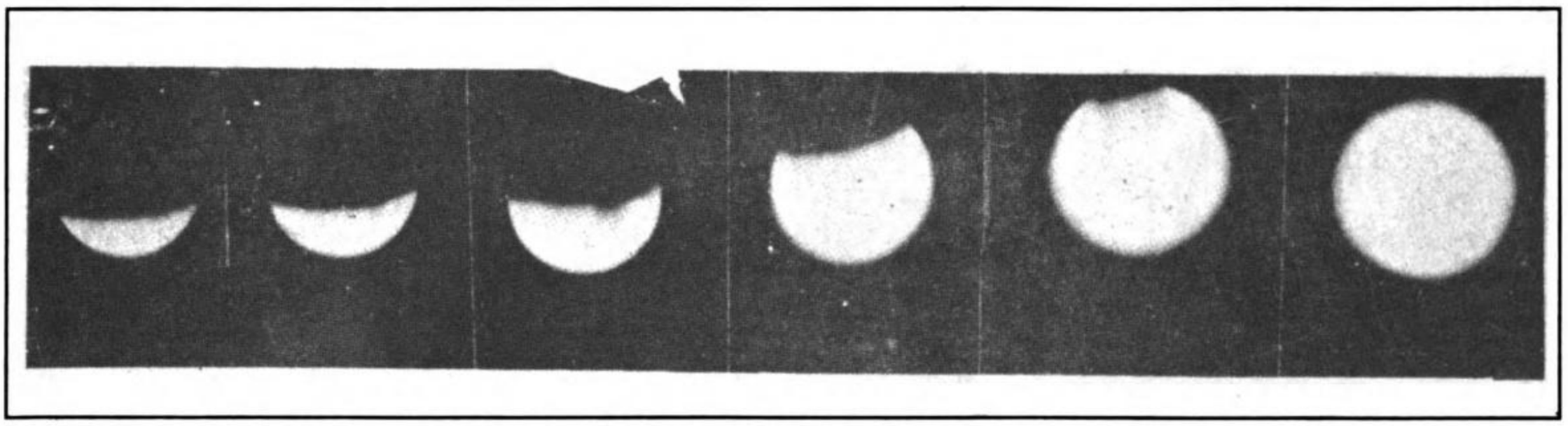
The Nizams Chronology on Hyderabad records many a event of actions of the rulers, Prime Ministers, riots, births and deaths. But what frightened them most were events of nature, the comets and lunar eclipses. A few of the entries are reproduced for information.

1811 A.C. 10th October : A comet with a peacock tail appears on the horizon, which is said to augur a bad omen for the world.

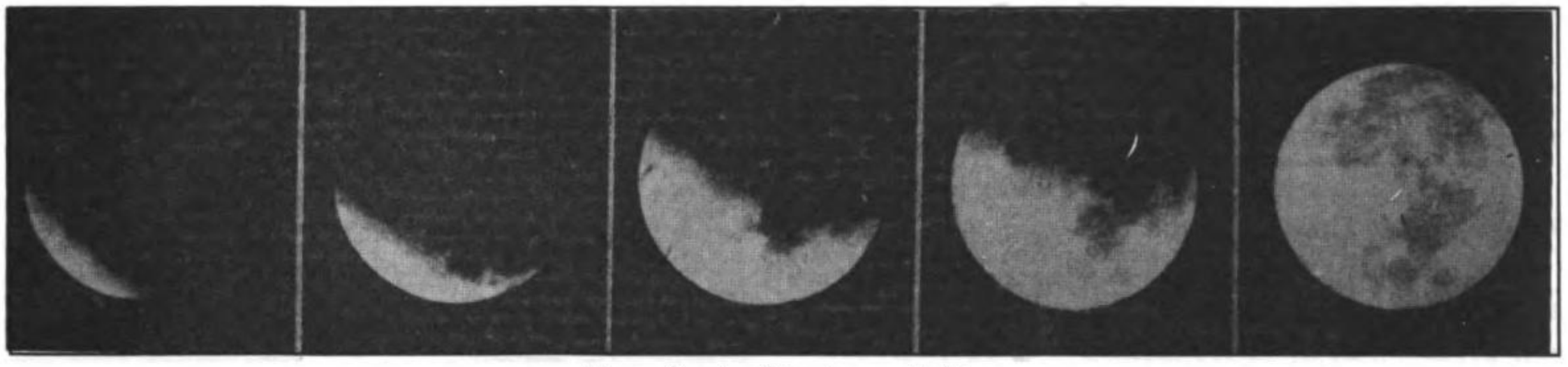
1858 A.C. 22nd September : A comet is seen travelling from the southwest towards the north. (Wednesday)

1861 A.C. 1st December : In the last fortnight, a brilliant comet has been seen every night for an hour and a half in the sky with a tail appearing to be about 12 cubits in length and glowing like a fire at the end. On the last night of its appearance, a loud noise burst forth like the thunder of gunfire and rang all over, till the comet was lost to the view. Superstitious people took on this phenomenon with awe and considered it as an evil portent.

3rd December : Fakrul-Mulk passes away at night.

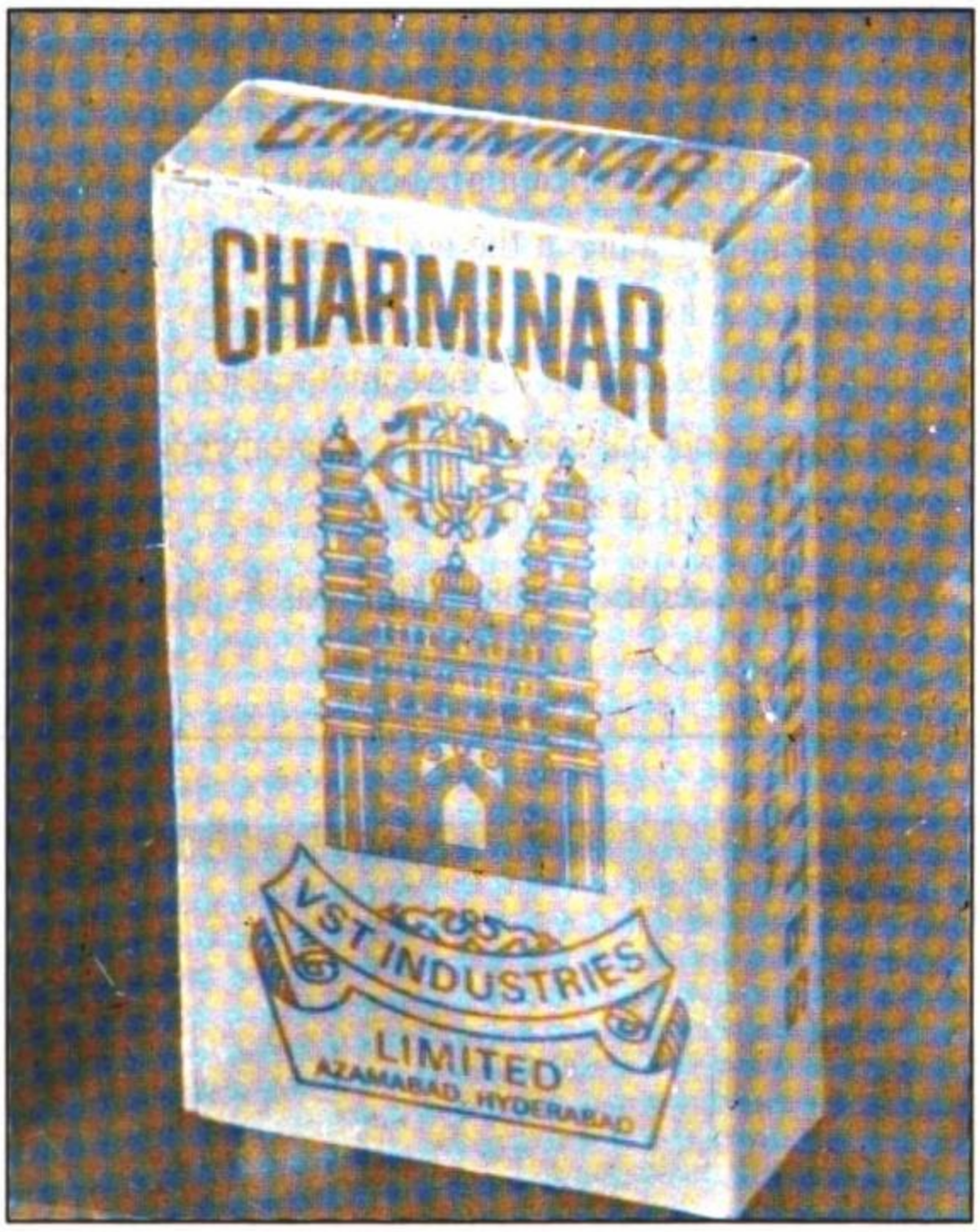


A Celestival Marvel :There was total lunar eclipse around midnight on Friday. Lensman Danny captured the sequence of the eclipse which commenced at 10.59 p.m. on Friday and lasted till 2.24 a.m. on Saturday. The lunar eclipse was visible throughout the country



Many facets of the Lunar Eclipse

A Charminar that is more popular than the Charminar



Emanating from the ancient City of Hyderabad, is another "Charminar", a brand of cigarettes, which has become a household name in this part of the World, and which is a living monument to the growth of modern industrial and marketing acumen.

The Vazir Sultan Tobacco Company as VST then was had its beginning in a small distillery godown in the city of Hyderabad. In the early twenties of this century, a nobleman in the City of Hyderabad, Md. Vazir decided that instead of merely spending his time in ease and pleasure. Being one of the landed gentry, he went into business in partnership with his elder son, Md. Sultan, and started the firm of Vazir Sultan & sons. The Sultan family approached the late Niżam of Hyderabad for the right to use the name of 'Charminar' the then state emblem stamped on Osmania Sicca (the local currency). The Nizam, confident that the Company would manufacture an excellent product, permitted its use. Every morning, his phaeton arrive at the cigarette factory, and 'Charminar' cigarettes were placed in a golden casket for his personal smoking pleasure. The company has come a long way. Today, with the wide dispersal of its shares, VST Industries Limited is truly an Indian Company.

Md. Vazir - the Founder of V.S.T.

Salarjung Museum

Salarjung Museum

The Salar Jung Museum has grown out of the rich and variegated collections made by the family of Salar Jungs who acquired objects of art and culture from different parts of India and the world. The major part of the collection was no doubt made by Mir Yousuf Ali Khan popularly known as Salar Jung III.

The Salar Jung family were an illustrious branch of descendant from Shaik Ovais Qârani of Madina and Turab Ali Khan Salar Jung I was his 33rd descendant. Shaik Ovais II along with his son, Shaik Mohmmed Ali left Madina for India and settled and served under sultans of Bijapur. After a few generations their descendents shifted their allegience to Asif Jahi rulers of erstwhile Hyderabad state.

Born on 2nd January 1829 Turab Ali Khan Salar Jung I became prime minister to Nizam IV of Hyderabad at the age of 24. He served the state of Hyderabad as a prime minister for a period of 30 years. He was an able administrator and also a great connoisseur of Art.

The statue of 'veiled Rebecca' the pride possession of the Museum, was acquired by Salar Jung I while on his way back to India after his European sojourn.

His son Laik Alikhan Salar Jung II served as a prime Minister under sixth Nizam of Hyderabad for a period of 4 years. Due to some differences of opinion with the Nizam he resigned his job and settled at Poona. He died in 1889 leaving behind his 1 month old son Mir Yousuf Ali Khan Salar JungIII.

Salar Jung III served as prime minister between 1911-1914 under Mir Osman Ali Khan Nizam VII. He resigned the Prime Ministership and dedicated the remaining part of his life till his death on March 1949, for the collection of art objects. He remained a bachelor in his life.

In order to perpetuate the memory of Salar Jung III the legal heirs of Salar Jung donated the entire collection to Government of India through compromise deed. The art collection was given a shape and arranged into a Museum and declared open to the public at Diwan Devidi. (ancestral residence of Salar Jung's) on 16th December 1951 by Late Pandit Jawaharlal Nehru.

The collection of the Museum can be broadly divided into Indian Art, European art Far Eastern art and Middle Eastern Art.

Indian Art collection consist of stone sculptures representing Vishnavi of Pallava Period, Surya (sungod) of Chola period, and two Jain sculptures, Mahavira and Parsvanatha. Bronze statues represent Parvati, Somaskanada, Nataraja of Vijayanagar period, Ganesh, Bhudevi and Sridevi. 17th and 18th century wood carvings belonging to South India were also collected. Indian miniature paintings of 16, 17and 18th and 19th centuries pertaining to western Indian school Mughal, Golconda Rajastahni and pahari schools were also form the part of the collection.

Mughal and late Mughal period jade carvings studded with precious and semi precious stones form an important part of the Museum collection.

Quran stand belonging to Iltu-t-Mish, Akbar period jade handle dagger shaped as a tiger head with ruby stones studded in eyes, thumb guard belonging to Shahjehan form the part of the collection. Beautiful enamelled Jade mirror back, Jade handled daggers, ruby inlaid jade belt buckle from the part of the Indian Jade collection of the Museum.

Indian textiles, such as Decca Muslin brocades, kashmir shawls, Mughal embroidered curtains, Banaras sarees also form the part of Indian art collection. Bidri ware, silver filgree objects from Cuttack and Karimnagar, were also collected.

Ivory carvings such as paper cutters, book covers chess figures, Table lamp etc. belonging to late 17th and 18th 19th centuries were also collected. Bows, arrows, spears, bhalls shields were also collected. Mention may be made of the sword belonging to Aurangzeb, Tabers of Shahjehan, sword of Abul Hasan Tanashah, part of the collection.

Near East and middle Eastern art are represented through art objects from Turkey persia, Syria and Egypt and they give a fair idea of the artistic, achievements of craftsmen of these regions in a fitting manner.

Persian carpets woven in different regions, such as Bokharo, Tabriz, Kashan, Hamadan, etc. were also collected. Musulla prayer carpets were also on view in persian carpet room. Mention may be made of Syrian furniture inlaid with mother of pearl Egyptian applique work curtains, furniture and few Egyptian ivory figures.

Far Eastern art consist of Chinese, Japanese and Burmese art objects. Porcelain objects belonging to Sung, Ming and Kangshsi periods of chinese history are on view. Interior painted glass snuff bottles, Ming period porcelain celedon plates, bronze statue of Kwan-yin wood carving representing harbour scene are worthy of mention. Japanese Satsuma porcelain, Imari porcelain, beautiful silk embroideries representing 'waterfall', 'polar bear', and lions are artistically superb. Japanese enamelled vases, Nikko furniture, samurai swords also form part of the collection.

European collection comprises of art objects ranging from excellent oil paintings exquisite porcelain objects beautiful marbless, attractive glass objects majestic furniture ivory and last but not least bronzes and clocks. As already mentioned, "veiled Rebecca" carved by an Italian sculptor G.B. Benzoni is one of the most beautiful art object in the world. Carved in one block of wood; life size statue, representing" Mephistophles" in front and "Margeretta" at the back is another unique art piece in the Museum. Mephistophles and Margeretta are two characters from a German drama written by Gothe 'Dr. Faust' symbolising wicked and good. Dresden porcelain, French Severes porcelain, British wedge wood pottery, Venetian porcelains Louis XV and Louis XVI period furniture table of Marie Antoinette form the part of European art collection of the Museum. Irish cut glass chandeliers, Venetian, Irish, French and Istanbul glass objects datable to 17th, 18th and 19th centuries are on view in the Museum.

European bronzes consist of both original and copies of some well known European bronze sculptors were also acquired. Mention may be made Alexander on horse, Vulcan, Augustus Caser, "watch man", are on view.

A library comprising of about nine thousand Arabic, Persian and Urdu manuscripts and fifty thousand books were also inherited from the Salar Jung family.

Veiled Rebecca

A Famous painting that illustrated feelings of Omar Khayam

Infant moses being collected by the princess of the Parohas

The Police Action

The Police Action on the Government of Mir Osman Ali Khan, the last Nizam, was designated as Operation Polo by the Indian Army command. This was executed under the overall supervision of the Southern command, but Major General Chowdary was directly incharge of the action.

On September 13th, 1948 the Indian Army moved into the Hyderabad territory on five fronts. The Army of Nizam, apparently more of an exhibition than a fighting force, offered no opposition. The chief characters in the drama were the Nizam, the P.M. Liaq Ali, the army commander Idrus, Munshi the agent of Government of India, Khasim Razvi and his Rajakars. The common people -Hindus and Muslims had mixed feelings of fright and excitement. The Nizam, when the Indian army captured Hyderabad his capital by surprise, was planning to acknowledge its commander as head of his new Government, with himself as the constitutional Head of the State. But that was not to be. Major General Choudary took control of the affairs, and remained in virtual dictatoral charge of the city responsible, of course only to Delhi. His first task, was restoring order.

The end of Nizam's regime the last hours of the last Prime Minister of the Nizam Liaq Ali and the fate of the notorious Khasim Razvi of the Razakar Movement was ably and vividly narrated by the last Prime Minister, Mr. Liaq Ali in his "Tragedy of Hyderabad" Liaq Ali, a well educated brilliant man who exhibited treamendous zeal for industry and commerce, was the choice of the MIM for the post of Prime Minister and destiny had it that he was the last of that tribe. It would be of interest to know the day-to-day and hour to hour happenings from him. Let us listen to him in his narration. Though Razvi boasted that the Nizam's flag would be hoisted on the Red Fort, the Chief of the Army Idrus said that his army could withstand only for four days. The Police action was in full swing.

The Police action has begun : Here are some reports.

- - - It was past 4 o'clock in the morning of the 17th of September, 1948, when Liaq Ali, the Prime Minister of the Nizam was persuaded by the senior members of the general staff to go home and snatch a little rest. He had hardly stretched himself during the two previous nights and he eventually left the Army Head Quarters. On the way to his residence he halted at the Shah Manzil and peeped into the restricted wing where the confidential staff was busy coding and decoding messages to and from Mushtaq Ahmed at Geneva. There was no reference yet in any of the messages decoded, to the proceedings of the Security Council at Paris. He left instructions to communicate to him the moment any news was recieved about the proceedings at Paris. He reached home and was preparing to stretch himself, when he was informed that the Railway Chief was on phone and wanted to speak to him on a very urgent matter'. The Station Master informed him that he had just received a couple of messages over the railway telephones from the station master of Bibingar that heavy shelling was heard in the vicinity of the station and that the Indian armies were proceeding towards the capital, along Bibinagar-Hyderabad road.

"What", he gasped, shelling near Bibinagar Railway Station. How on earth could the Indian armies get to Bibinagar. This was not the biggest shock that Liaq Ali had yet received. It only meant that either the defending units at Nakrekal had been completely wiped out or the Indian armies had by-passed them altogether and proceeded along Nakrekal -Jangoan road or Narketpalli-Bhongir road. They had previously by-passed the defending units at Dalam and suddenly appeared at Bidar. May be the same thing had happened once again. The Prime Minister telephoned to the Army Head Quarters. The Bibinagar Railway staff informed the P.M. that the Indian armoured columns were racing towards Hyderabad on the second day. The Prime

Minister Liaq Ali and the Nizam were in a soup. What would happen to them, if the Indian Army entered the city as Victors?

To the Prime Minister it now looked that the end had come. With Indian troops at Bibinagar and a straight undefended road leading to the capital, there was nothing left to be done. He again checked up with the railway chief and he said that the previous reports had been confirmed and correct. There was little time to lose. The Prime Minister must act and act quickly. He had a wash and prepared himself for the morning prayers. After the prayers he read a few verses from the Quran and was dressing up for the day, when he was informed that the army Commander Idrus had arrived. He gave instructions to send him some coffee and joined him a few minutes later. The General informed that he had driven straight to the Prime Minister's residence from the Western front. He appeared physically worn out and completely unnerved. He said he had inspected the defending units and had come to the conclusion that they were all so fatigued and worn out and so ill-organised that any further resistance was just not possible. He said that before the end of the day, the Indian armoured column should be able to reach the capital from that side and he had now come to advise that whatever terms might be possible should be settled at political level as any armed resistance was no longer possible. This was Commander-in-Chief the Nizam's - Idrus speaking.

The Prime Minister Liaq Ali listened to him calmly and then enquired if he had any news from the Eastern front. He had none since he had left the Army Head Quarters. The Prime Minister told him the report that he had received, from the railway chief of the impending attack of Hyderabad by the Indian Army.

The Commander-in-Chief Idrus was amazed and concluded that the Indian armies must have by-passed the defending units at Nakrekal. He reckoned that, at this rate, the advancing units would reach the capital in the forenoon and what would then follow was horrifying to guess.

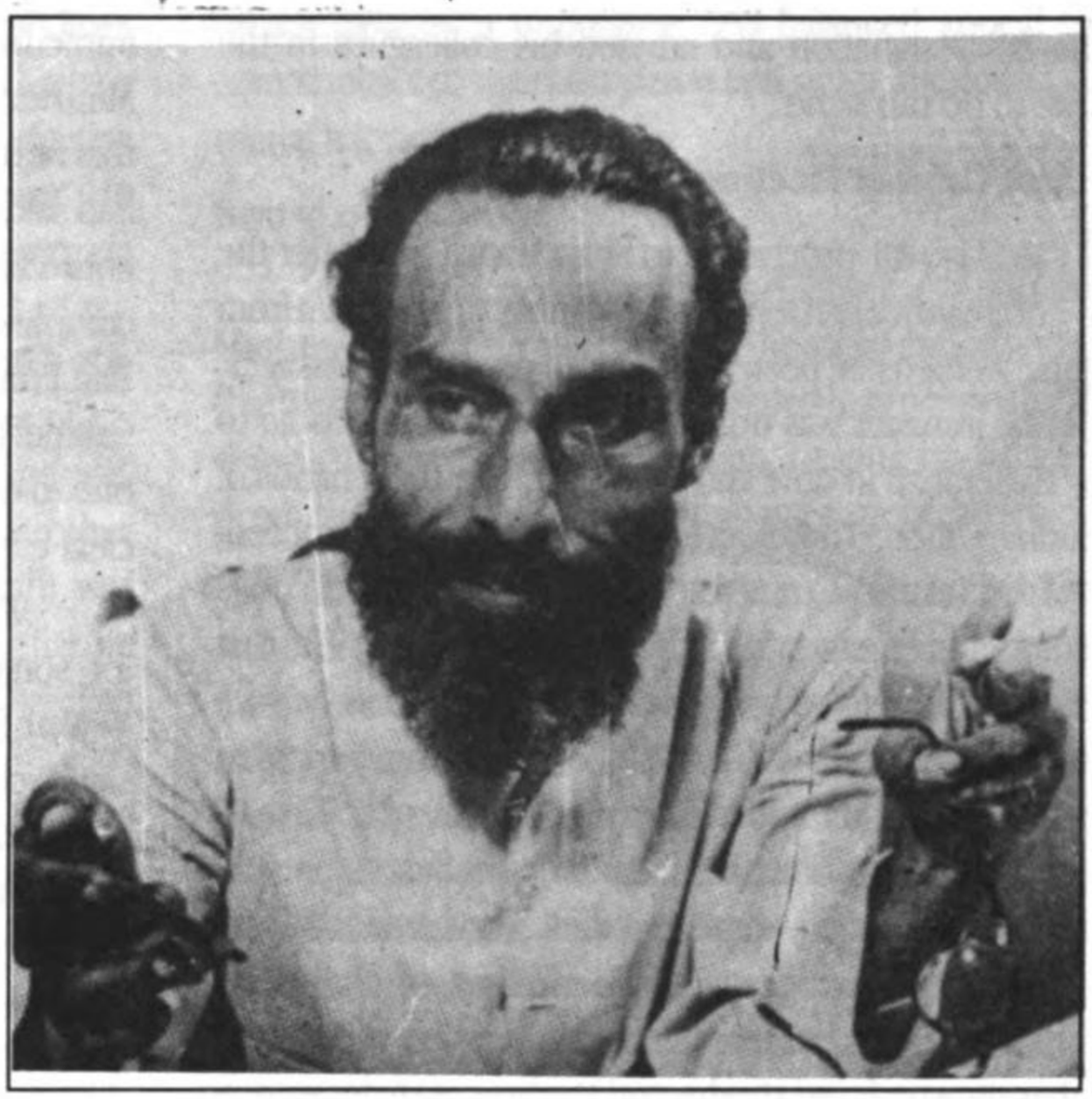
The Scene of Paris on Hyderabad affairs

The Prime Minister checked up with the personal office at Shah Manzil. Long radio messages had been received from Mushtaq Ahmed (UNO) and were being decoded. Possibly they were the reports of the proceedings of the Security Council at Paris.

The much awaited meeting of the Security Council was held at Paris on the afternoon of the 16th of September (1948) with the British delegate Sir Alexander Cadogan presiding. The primary issue before the meeting was whether the application of Hyderabad should be adopted on the agenda of the Council and considered. After some more discussions the president called for the vote whether to adopt the application of Hyderabad on the agenda or to reject. The vote was 8 in favour of adoption on the agenda and 3 abstentions. The application was then formally adopted on the agenda and the President invited Moin Nawaz Jung, the leader of the Hyderabad delegation, to represent his case. Moin Nawaz Jung very forcefully presented the case of Hyderabad at length and appealed to the Security Council to intervene at once to put a stop to the bloodshed and save his country from annihilation and make it possible to achieve lasting peace. It was now the turn of Ramaswamy Mudaliar to speak on behalf of India. He had little ground to defend India's position as an aggressor and laid stress only on the competence of Hyderabad to place its case before the Security Council. He promised to furnish documentary evidence to prove that Hyderabad had never been an independent state and as such had no status to approach the Security Council.

However, there was little of immediate value from the United Nations Security Council side. At home Hyderabad was faced with the situation of the armoured units of India reported within thirty miles of the capital, marching along a totally undefended road. If the Indian forces were to enter the capital under combat orders, no one could say what amount of bloodshed of the civilian population that would lead to. Liaq Ali alleged that there was mass massacre of the civilian population, men, women and children all along when the Indian forces had entered the towns of Osmanabad, Kalyani, Bidar and many other places with special show of vengeance against the Muslims. No less worrying was the possibility of large scale communal riots in the capital and if once that started no one could say what the fate of the entire population of the city was going to be. The Prime Minister could waste no more time. May be the Nizam would sue for peace and save a mass massacre. He made up his mind to

Major General Chowdary, Military Governer of Hyderabad



Khasim Razvi

Khasim Razvi with A.D.C's and Razakars (Volunteers) on Parade at Malkapet, Behind Mahaboob Mansion

tender his resignation and advised his colleagues in the cabinet to do the same.

The Last Cabinet Meeting of the Asafjahis

Mr. Liaq Ali proceeded to Shah Manzil soon after the army commander had left him. A number of messages from Mushtaq Ahmed had been decoded. In one of the messages, the Prime Minister was urged by the leaders of Pakistan to leave Hyderabad in time and avoid falling into the hands of the Indian Union. There were further details of the proceedings of the Security Council at Paris. He issued instructions to summon an emergency meeting of the Cabinet at 9.30 that morning. Qasim Razvi telephoned to enquire how he was. He told him how grave the situation had become and that there seemed little hope of surviving the day. Mr. Liaq Ali urged upon him to remain calm and do his best to prevent any disturbances or communal clashes. Razvi reminded him that there had not been a single incident of communal disturbance any where, ever since the invasion had started and that disaster faced Hindus and Muslims of Hyderabad all alike. The Prime Minister agreed but emphasized that perfect calm and communal harmony was now needed more than ever.

Time was running out for the Nizam and the Prime Minister Liaq Ali. It was a little after 8 o'clock in the morning when he called on the Nizam. He had already had a talk with the army commander. The Prime Minister conveyed to the Nizam the latest unhelpful reports that had been received about the proceedings of the Security Council at Paris. In another few hours the might of the Indian armoured columns would be right 'over our heads' and for how long he was going to wait and hope.

The Nizam was in a questioning mood. "Did you realise what amount of bloodshed it was going to lead to, if the Indian armies were to enter the capital in fighting order. Did you not know the fate of the various towns after the Indian armies entered during the past few days? "Yes", replied Prime Minister, records all that and much more and yet to him death for the cause of freedom was more welcome.

All the members of the Cabinet and the senior Secretaries to the Govt. had already assembled at Shah Manzil and were anxiously awaiting the Prime Minister's return. They immediately commenced the proceedings. The Prime Minister outlined the latest military situation, the reports that he had received from the railway chief, all that the Nizam had said, and the intentions of the Nizam either to take the entire situation in to his own hand or to dissociate himself completely and to make an announcement to that effect. The Prime Minister then appealed to the members of the Cabinet to seriously ponder over the situation and then each one to express his own views with perfect frankness and in clear cut terms.

What did the Cabinet say? There was complete silence for some minutes. The Deputy Prime Minister, Pingali Venkat Rama Reddy, was the first to break the silence. He said in clear terms that he was ever ready to lay his life for the country and the sovereign. If the Ruler felt that he could save the situation in any manner, it was his bounden duty to lay down his office of responsibility immediately and then await any commands that the Ruler may have to give. This was the trend of the other members of the Cabinet.

A resolution was drafted stating that the Government had done their best to save the country but surrender to brute and overwhelming might of army of India now appeared inevitable and under the circumstances the Government tendered its resignation to the Nizam. The resolution was unanimously passed and the P.M. had it immediately despatched to the Nizam.

Mr. Liaq Ali had an urgent call from the Nizam to see him at once. Little he knew what he now wanted to see him about. When he reached there the Nizam was discussing with the Police Chief and the Army Commander the formation of a new Government.

The Nizam had already sent word to Munshi, the agent to Government of India that the Government headed by Laik Ali had resigned and that he would soon be sending proposals for the setting up of a new Government for the consent and advice of Munshi as the representative of the Government of India. The Liaq Ali did not take part in any of the discussions but told the Nizam that things were not likely to go all that smoothly and advised him to destroy several confidential papers and the Nizam ordered accordingly.

The Role of K.M. Munshi

The Prime Minister had called on Munshi on his way back from the Nizam. He wanted some help to use the state

wireless and to resume the telephone and telegraph lines with India. But Mr. Liaq Ali was surprised to find that like the Nizam, he was also engaged in the task of formation of a new Government of which he would be the principal adviser. He pointed out to Munshi that despite all the propaganda against Hyderabad of Hindu- Muslim discord, there had not been a single communal clash anywhere throughout the State. He hoped, and appealed to him to make use of his good offices with the invading army commanders and prevent any mass slaughter, as had been reported at other places conquered by the Indian army. Sri Munshi was apparently moved by his appeal and assured him that he would do all he could to prevent any bloodshed of civilian population by the invading armies.

In response to a telephone call from the Nizam, Liaq Ali joined him in the Friday prayers at the beautiful little Royal Mosque in the Public Gardens. After the prayers, the Nizam asked him if he could see him for a few minutes in the afternoon. He agreed.

Liaq Ali Speaks on the AIR : New Order for Hyderabad.

Earlier in the afternoon, he went to the radio station and broadcast a message to the people of Hyderabad. In a few words he said that Hyderabad was no longer in a position to resist the might of the Indian armies and the Government, having failed in its mission to defend the independence of the State and had resigned. He appealed to every man, woman and child, to bear the disaster with courage and fortitude and prepare themselves for a new order of life, which their forefathers nourished. He made a special appeal to maintain communal harmony which had been the distinctive feature of the collective life. He asked them to have faith in God and left them under His Merciful Protection.

Driving back from the radio station, he could see crowds of people around radio loud-speakers in shops and other public places. Almost everyone appeared with clinched hands and tears rolling down their eyes. Two large tears rolled down his own eyes when he saw the sight. On his return to Shah Manzil, he telephoned to Qasim Razvi and asked him to broadcast an appeal on the radio for calm and patience and for communal harmony. At first he appeared reluctant but later agreed and went to the radio station and broadcast a most impressive and balanced appeal to all communities to maintain peace and order and fullest communal harmony.

Sword of Surrender

One important but difficult matter for the Ex-Prime Minister was to destroy as much of the ammunition and arms that were left over. He frantically issued instructions for their destruction and amazingly enough, despite his having laid down the office, his instructions were largely carried out.

He no longer wished to call on the Nizam but he was still being repeatedly sent for. During one of his brief visits, a discussion was going on as to who should present the sword of surrender to the Commander of the invading armies. The army Commander thought that he was the proper person to do so, while some others present were of the opinion that the Prince of Berar, who also was the ceremonial Commander-in-chief, would be the right person. The Nizam was discreet enough not to ask his views in the matter.

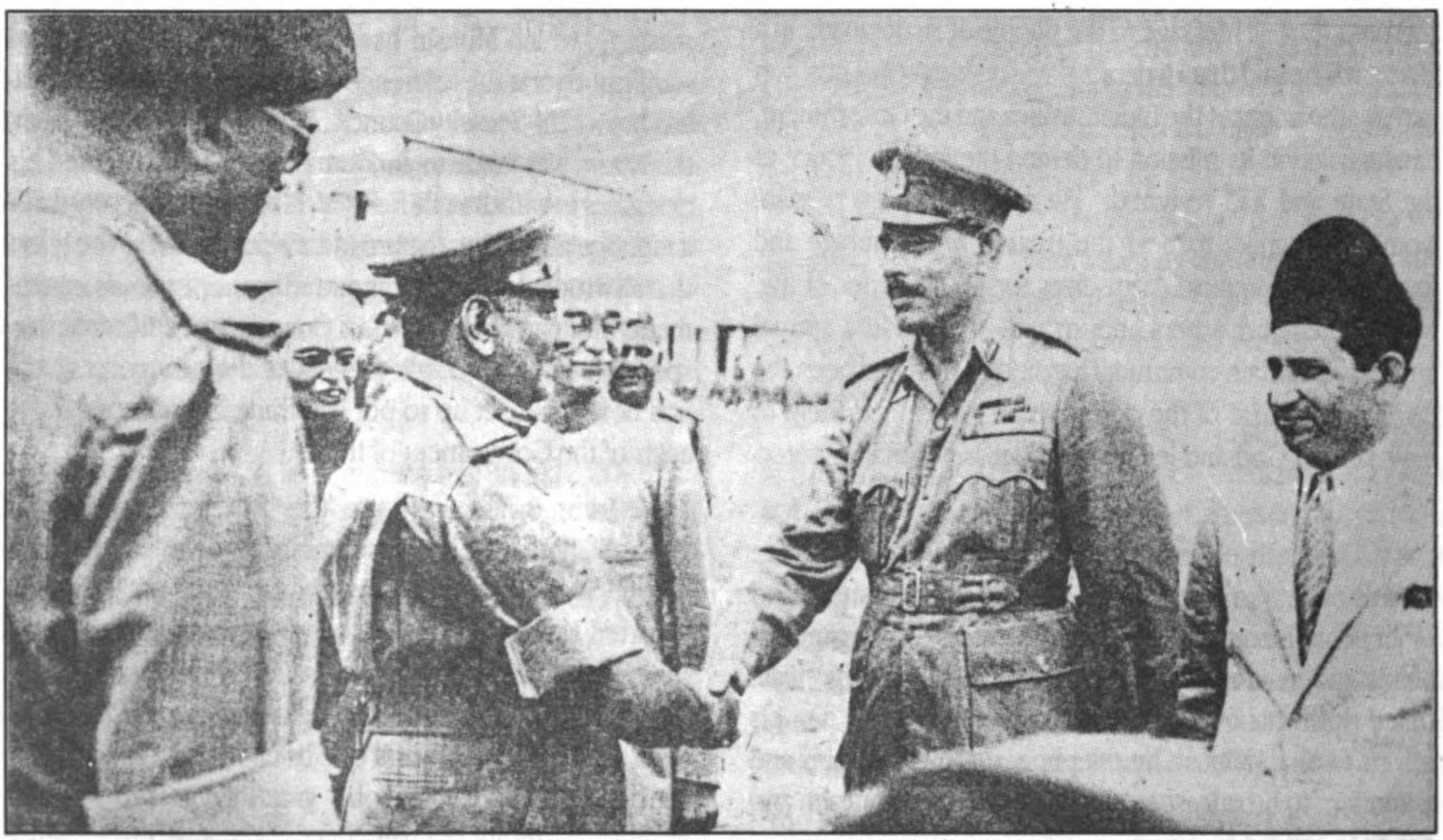
Earlier in the evening, the Nizam, at the instance of Munshi, agreed to go to the radio station and broadcast a message, which Munshi had carefully drafted. Of special significance was the reference to the application of Hyderabad before the Security Council of the United Nations which, the Nizam was made to announce, that he had ordered his delegates to withdraw. After that, Munshi himself broadcast a message also. Both the broadcasts purported to the effect that all wrongs had been committed by the previous Governments and particularly the last Government and some irresponsible and wily public leaders, and a new government was now being set up to put everthing in order under the aegis of the Government of India.

Later, in the afternoon, the 18th September, Major General Choudhry, who was commanding the Indian armies on the Western front, drove to the Bolarum Residency escorted by the Hyderabad Army Commander and other members of his staff in Jeep cars. The Nizam had sent his personal envoys consisting of Zulkader Jung, Abdul Hasan Syed Ali, Ali Yavar Jung and one or two others to meet him on his behalf and convey his greetings and to seek his approval to the announcement of a new government which he had proposed to set up on the advice of Munshi. Later in

the afternoon, Mr. Liaq Ali was again sent for by the Nizam, and as he set talking to him the envoys returned with drooping eyes and grim faces. With a wave of hand they said that General Choudhry refuses to talk anything about the formation of any Government or to listen to any suggestion from the Nizam. They said the General intended to proclaim Martial Law and Military Rule under himself. "What", the Nizam exclaimed and then turned round to Liaq Ali and screamed "But, Liaq Ali, that is all against the understanding with Munshi". "What understanding" he queried, but got no answer. He soon felt that he was an unwanted person in the conversations and left the Nizam.

After reachng home he learnt that the Indian forces planned to enter the capital on the forenoon of the 19th (September, 1948) from the west and in the afternoon from the east. Later in the evening a despatch rider brought an envelope from the police chief to him. It was issued under the order of the Military Government communicating that he was under house arrest and he was not to leave his house. He had already despatched his wife and children with his sister to some friends in some remote corner of the city, for fear of molestation and to spare them from the sight of his own murder. So, his private tutor—an Arab by descent, who had brought him up under his care from his early childhood, stood by him with tears flowing from his eyes all the time. Later in the evening the police chief rang him and apologized for being unable to call on Mr. Liaq Ali as he had promised to do earlier and also begged to be excused for having sent the arrest orders which he had to do. He told him that he understood and he need not worry. Liaq Ali asked him what was the fate of Qasim Razvi. He said he was to be picked up the following morning.

Now we leave them at this stage for them to arrive in Pakistan later and die un wept and un recognised.



Major General Sayyid Ahmad al-Aidarus (r), Army Chief of Hyderabad, shakes hands with
Indian Army's Lt. Gen. Maharaj Shri Rajendra Sinhji after surrendering Hyderabad to India.

Liaq Ali and his Escape

The 'Burqa' was used by traditional Muslim women while travelling or even meeting friends and relatives. But 'Burqa' was used in a spectacular manner by the last Prime Minister of Hyderabad to escape from India to Pakistan, to circumvent law which would have come otherwise heavily on him. After the Police Action, a Military Government was imposed on Hyderabad with Major Gen. Choudhary, as the Military Governor. Liaq Ali who was the Prime Minister of the Nizam before the liberation of the State, was arrested and put in house confinement, where, he remained for nearly 14 months. Suddenly, one day in March 1950, it was discovered that he had disappeared. There was great uproar in the country and in Parliament. It was suspected that there was a conspiracy behind it and the Intelligence Bureau was directed to investigate into this case by Nehru's Cabinet.

The escape of Liaq Ali, as recorded by Sri B.N. Mullik the then Director, Intelligence Bureau is reproduced below:-

"I found that the cause which had facilitated the escape, was the nature of the confinement itself. Liaq Ali was confined in his own two-storeyed house, with a large compound with plenty of trees and shrubberies. The police were to post themselves only at the gates and round the wall but could not go into the compound. Only once every alternate day Liaq Ali was required to appear on the balcony of the house, to be identified by the police posted at the gate and this would be the only surveillance to be exercised on him. Police could, of course, look into incoming and outgoing cars, but if the cars carried women, the police were to leave them alone. The police had to be satisfied by noting the number of the car and the number of women in it. The police had been warned on more than one occasion by the Military Governor for being overzealous. Venkatavardhan of C.B.I. had reported earlier that there was a plan for Liaq Ali to escape in burqa. And it happend that way. One evening a car with two or three burqa-clad women arrived and went into the portico. The police only noted from outside the number of women in it. After an hour the same car came out with the same number of burqa-clad women and passed out on the road. In it was Liaq Ali wearing a burqa. The car went out of Hyderabad city. The timing was good and it reached Vikarabad railway station in time, to catch the Madras-Bombay mail and Liaq Ali arrived in Bombay the next morning and took a plane to Karachi, where he arrived 24 hours before his next appearance, on the balcony for police identification was due. It was only when this appereance did not materialise that the police suspected that something had gone wrong or probably that Liaq Ali was ill. The information slowly went up to the government and then an officer sent to find out what had happened and it was discovered that there was no Liaq Ali in the house. It was a well executed escape, but the surprising thing was not that the escape had taken place but that it had not taken place for so long. The delay was no doubt caused due to the negotiations which had to be carried on with the Pakistan Government.

Alas! Liaq Ali, an otherwise enterprising industrialist died in Pakistan unrecognised and unwept. His book Tragedy of Hyderabad gives his version of Police Action on Hyderabad. His dynamic effort in the development of the Nizam Sagar Ayacut and the industrial potential at Sanath Nagar is still remembered in Hyderabad. He was ill advised to go to Pakistan and settle there. Nothing would have happend to him in India.

A New Independent Era

When India gained independence in 1947 and divided into India and Pakistan, the Princely states (601) were expected to join the Indian Union. Many did so immediatly, including Mysore, Baroda, Kashmir, Travancore, Gwalior, Indore and Bhopal. But the Nizam of Hyderabad took a different stand.

Hyderabad proved a hard nut to crack even for the able HomeMinister Sardar Patel and the resourceful Governor-General Mountbatten. The Nizam did not hide his sympathy for Pakistan and concluded a standstill agreement with it, as he did with India. On January 6, 1948 the Government of India had received information that the Nizam had granted a loan of Rs. 25 crores to Pakistan and they were puzzled how this money went out of India. "The grant of a loan to Pakistan it is pointed out, is definitely an unfriendly act at a time when the Government of India themselves have refused to pay the balance of cash allotted to Pakistan's share".

Things grew from bad to worse in Hyderabad, with the emergence of the Razakars, a rabid communal group, who indulged in violence and unleashed a reign of terror in the State with the connivance and instigation of the Government.

The Nizam, surrounded by evil advisers and the militant Razakars under the fanatic Kasim Razvi, was obdurate and tried every desperate step to escape accession to India, including an appeal to the United Nations. In July, 1948 he wrote a letter to the British King, a copy of which was carried by Richard Beaumont, Secretary to Sir Walter Mockton, Legal adviser to the Nizam, which was opened by the Delhi Customs. The Hindu, on July 30 reported the substance of the letter under a Madras dateline. It said: "The Nizam" in the letter, it is understood, stated that he had all along been a "Faithful Ally" of His Majesty. This position had been confirmed in various treaties entered into by the Nizam with His Majesty. After August 15, 1947 the Nizam was reported to have stated, the Dominion of India had been harassing him for accession. He has now decided to appeal to the United Nations and that he expects the support of His Majesty in what he is trying to do".

Mr. Clement Attlee, the British·Premier, media reported, had sent a reply to the Nizam's request for the British Government's assistance for raising the Hyderabad issue before United Nations. It was believed, the British Government urged him to be guided more by practical considerations than sticking fanatically to outworn privileges. They further urged him to bring about a peaceful solution with India, bearing in mind that Hyderabad's future was indissolubly linked with that of India. The British Government had not left the Nizam in doubt as to their own attitude towards the latter's request to sponsor Hyderabad's case before United Nations. Attlee also told the Nizam that the British Government would neither encourage the Nizam to seek allies to take the case before United Nations nor lend any support to the issue, even if it were to be raised before the United Nations by other countries. Government of India circles were quite satisfied with the correctness of the British Government's attitude.

Again to quote Hindu, a reputed daily from Madras Hyderabad , wired on August 24, that H.H. the King had sent his reply to the Nizam's letter through the Government of India. The King urged the Nizam to settle his dispute with the Indian Union by means of peaceful negotiations. Matters reached such a stage in the relations between Hyderabad and India, that in September, 1948, the Government of India sent an ultimatum to the Nizam's Government that the Razakars should be disbanded and all necessary facilities should be allowed for restationing Indian Union troops at Secunderabad. The Nizam's Government replied that they had no intention of complying with the demand. The Nizam

had in his reply confessed his inability to act independently of his Governemnt. But it should be remembered that Hyderabad was constitutionally speaking under personal rule; the Nizam had the ultimate and exclusive responsibility for all that affects the peace and welfare of his state. He could not take shelter behind his advisers, when anything goes wrong, for, they were not responsible to the people. In the meanwhile law and order broke down in the state. The Razakars indulged in murder in several towns and villages. Government of India had to move and set right matters in the domain, without much loss of time. The basic responsibility of maintaining peace, which the Nizam was obviously unable to shoulder. This task which bears so vitally on the welfare not only of the people of the state but also of the people of the Indian Union, could not obviously be left to the caucus which called itself the Government of Hyderabad and which had itself been the most potent factor militating against peace. Therefore the Nehru Cabinet ordered for Police Action.

Indian troops crossed into Hyderabad on September 13, 1948 from three sectors and the Police action began. It was true that the fundamental problem of Hyderabad since the departure of the British, had been a political one, namely-displacement of autocratic rule of the Nizam with the support of a small common minority, much to the detriment of the vast majority i.e the Hindu community, and the restoration to the people of the right to choose their own Government and decide the future of the State.

On this point the Government of India had shown anxiety and was ready to find a solution through negotiation without any resort to force or coercion. But the Nizam's Government had no such intention and it became progressively evident that they were prolonging the phase of negotiations, merely to gain time for the twin purpose of propaganda against India abroad and the secret piling of armaments at home, by lavish spending and by recourse to the most discreditable means.

Indian Government's warning to the Nizam's Government against a menace to the security of life and property which was extending its activities even beyond the borders of the State and taking prompt steps to put a stop to it, with the active cooperation of the Indian Government. The Nizam's Government pretended to see in the Razakars the custodians of law and order and a spontaneous reaction to alleged raids from Indian territory. No wonder the attrocities of the Razakars increased in tempo and area till they suceeded in establishing themselves as a defacto Government, governed however by the law of the jungle.

This growing peril to peace and security of the State and the neighbouring provinces, began to cause concern to the Indian Government, to the exclusion of the political question so that their late correspondence with the Nizam's Government was naturally insistent on the immediate putting down of the Razakar movement as the first condition of any discussion. The Nizam's failure to take the necessary steps was for some time asumed to be his inability to do so. But when a stage was reached in the activities of the Razakars and when it would have been suicidal for the State and for the Indian Union to allow the movement to continue, the latter offered to send troops to Hyderabad to assits the Government to restore law and order, the maintenance of which was an implied condition for original withdrawal of Indian troops from the State under the standstill Agreement.

The Nizam's Government , not only refused the offer but actively stated in terms which made it plain that it was no longer a case of inability but one of unwillingness. By now they must have amassed enough arms to wipe out the Razakars if they wanted to. The Government of India had no option but to proceed with their plan to finish the Razakars once for all, without waiting for the permission, much less the co-operation of the Nizam's Government.

The Indian Government's Police action in Hyderabad, master-minded by General Rajendrasinghji and carried out by General Choudhury was a swift and short affair. It was all over on the fifth day after the operation started and the Nizam surrendered on September 17 (1948).

The immediate task of the Indian forces in Hyderabad was to restore law and order throughout the State and the newly appointed military Governor, Major-General. Choudhury, was invested with all the powers needed for the purpose. This was stated by General Rajendrasinghji, G.O.C., Southern Command, who arrived at Hyderabad from Poona. He told Swami-Ramanand Tirth, Congress leader who was

released following police action, that it was now for the leaders like him to tell the people how they should conduct themsleves and remain calm and not take law into their own hands, however much they might have suffered at the hands of Razakars in the past. General Rajendrasinghji met a score of journalists representing Indian and foreign Press who arrived in Secunderabad.

On September 23, The Press reported : "The Nizam of Hyderabad tonight broadcast a statement from Hyderabad Radio announcing that he had disssolved all Hyderabad delegations sent out by the Liaq Ali Ministry to foreign countries and added " 'I warn Muslims all over the world not to be victims of interested propaganda'. In the course of his broardcast, the second in his lifetime and addressed to leaders and friends in Islamic countries, the Nizam placed before the world 'the true facts of the Hyderabad situation'.

The Nizam said: The groups with Kasim Razvi at its head had, by methods reminiscent of Hitlerite Germany, taken possession of the state and spread terror among all elements of society, Muslims and non-Muslims, who refused to bend their knees to them, committing arson and loot on a large scale, particularly on Hindus, and had rendered me completely helpless'. The Nizam informed the world that India had restored his freedom to deal with Hyderabad's destinies in a manner consistent with the traditions of the Asafia dynasty and the best interests of Hyderabad. Media also reported that the Nizam roundly denounced Kasim Razvi and his Razakars as a band of terrorists who forced the Nawab of Chatari and other Ministers to resign and had thrust the Liaq Ali Ministry on him. The Nizam declared that he had no fear from the Indian Union.

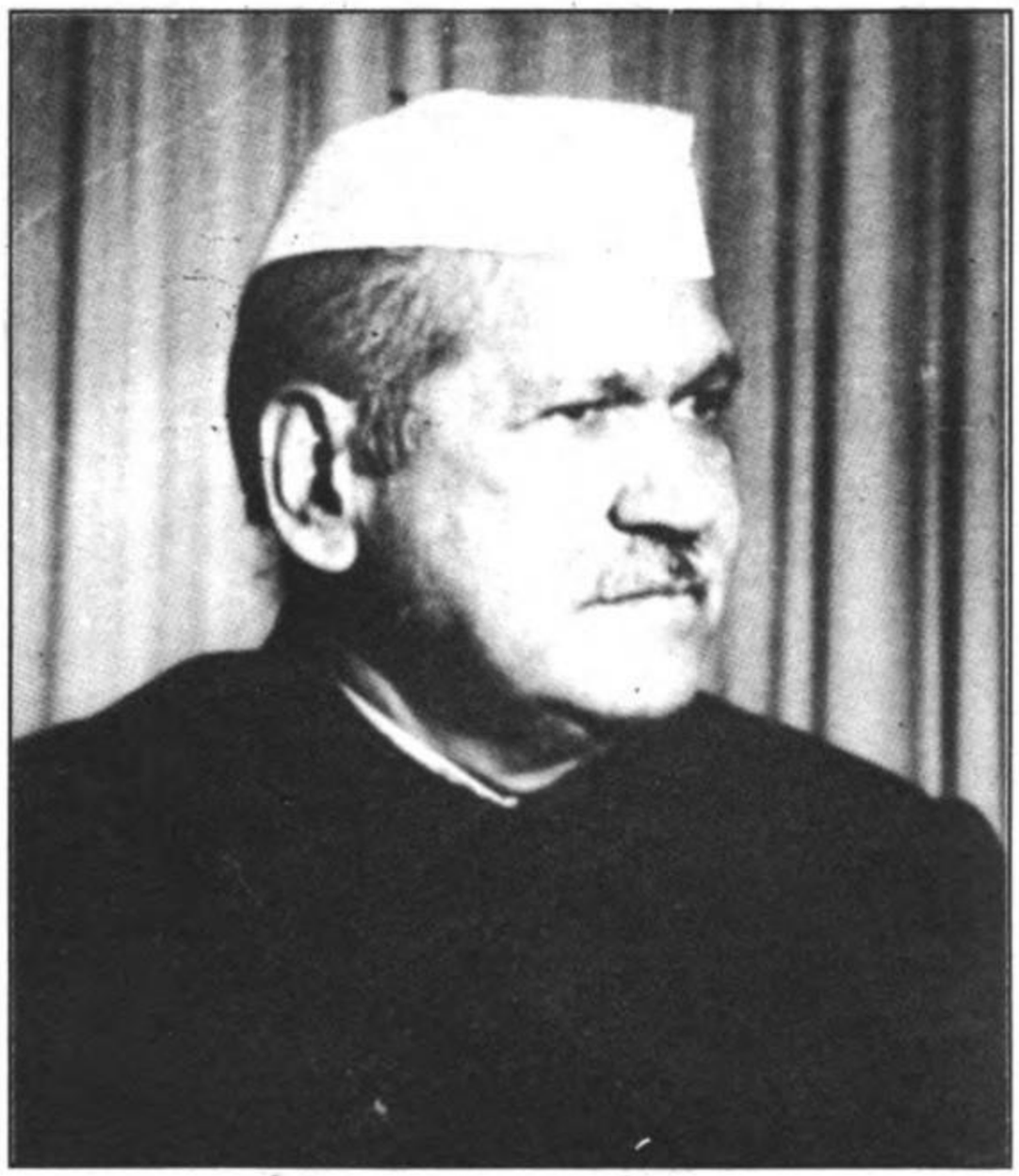
According to contemporary press reports during the protracted negotiations with the Government of India, the Liaq Ali Cabinet "seems to have sounded the possibility of obtaining military aid from Pakistan in the event of a showdown with India. It was a fact that some weeks before the Indian troops entered the State. Mr. Jinnah had assured Mr. Liaq Ali, that Pakistan would open several fronts against India if Hyderabad held out for two or three weeks. Whether this promise was seriously made or not, it was certain that Liaq Ali was hopefully looking forward to Pakistan's aid, during the days following September 13. It was in this hope that he seemed to have declined to submit his resignation, despite repeated demands from the Nizam. In the mean while Mr. Jinnah died and Hyderabad army surrendered.

So ended the story of the Nizam and in 1956 Hyderabad became the capital of Visala Andhra and the Nizam became a private citizen, enjoying a privy purse and certain privileges.

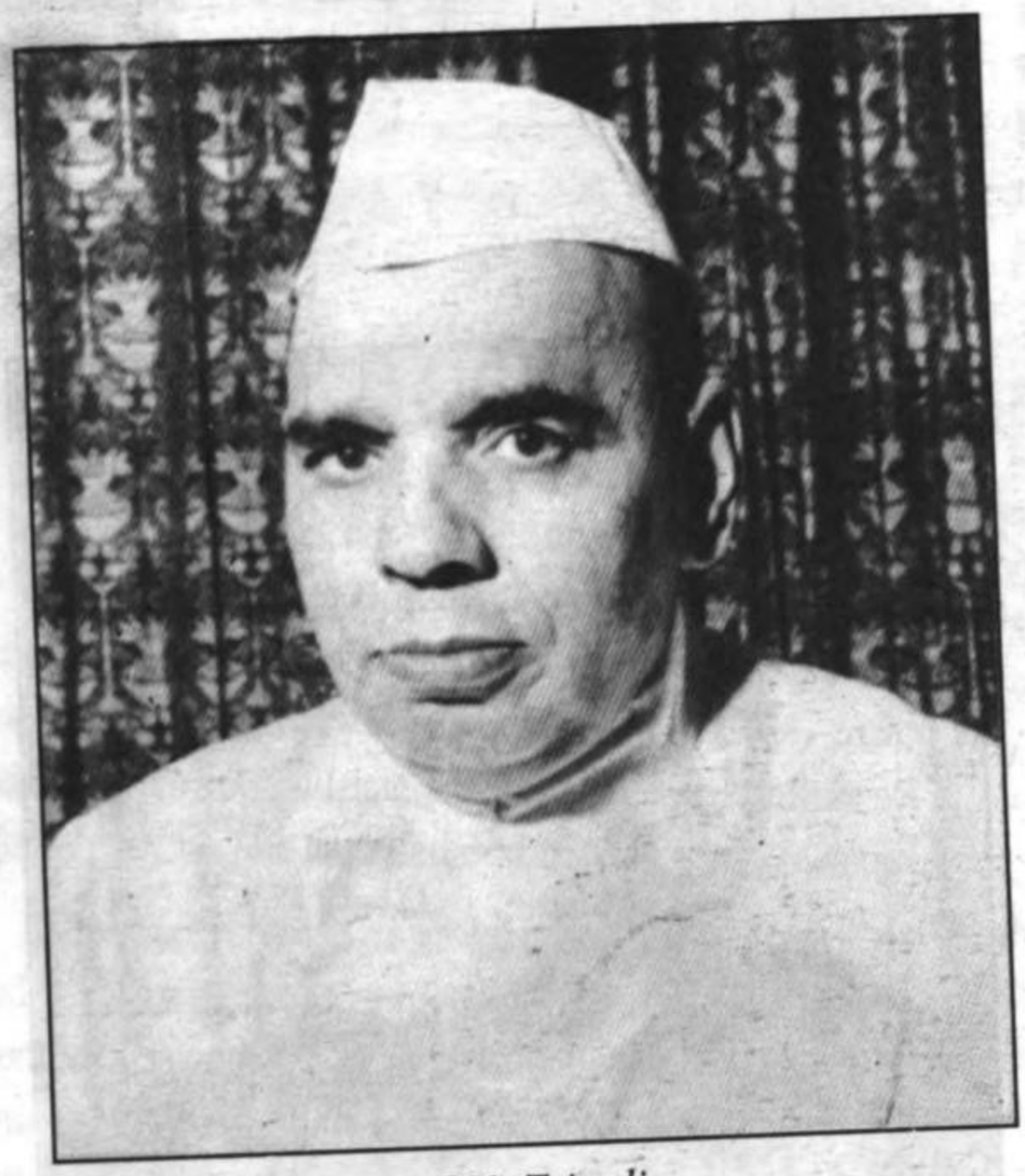
The Governors of Andhra Pradesh

Constitutional Representatives of the President of India

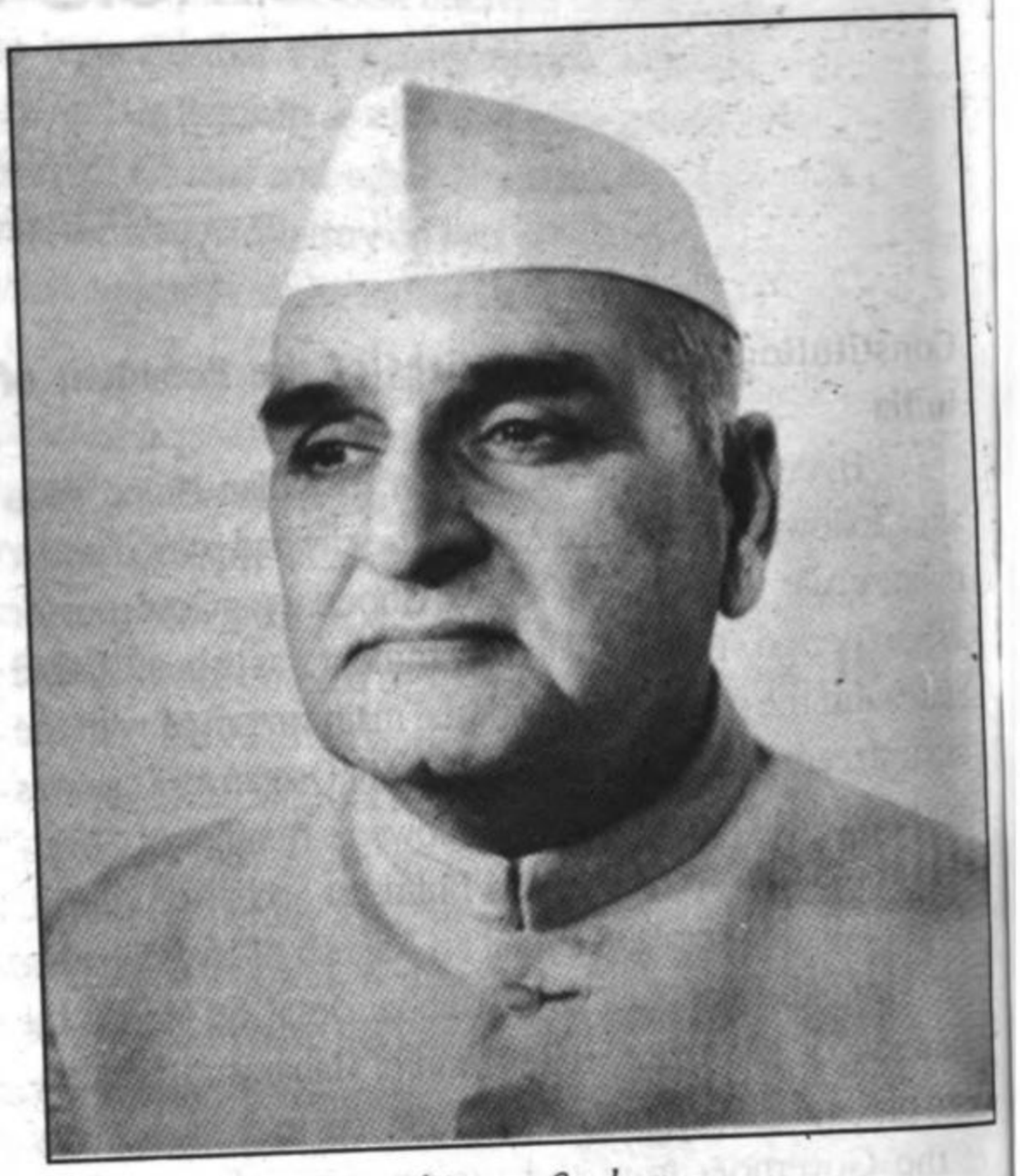
Hyderabad State's accession to Indian Union soon after following the Police Action, the city had passed under military rule, led by Major General Ghoudary as Governor for a short period. The popular Government was ushered in the State, and the city merged with the main stream of with the main stream of National life in 1948. Mir Osman Ali Khan was made the Raj Pramukh. Then followed a number of Governors to date in his place. Sri Bhimsen Sachar of Punjab; Thanu Pillai of Kerala, General Sri Nagesh of Hyderabad, a freedom fighter of Gujarat Kandubhai Desai, Sri Mohan Lal Shukadia of Rajasthan, Sri Bhandari of Maharastra, Sri Abraham of Kerala have rendered their services to the state. A few of the Governors from the fair sex who left a mark in Hyderabad are Smt. Sharáda Mukharjee, and Smt. Kumud Ben Joshi. Sri Ramlal, the former Chief Minister of Himachal Pradesh who's stay was very short, proved to be a controversial having dismissed the CM Sri N.T. Rama Rao in 1983.



Shanker Dayal Sharma



C.M. Trivedi

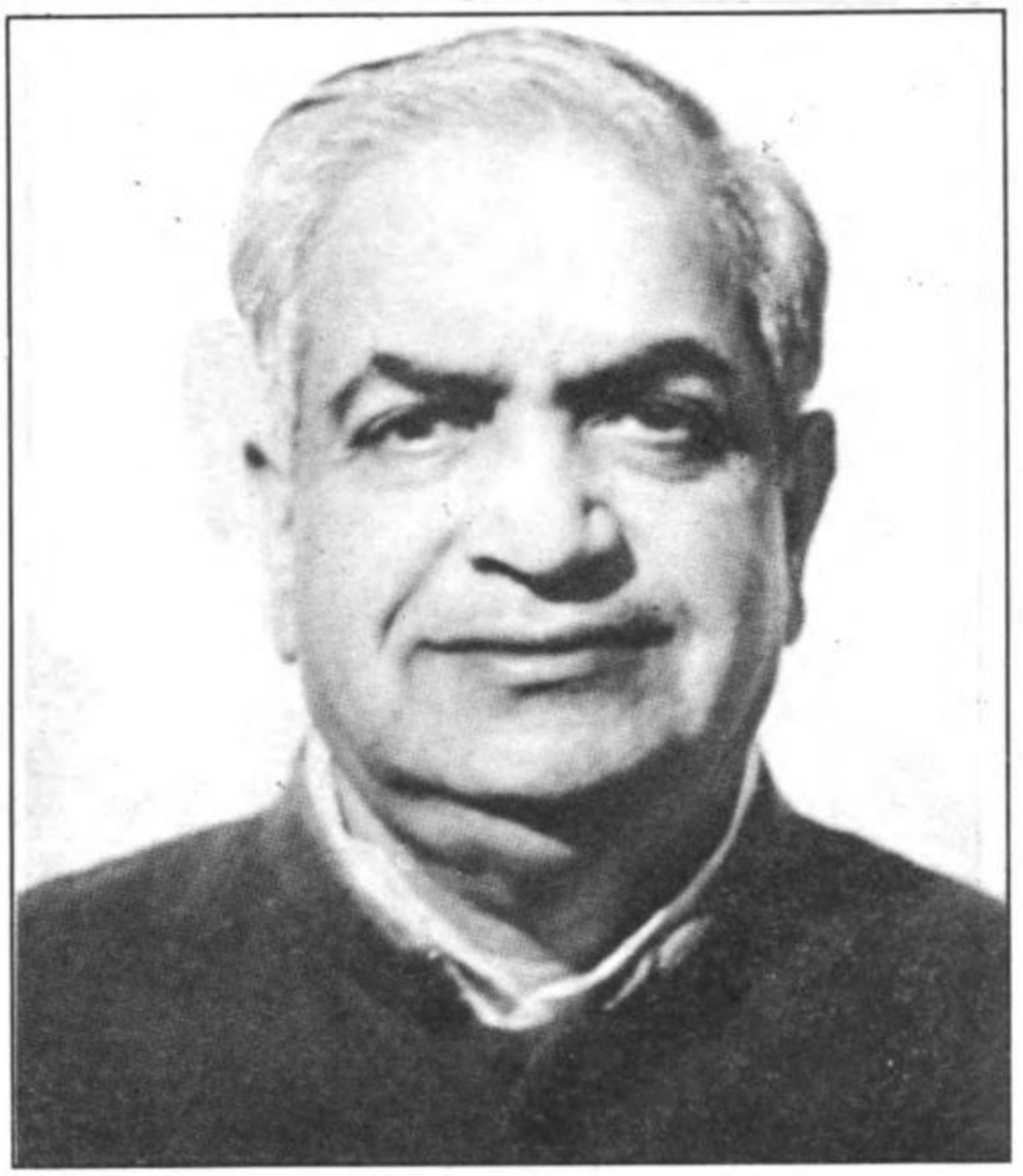


Bhimsen Sachor

General S.M. Nagesh

Pattam Thanu pillai

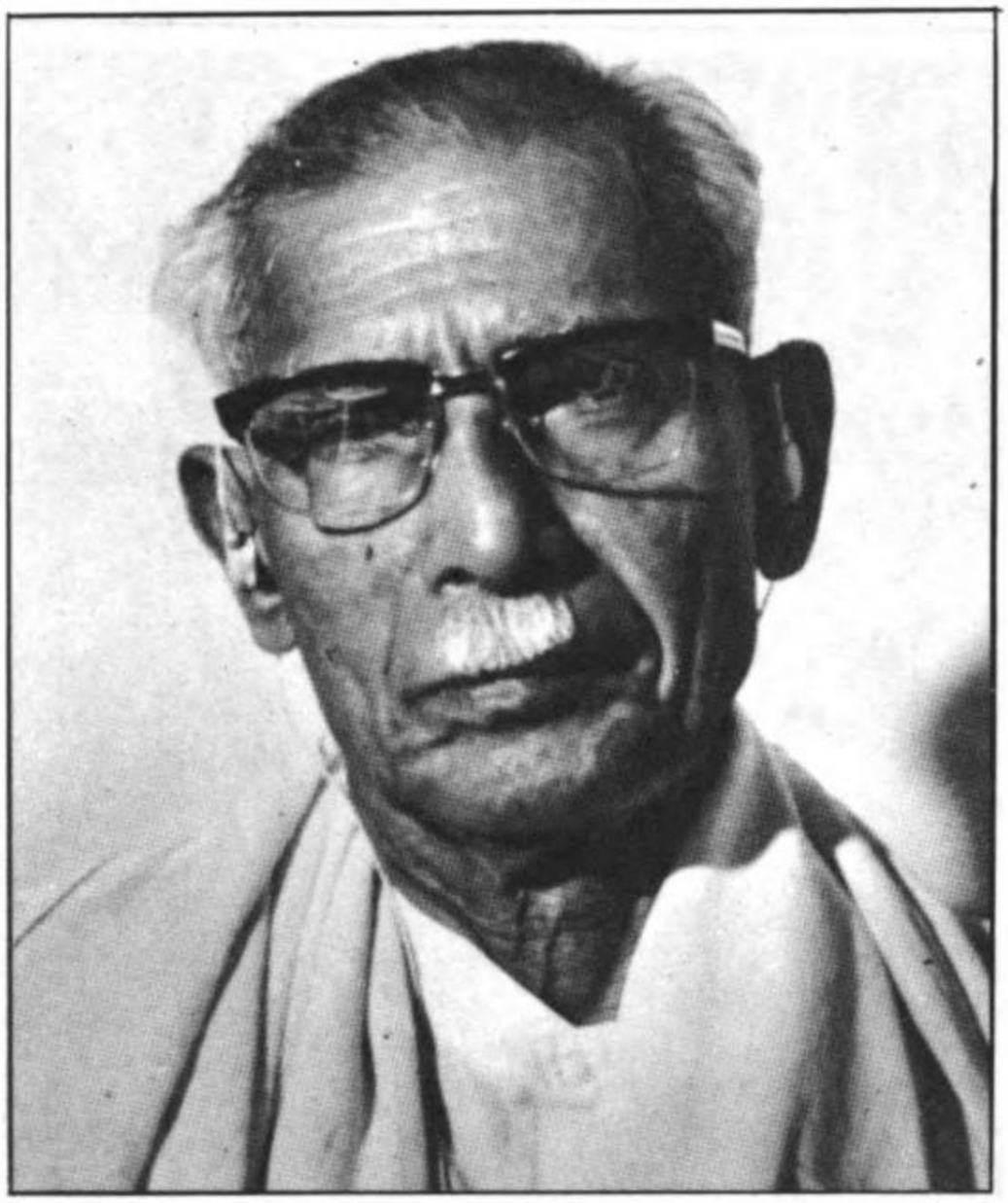
Khandubai Desai



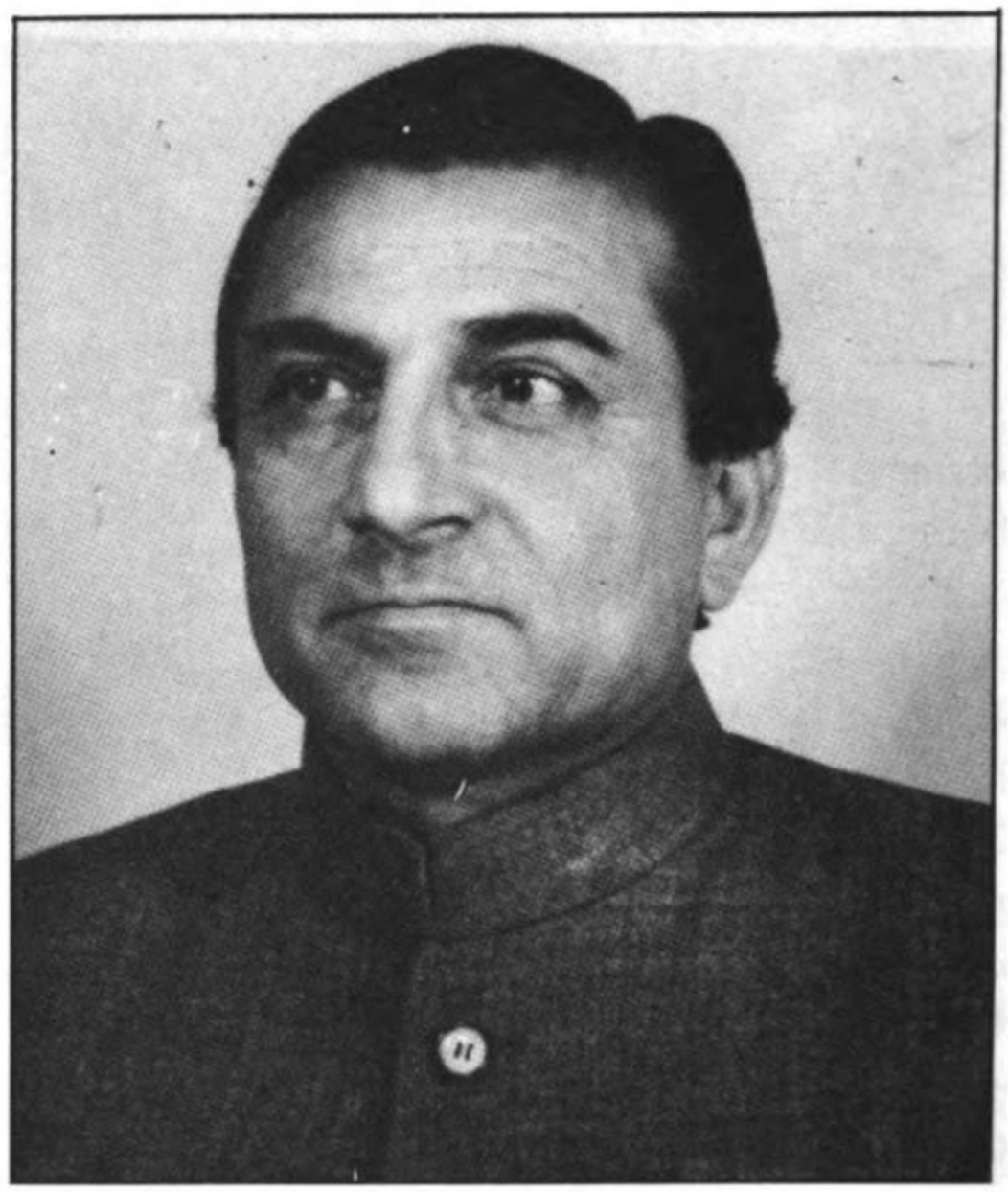
Mohanlal Sukhadia

R.D. Bhandare

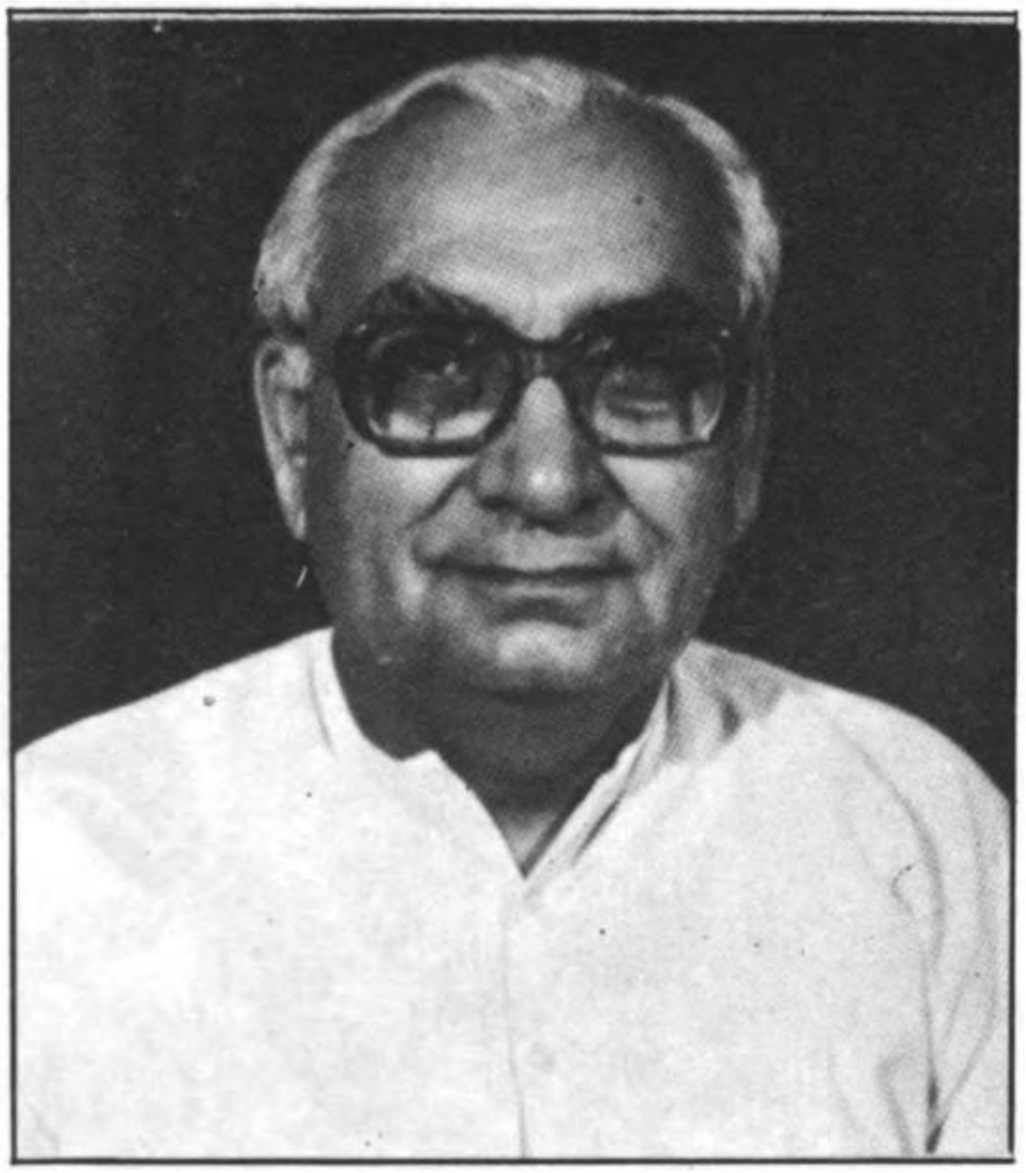
Sharada Mukharjee



K.C. Abraham



RamLal

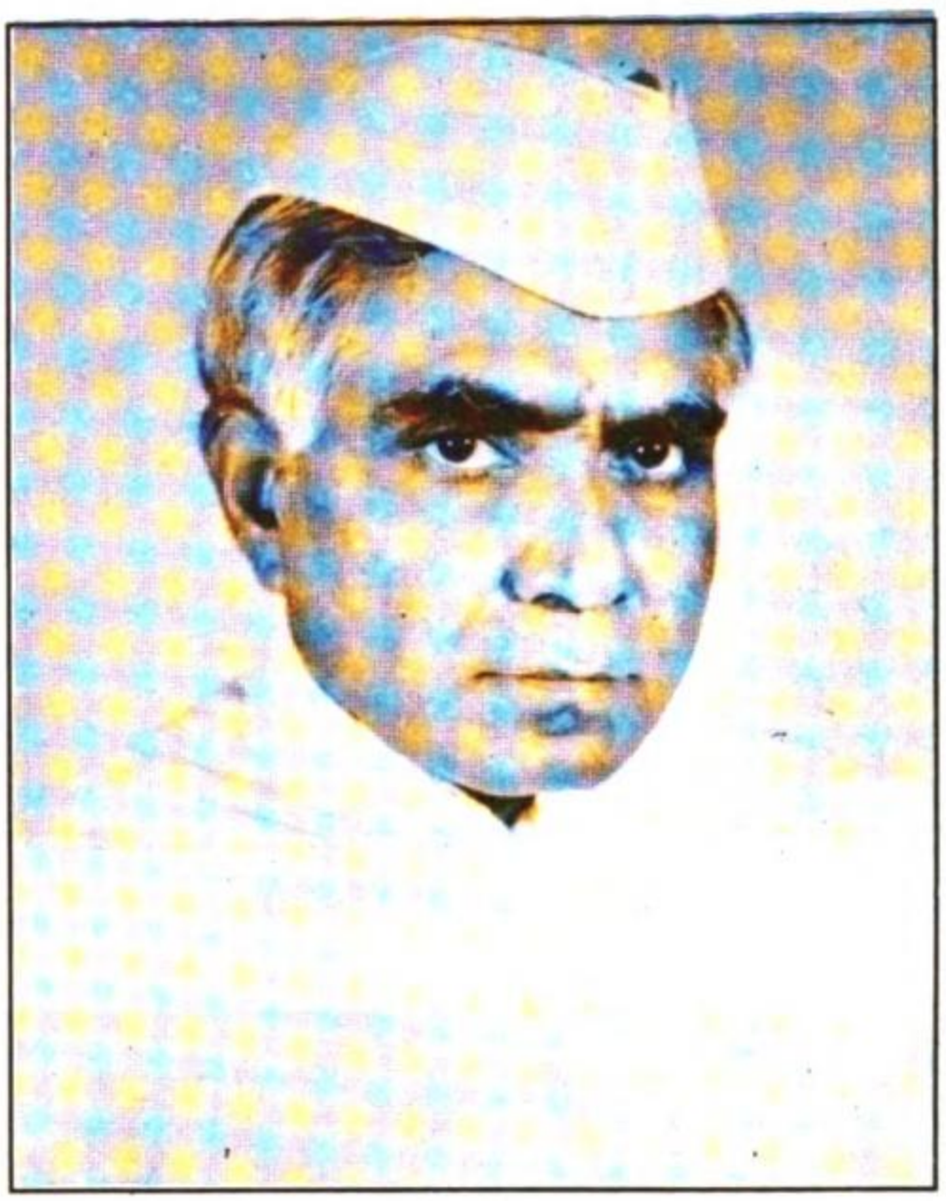


Krishna Kant

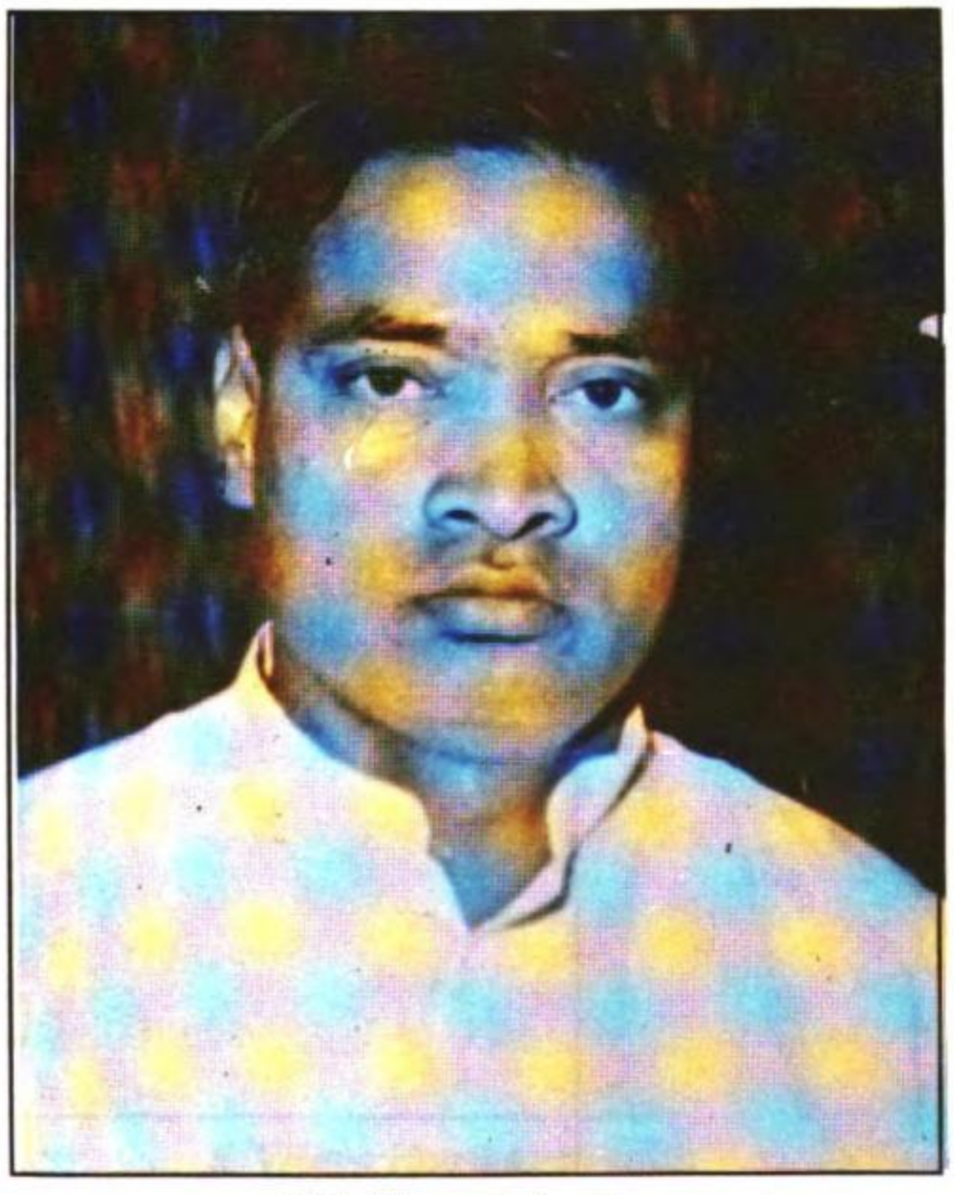
Kumud Ben Joshi

The Chief Ministers

The city from the middle of 1950's when it became the Capital of Modern Andhra Pradesh came under the careful eye of the newly elected Chief Ministers unlike under the Prime Ministers of the Nizams who enjoyed only limited power. The first Chief Minister of the State has been Sri Neelam Sanjeeva Reddy, who later rose to the position of the President of India. Burgula Ramakrishna Rao, last of the Chief Ministers of Hyderabad State was elevated to the office of the Governor of Kerala. Sri Reddy was succceeded by Sri Sanjivaiah a talented young man from the Scheduled Castes. Next in office was K. Brahmananda Reddy who still recently adorned the office of Governor of Maharastra. His long innings witnessed development of the city as well as the State in many ways. True, the Telangana agitation erupted during his time paved way for rectification of defects and implementation of measures to develop Telangana. Those



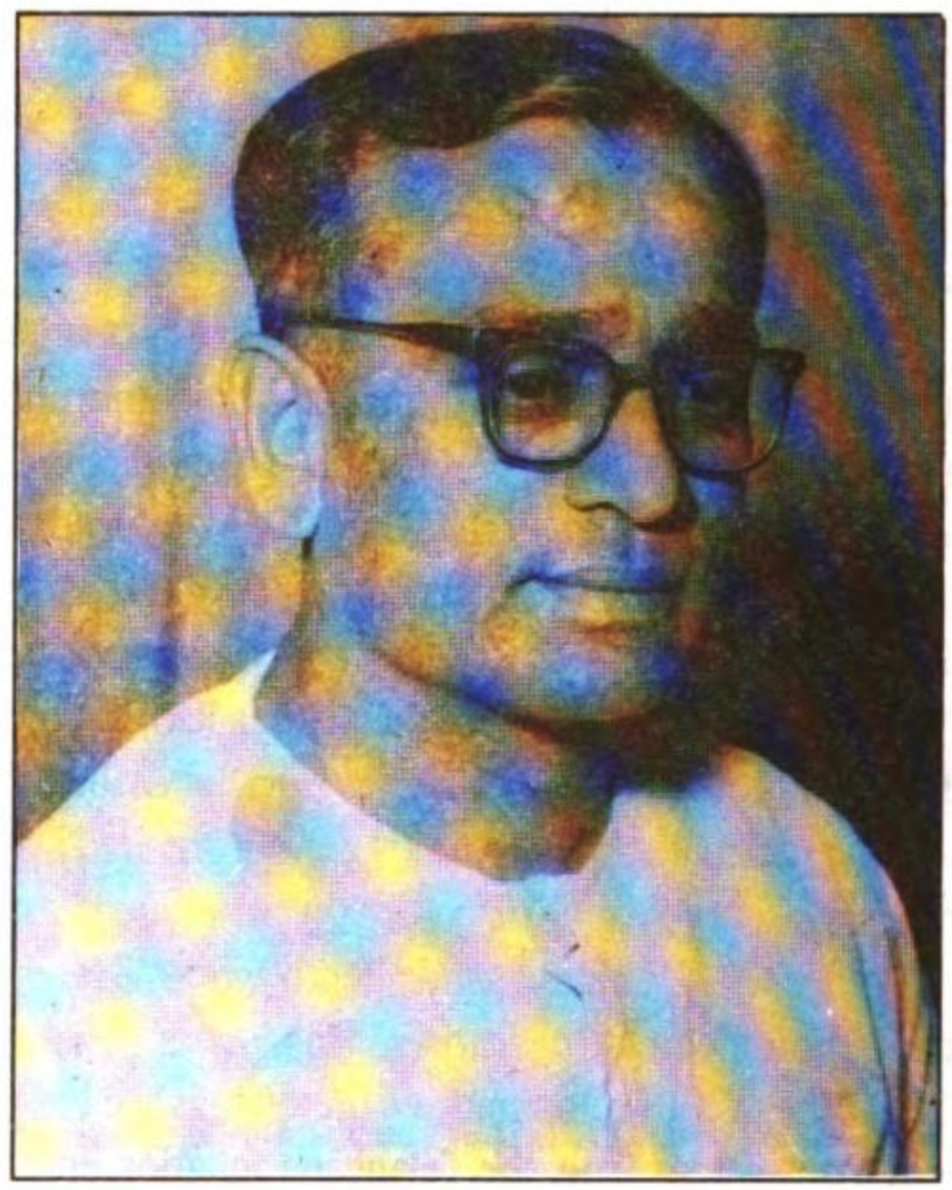
Burgula Ramakrishna Rao



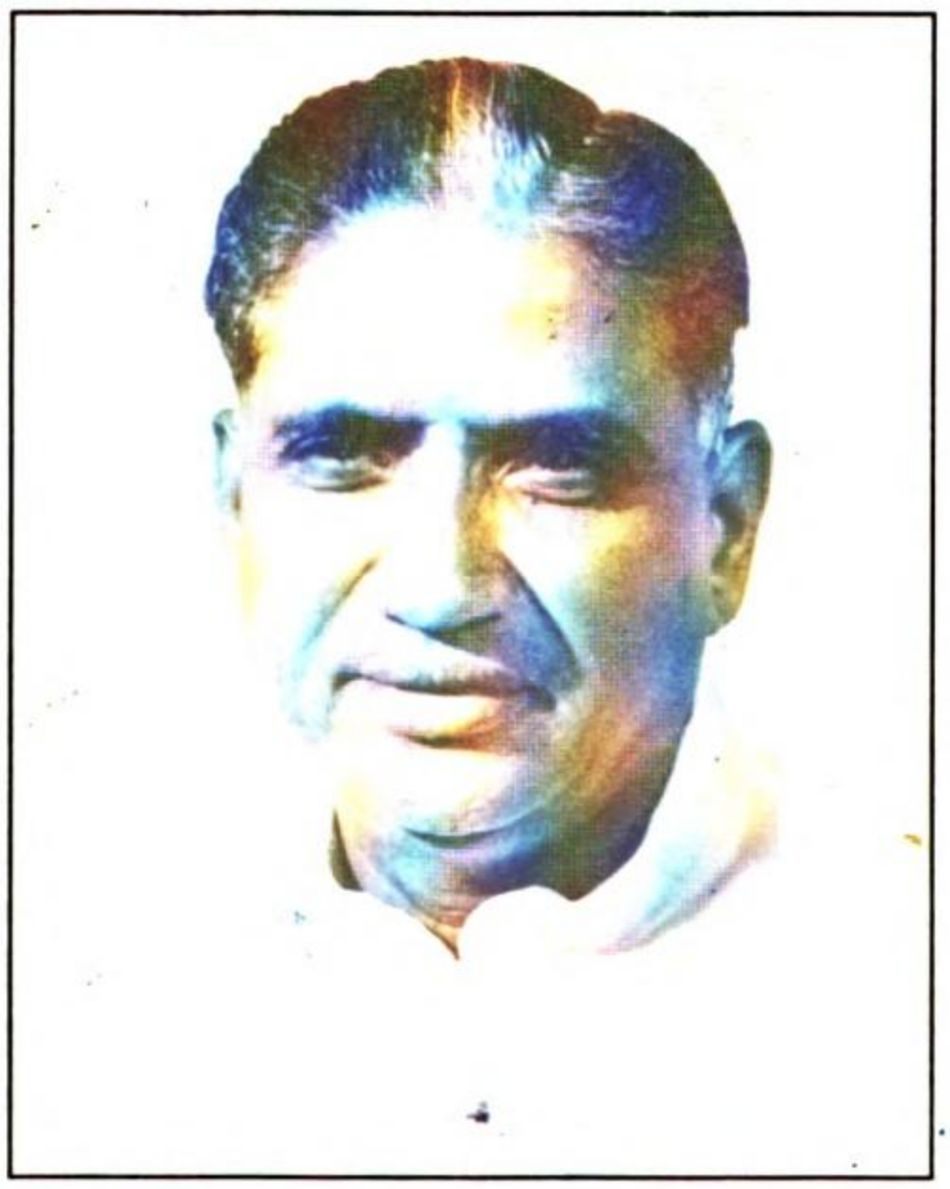
P.V. Narasimha Rao

who occupied the position of Chief Ministers for a long time and who made a mark un the development of the state are Sri J. Vengal Rao and Dr. M. Chenna Reddy. The latter who enjoyed multifarious offices in different capacities as Union Minister, Governor of Uttar Pradesh and Punjab has a rare distinction of adorning this office twice. Similar was the case with Sri Vijaya Bhasker Reddy. Sri N.T. Rama Rao a non-political cine Hero-who stormed into this august position endowed the city with beautification. The others are Sri P.V. Narasimha Rao who introduced radical reforms in land tenures and faced agitation from the rich, Sri T. Anjaiah – a loabour leader and Sri Bhavanam Venkata Ram, N. Bhaskara Rao, N. Janardhana Reddy are the others who occupied the chair of the Chief Minister.

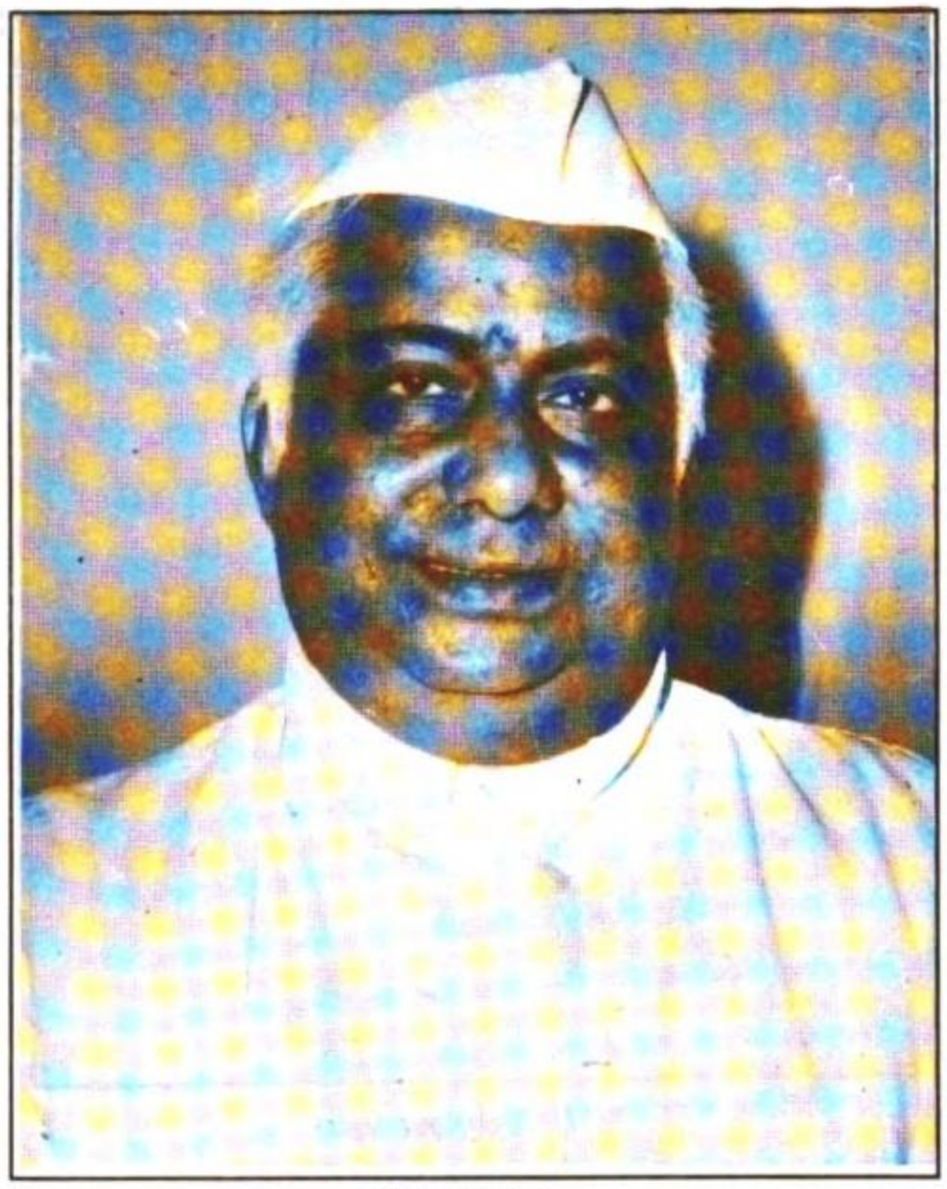
K. Brahmananda Reddy



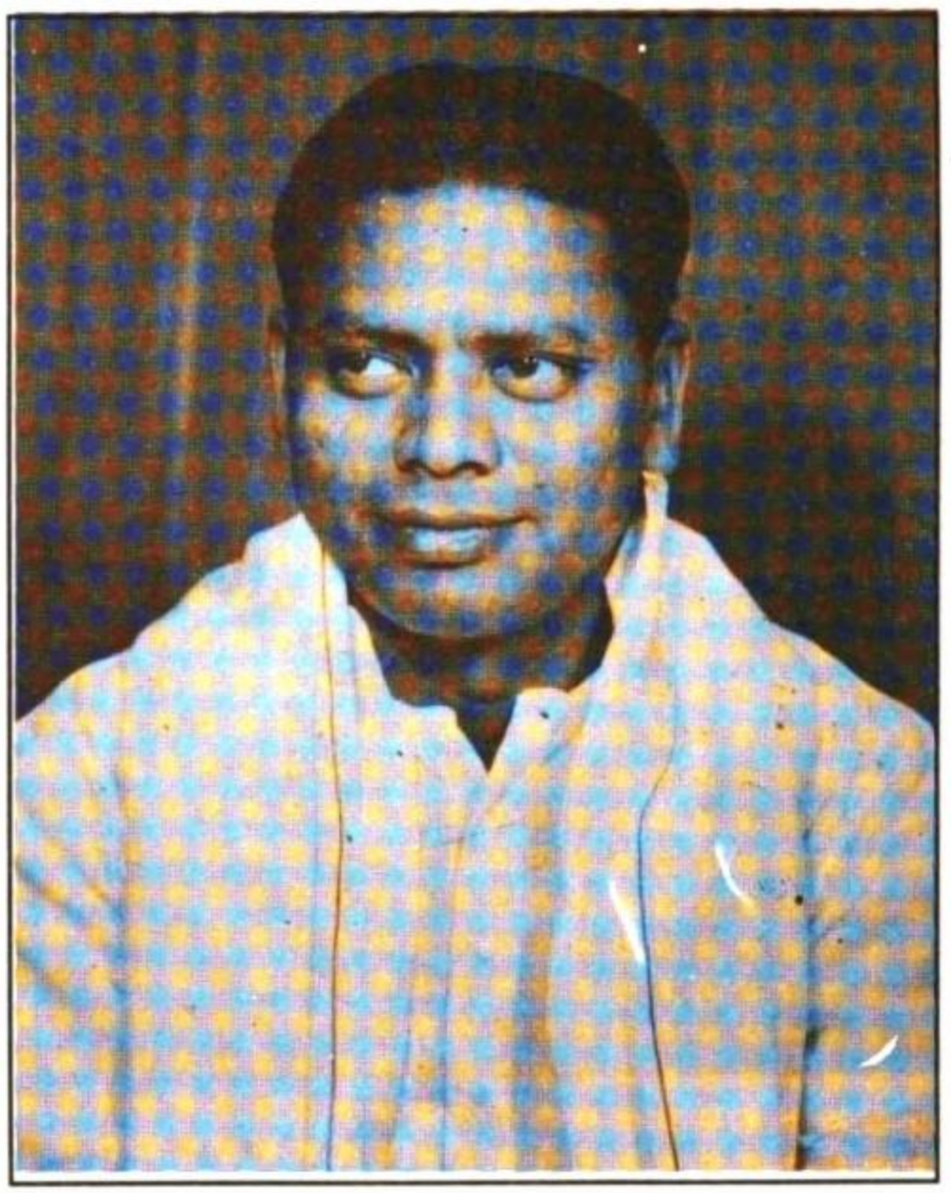
Neelam Sanjeeva Reddy



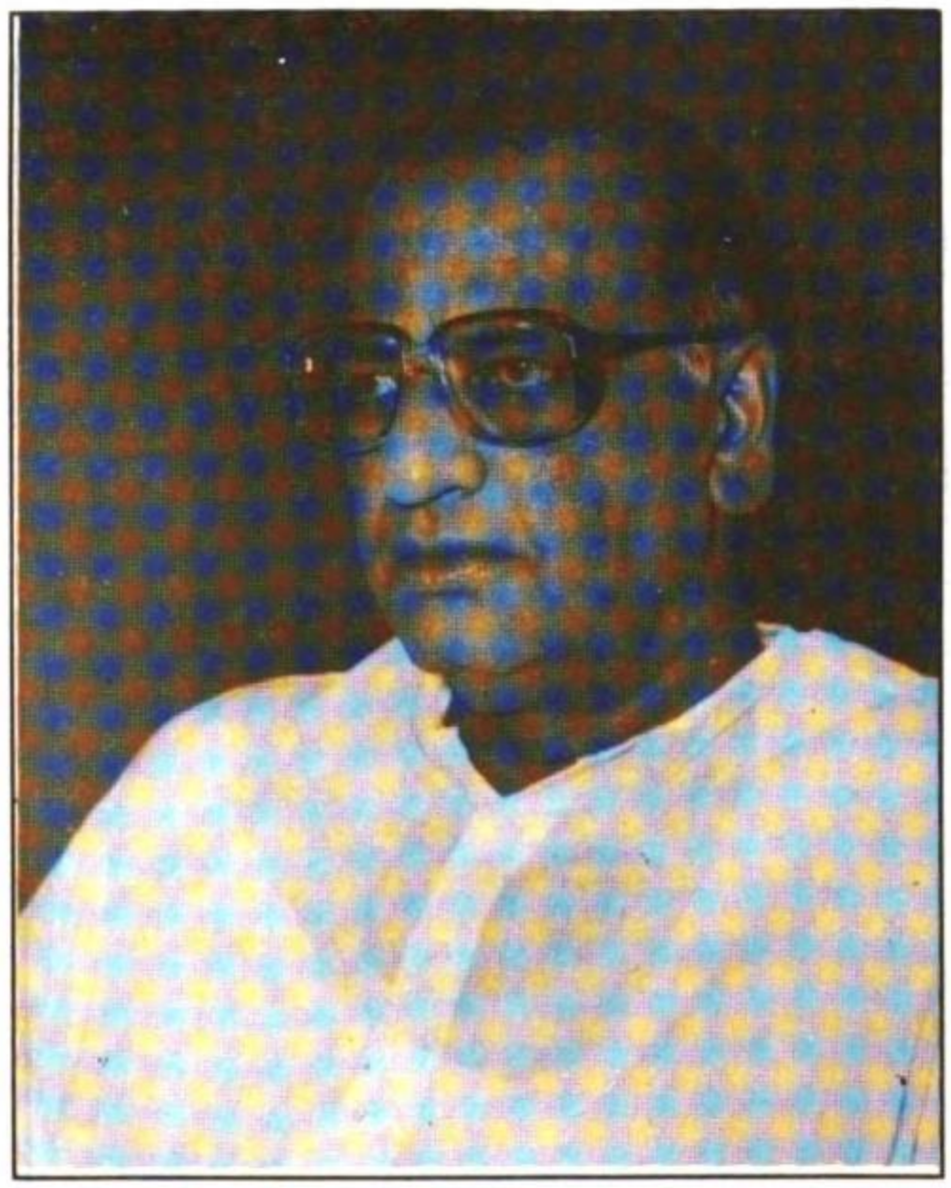
M. Chenna Reddy



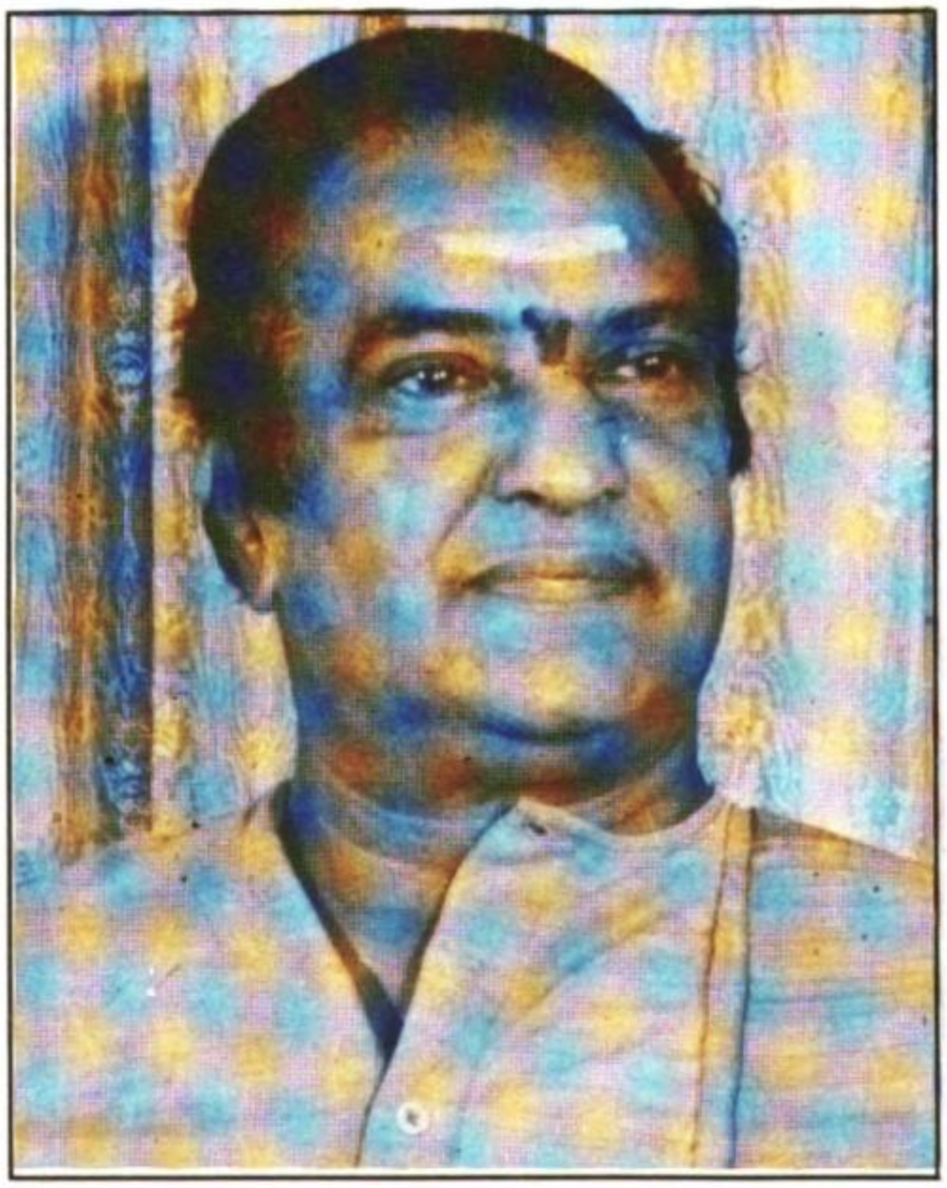
T. Anjaiah



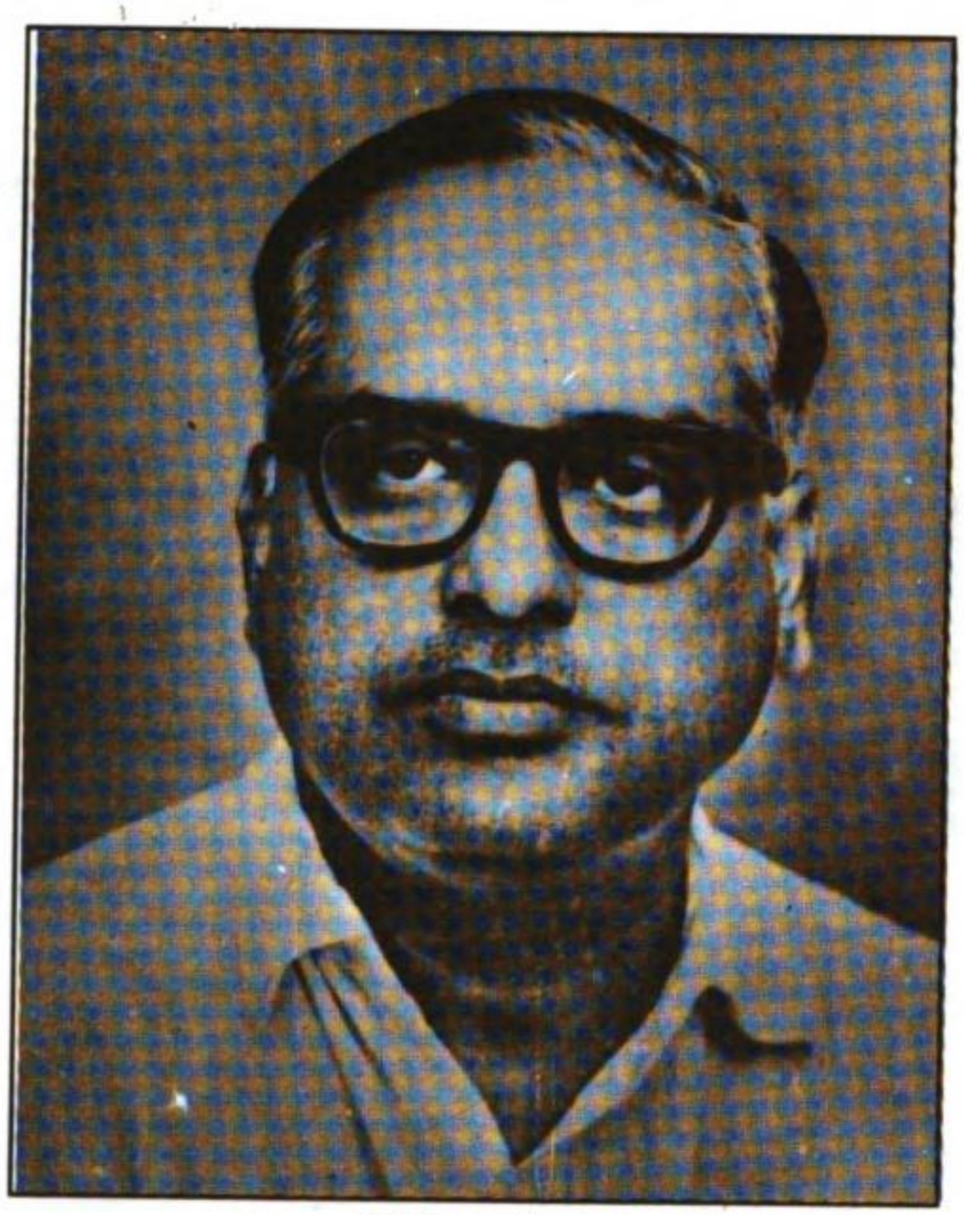
D. Sanjeevaiah



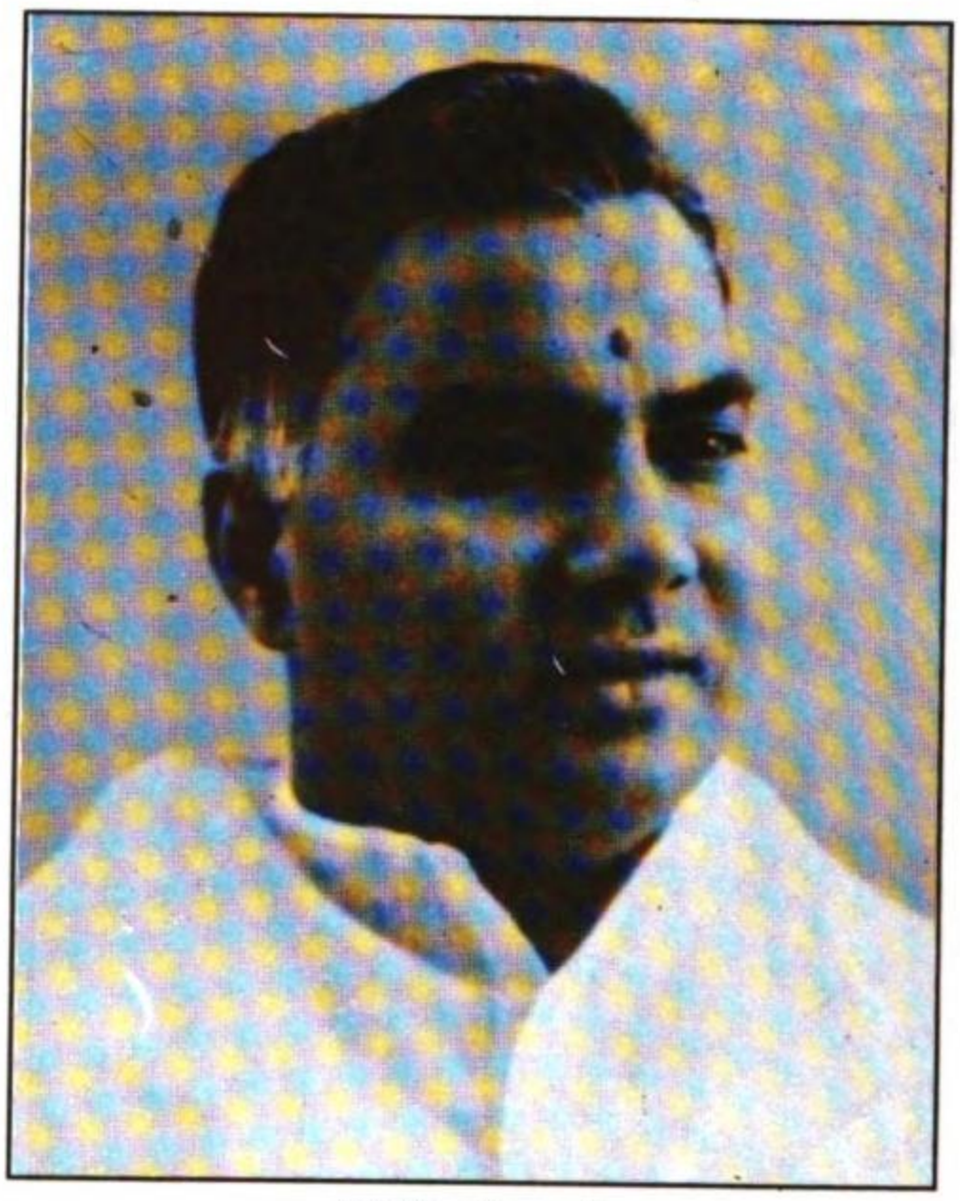
K. Vijaya Bhaskara Reddy



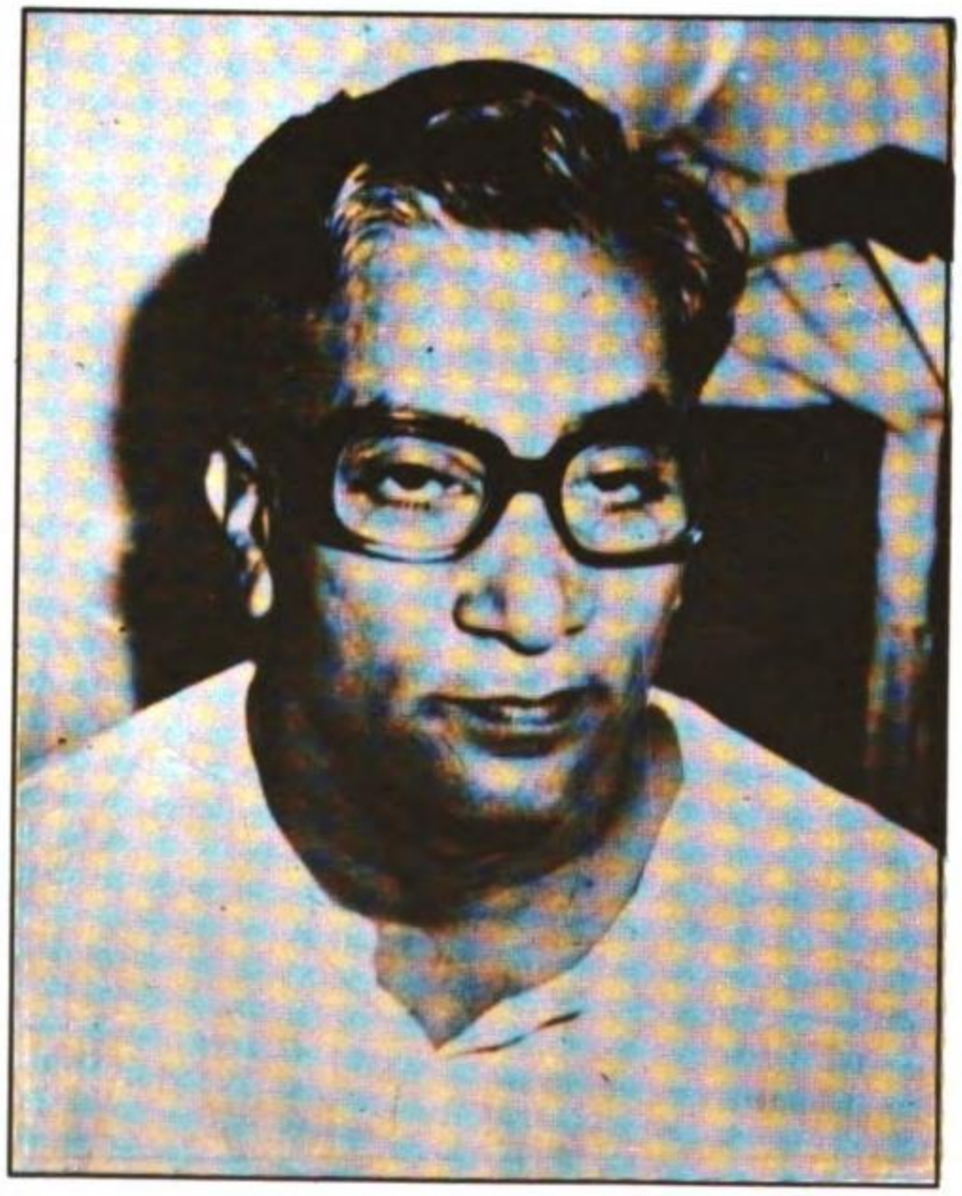
N.T. Rama Rao



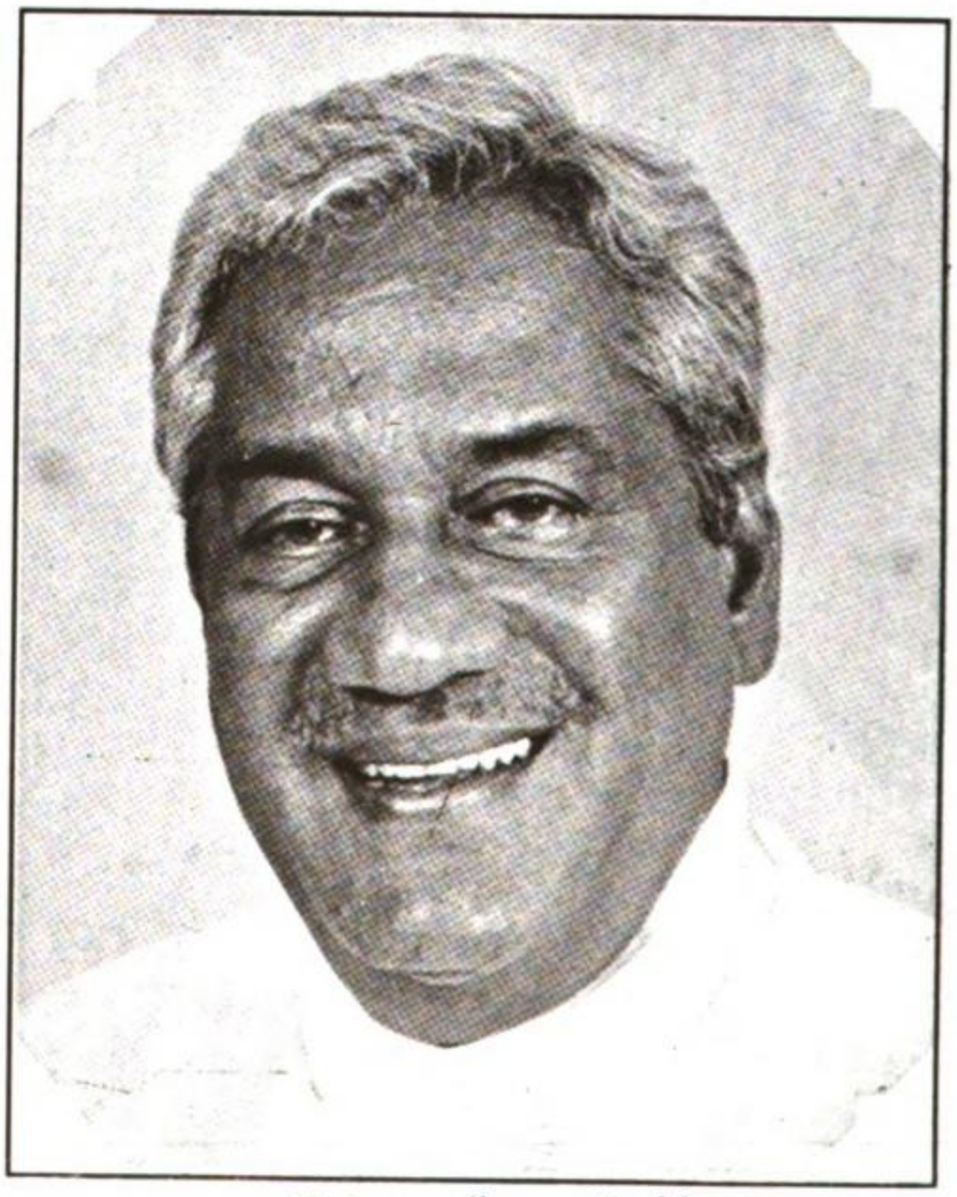
J. Vengala Rao



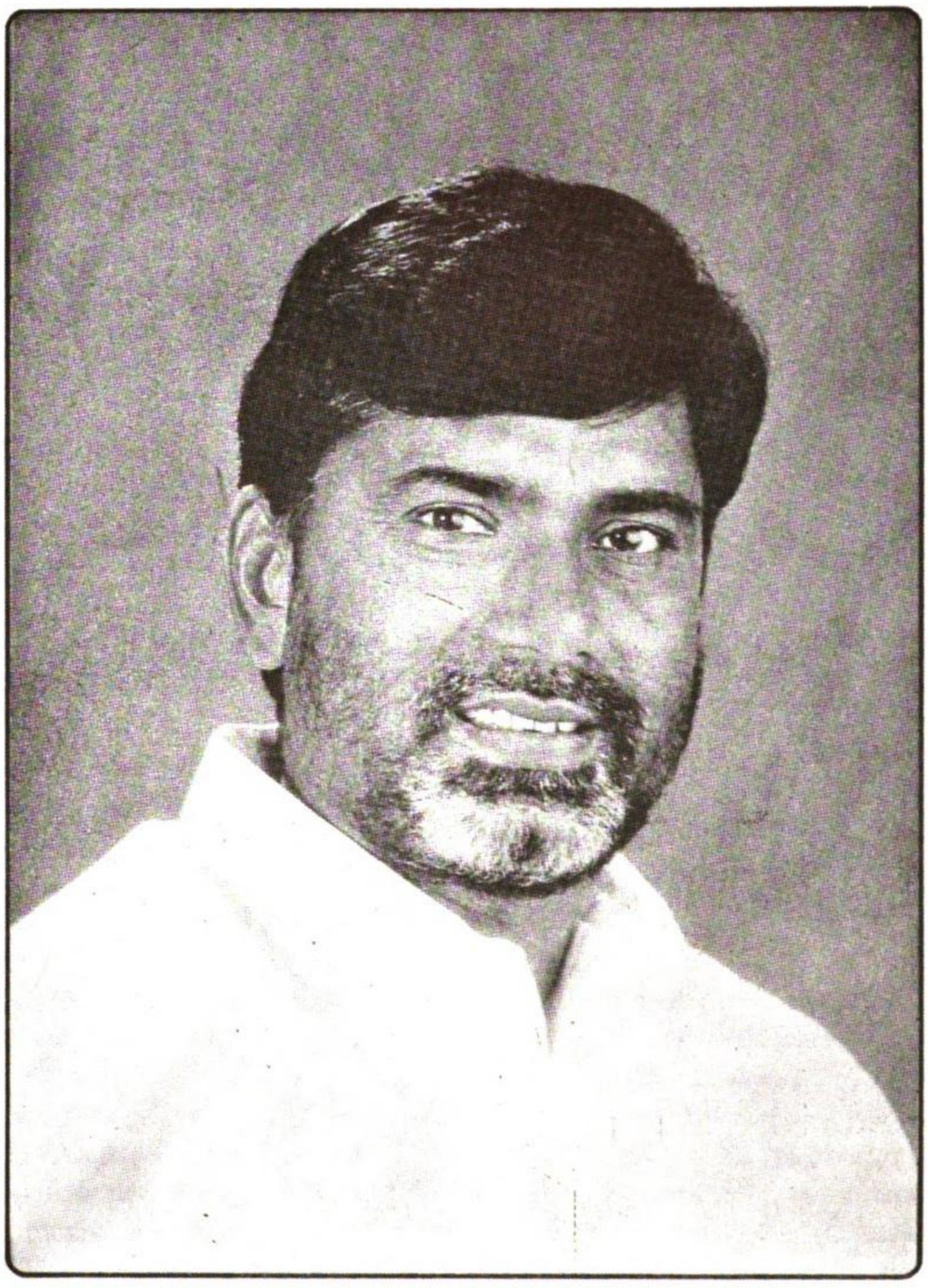
N. Bhaskara Rao



Bhavanam Venkataram



N. Janardhana Reddy



N. Chandrababu Naidu

A Profile on Communal Riots

The Mounting reasons for Communal Tensions

In earlier pages it was noticed that communal harmony has been the hall mark of the city of Hyderabad, which had cultivated a composite culture, arising out of Hindu -Muslim synthesis. It was true that occasional riots of religious nature between Sunnis and Shias; stray cases of rioting between Hindus and Muslims in 1937; skirmishes between Paigha and Shia nobles and between Arabs and Sikhs, did take place. But by no means these could be considered communal. But a sea of change took palce around 1947-48 and thereafter. This is particularily so after the democratic Governments took over the State administration. Beginning with the Rameeza Bee communal clashes of 1976, every time a riot occurs, there is considerable loss of property and lives, which adds to the legacy of embittered communal relations. In 1978, Communal riots paralysed the old city for 50 days. The two worst years in recent times seem to have been 1983 and 1984. During each of those years, riots erupted in the old city and spread to the entire city three times. In the old city are situated the offices of the Commissioner of Police, the State High Court, premier Hospitals and striking city police force, the City Civil Courts, the Salar Jung Museum and important market centres. But these do not prevent bad elements from creating riots. During 1983, there were riots in May, July and September. The old city was curfew bound for almost a month during both these years. In 1985, there was a week long breakdown of law and order in the old city, following the withholding of election results of the Chandrayanagutta constituency. In December, 1990 large scale rioting took place, leading to arson and murder, causing heavy loss of property with nearly 200 deaths. Indeed, most of the recent riots in Hyderabad seem to have been election-related and Ganesh Festival oriented.

During 1992-93, the riots in the old city lasted for more than two months, resulting in the change of leadersip in the State Govt. from Dr. Chenna Reddy to Sri Janardhana Reddy. It reached its climax with several killings and destruction of property. The city was under curfew for more than two months, causing great hardship and loss of thousands of manhours of work. It is essential to examine the causes for this continuing communal riots.

Communalisation of Politics - the Hyderabad Style

Researchers found, that after the Police Action by Government of India against Hyderabad in 1948 began the communalisation of politics, in two phases. The first was the aggressive consolidation of Congress hegemony, immediately after the merger of the Hyderabad State into the Indian Union. During this phase, the minority (mainly Muslim) communities were wooed thereby communalising politics in order to cut into the vote banks of the hitherto well established Left Parties. In the second phase, Communist, Socialist and Jan Sangh, a pro-Hindu Party emerged as a counter to the Muslim biased Majlis-e-Itte head-ul-Muslimin. The emergence of Jan Sangh was faciliated by the delimitation of constituency boundaries, which inadvertently created Hindu vote banks in Muslim occupied areas. . The second phase saw the rise of factional infighting within the Congress.

Arya Samaj played a leading role in arousing consciousness among the Hindus and developed militancy. The MIM which was founded in 1927 by Bahadur Yar Jung, was merely a federation of Muslim religious heads and soon became a defensive organisation against the militant demands of the Hindus led by the Arya Samaj. But later on before the police action in 1948 it assumed political power and even thwarted the Nizam from acceding to Indian Union as per his own statements.

It should be noted here that the attempts of Majlis to consolidate their Muslim communal base, laid foundations for the rise of the Hindu communal psyche. It is significant that the Jan Sangh made its entry into Hyderabad politics by

fielding a candidate in the Old City. A survey of the houses of worship - Hindu and Muslim, would throw some light on the intensity of the religious feelings and sentiments.

The Race in the Construction of Mosques and Temples

The Marwari encroachment on Muslim property in the Pathargatti-Ricabgunj area continued steadily after the late 1940" - a trend which came to an end only in 1982, when riots became frequent in the old city. Thus the census data for 1981 shows that Ricabgunj, a once Muslim dominated area, has had a sizeable increase in Marwari population in recent times ie., from 1971 to 1981. The race for the construction of Hindu shrines was on the increase.

In 1917, there were only 222 places of worship - 164 mosques and 58 temples - in the old city. In 1981, these have risen to 388 places of worship, 222 of them being mosques and the remaining 166 temples.

In 1951, the Muslims constituted 70% of the total population in ward no. 20. The figure came down to 55% in 1961 and increased to 73% in 1981. In 1961, the Muslim population in ward 20 was 23,858 and the figure increased to 55,109 in 1981. Thus between 1961 and 1981 the Muslim population in ward doubled. 20 times it is not surprising, therefore that the rise in the number of mosques is more evident here than in many other areas of the walled area. There were 45 mosques according to the 1917 count. According to a survey, in 1984 there were 75 mosques.

The overall increase in the Hindu population in this area during the 1st 20 years is negligible. However, in Pardiwada the Hindu population had doubled from 3,163 to 6,964 and temples have increased from two in 1917 to 15 in 1990-91.

Backward Classes - The New Frontliners of Religious Aggressivism

A new interesting feature about this area is the increasing aggressiveness of its backward class groups. The Yadavas (traditionally Milk Vendors), Kapus (Agricultural Caste), Padmashalis (Weavers), Gangaputras (Fishermen) and Mudirajas (Agriculturists) are concentrated in Gowlipura, Lal Darwaza and Mehterwadi. These upwardly mobile caste groups are now increasingly engaged in business or trade in grain and gold, or in processing pearls and lending money. What is of interest is the revivalist and ritualistic activities of these castes, and their public displays in, for example, a Bonalu procession. In view of the equally aggressive, enviable religiousity of the Muslims, these displays usually end up in confrontation. The worship of Kali's incarnation such as Mahankali, Mysamma, Pochamma and Rudramma ending in an annual festival called 'Bonalu' is an igniting factor for communal clashes. The Bonalu procession, which was a simple ritual limited to local areas, has now become a major source of worry for the law and order authorities. Previously, it was the prerogative of women to go round the local temple areas in a procession. Today, it is a mammoth affair involving both men and women, and goes far beyond the original conception of the Bonalu procession. The effort of the citizens should be to localise the processions and limit them to signify dedication rather than show of strength and provocation for any untoward incidents.

Large Religious Processions - Proliferation of tensions:

In Hyderabad, every year, three major processions are organised in the city - the Bonalu, the Ganesh and Muharram. The Bonalu festival is celebrated in the month of July making it the first procession of the year. The Ganesh festival, which is usually celebrated in September for a period of ten days some times often coincides with Muharram. All these processions are traditional. While the Ganesh procession can be traced back to the turn of the century, the one for Muharram originated in the Qutub Shahi period (1512 to 1687). The Bonalu procession is a ritual of the indigenous population and therefore much older in origin. Goddess Kali in her various local incarnations is worshipped in the temples by lower caste Hindus, during the Bonalu festival. Traditionally, the deity is carried from the temple in a procession led by a male person called Pothuraju, who is believed to be possessed by the goddess. The rest of the processionists are mainly women, who carry decorated pots filled with cooked rice, as offerings. The destination of the processions is usually Musi, or Mir Alam, Dud Bowli; a river, lake or well, where the deity and the pots are washed. The deity is then taken back to the temple. But now all these go to the Hussain Sagar, an unnecessary troublesome journey.

The Ganesh festival is popular among all the Hindus in the Old city as well as in the new. In accordance with the

tradition, clay idols of Lord Ganesh are worshipped in homes for a period of ten days and on the last day, they are immersed in a well or a pond in the nearest vicinity.

Muharram is the period during which the Muslims mourn the martyr Imam Hussain, grandson of the Holy Prophet Mohammad. According to the custom established by the Qutub Shahi Kings, Alams (military standards of the Hussainian army which were handed down to him by Prophet Mohammad) are carried in processions to the river Musi at the Chaderghat bridge for immersion. Several such processions are organised on the seventh, eighth, ninth, and tenth days of Muharram. Historically Bibi Ka Alam Julus, the procession organised on the tenth day is the largest, comprising of atleast three to four lakh mourners. Langar procession which has some history, also falls during the same period. Normally no untoward incident occurs during these processions.

The Muharram processions seem to have retained its original character, while the Ganesh and the Bonalu processions have undergone considerable change over the past nine years, unruly crowds swelling each year. In 1978, a Ganesh procession was organised on a massive scale under official patronage, was presided over by the then Chief Minister. Before 1978, all Hindu processions were local and small in size.

A Decade of Riots - What precipitated them ?

The Ganesh festival involves a number of people in a variety of ways, every year. In 1978, the Lal Darwaza procession route was altered to travel all the way north to Salar Jung Devdi via Charminar, where the Etebar Chowk procession usually ends up. This procession was usually large and, as mentioned earlier, was received and addressed at Charminar by the Chief Minister. Many successive Chief Ministers continued this tradition of addressing the Ganesh procession at prominent places, although after 1983, when the new Telugu Desam Party came into power, this practice was stopped.

During the 1980 Ganesh Festival, the Samiti, whose other active participants were the Vishwa Hindu Parishad, the Hindu Raksha Samiti, the RSS activists and some of the local businessmen, took up the task of bringing together all the old city processions to form a single monolithic procession. These processions converged at Charminar and focal points on the road north and south of Charminar and then proceeded towards Hussain Sagar Lake, with lakhs of disorderly crowds enroute, making the crowds go berserk and riots followed.

In the current decade, a pattern of celebrations with Mohalla residents installing life-size or larger than life idols in temples and at street corners accompanied by Pujas, Bhajans and film music, every day have come to stay. Loud speakers have become a convenient instrument for antagonising the other communities. While the Hindus use loud speakers on every religious festival, the Muslims use them at prayer time in mosques. During Ramzan they are used when a call has to be given every evening for breaking the holy fast. Following a series of objections and clashes over the use of loud speakers, the Police Commissioner activated the legislation, which makes it incumbent for loud speaker users to acquire a licence from the Police. In this way, the police hoped to prevent the installation of loud speakers in sensitive spots. Despite this, 300 unlicensed loudspeaker sets were confiscated by the Police during the 1984 Ganesh Festival.

Now, a total of 151 individual processions converge to form the main procession on the Charminar road collecting a huge roaring crowd. During April 1992, the Police Commissioner announced certain restrictions on the routes to be followed and the places of immersions. The BJP and the Hindu Parishad reacted violently and organised aggressive demonstrations against these measures. The State Government under great pressure from the BJP and Hindu devotees stayed these orders of the Commissioner of Police.

The largest Ganesh procession in the walled city starts from Lal Darwaza, which is the convergence point for processions from outside the old city, from Chandrayanagutta and from other neighbouring areas.

Dimensions of Congestion – Radical Change in Social Demography

Another reason for communal tensions is the ever growing density of population. Historically speaking, the old city a high density area, recorded a density of 77 persons per acre in as early as 1881. This was higher, for instance, than the density of population in Bombay, which had 50 persons per acre in the same year. However, the density in the old city area has not been consistently high. Events such as the floods of 1908 and the plague in 1911 did have the effect of depopulation to some extent. In these 25,000 people perished. The transfer of power from the Nizam to the Government of India also led to a dispersal of population

from the old city, but from 1961 onwards, the population in the area began to increase again.

Surplus Land that can be used to Diffuse Congestion

The density of population warrants construction of new habitation – But then do we have enough of open land in the old city?

According to a communication of the Special Officer and competent authority ULC, Hyderabad, published in the press recently vast lands belonging to the Nizam were declared as surplus and under the provisions of the Urban Land Ceiling and Regulations Act, 1976 vested in Government.

The table given below shows the extent of land that vests with the Government.

Sl.	Description of the Property	Location	Extent of No. surplus land (in Sq. Mtrs)
1.	Under Falaknuma Palace	Bandlaguda	8,37,077.80
2.	Chow Mohalla		1,497.04
3.	Zeba Bagh	Asifnagar	55,968.74
4.	Cheeran Palace	Banjara Hills	11,77,603.98
5.	Bagh Ahmed Bowla	Saroornagar	1,03,902.00
6.	Bagh-e-Sirajunnisa	Karmanghat	25,489.00

The above statement shows that from the Nizam alone, a total extent of 20 lakh square metres was wrested by the Government. There are atleast 20 more big palaces from which a substantial extent could be taken into possession by the Government. Both the Housing Board and the Quli Qutub Shah Urban Development Authority have to concentrate on the utilization of these surplus lands in a planned manner on top priority basis, for providing new habitations free of cost to the poor – the green card holders. Considering this sensitive issue of maintaining peace in the capital, perhaps, the World Bank and the Govrnment of India could be requested/induced by the State Government to spare large finances, for easing out the slum position, which is one of the reasons for tensions in the old city.

The Need for Upgradation of Sewerage Schemes

In pursuance of Visweswarayya report subsequent to the floods of 1908, the sewerage scheme for Hyderabad city was completed in 1931 to serve a population of 4.68 lakhs. Two main lines, the Southern Interception Sewer and the Northern Intercepting sewer, were constructed in the valley (along the river Musi). The city, north and south of the river Musi, was divided into 15 drainage districts, from where the main lines carried the sewage to the interceptors. These two interceptors then carried the sewage to the treatment plant further down the valley.

Since 1931, the population of Hyderabad has risen tremendously with the population of the old city itself standing at 2.49 lakhs (1981).

Drinking water is also in short supply throughout the city of Hyderabad. The Urban Development Authority and the Quli Qutub Shah authorities, perhaps, would do well to devote more attention to this aspect rather than peripheral items of beautification of the locality.

Roads in the old city were first metalled between 1920 and 1930, when the City Improvement Board, commissioned by the Nizam, began its developmental activities.

The Heavy Vehicular Traffic : Overload on circulation space

Mode of travel and resulting congestion lead to conflicts. Residents from the old city have found employment in the new city. They also look to the new city for such facilities as higher education, better schooling, better hospital services and entertainment. More and more of the old city residents are thus becoming regular long-distance commuters. According to a sample survey, 27% of the working population are employed in the new city, 3% work in the industrial areas of Balanagar and Sanathnagar on the outskirts of the new city and 9% work in Secunderabad. Thirtynine percent of the working population thus commute daily to their place of work north of the river Musi, travelling mostly by bus and bicycle. The traffic cell of the Hyderabad Urban Development Authority reports that on a working day, as many as 6,05,521 people move towards the new city mainly via Nayapul and the Chaderghat bridges and about 5,72,247 people move towards south of the river Musi (the entire Old City area) again via these two bridges.

The volume is so great that even the points of entry and exit-the two bridges - get heavily congested with traffic. The primary road leading from Charminar to Nayapul is also choked with traffic almost 24 hours of the day.

According to the traffic cell of the Hyderabad Urban Development Authority, the old city has a large number of slow moving vehicles. During peak hours (from 9 a.m. to 11

a.m.) about 6,828 cycles and 974 richskaws, that is 7,802 slow moving and 2,777 fast moving vehicles (1,992 scooters/ motorcycles, 521 autorickshaws, 152 buses, and 112 cars) ply away the Charminar - Nayapul road. Although on an equally major road in Secunderabad (Ranigunj to Paradise road) there is an equally dense flow of traffic during peak hours (comprising of 1,682 slow moving and 3,261 fast moving vehicles), there is not as much congestion due to the predominance of fast-moving vehicles. Yet during days of communal riots, the traffic congestion adds to the turmoil.

Below poverty line masses

Poverty sometimes leads to crime. Research conducted in this direction by Dr. Ratna Naidu reveals that the average old city residents belong to the low income group. Of the 925 households in a sample survey 57% have a monthly income below Rs. 1000. Of these, 2% earn less than Rs. 200 per month, 10% have an income between Rs. 201 and Rs. 400 and 45% have an income ranging from Rs. 401 to Rs. 1000, as against the poverty level defined by the Planning Commission as Rs. 533 per month or Rs. 6,400 a year, for a five-member family unit, in 1980. According to this definition, atleast 12% of the old city households are living below the poverty line. In addition, there are a sizeable number who belong to the Rs. 401 to Rs. 1000 category, earning just around Rs. 500/-.

Spurt in Anti - Social Groupings

Always unsocial elements create communal tensions. One of the reasons for the growth of unsocial elements and activity in the old city is its high rate of incidence of population, acute congestion of residential accommodation, besides unemployment prevailing among the masses. Most of them are poor, being thrown out of employment of the Nizams, the Paiga nobles, the Jagirdars, the Salarjungs, the Deshmukhs, and other nobles like the Malwala family, and others. While the present generation of the nobility who have professional and higher education, migrated to the U.S.A., Gulf and to the Banjara Hills and Somajiguda areas, their former household employees, cooks, attenders, gardeners and security staff have all spilled into the narrow streets, leaving the outhouses of their former employers and literally live in the slums or better to say that they have created the slums. It is by offering free new houses and new habitations, can the Government find a real solution to wean away the overcrowded youth from their unsocial activities.

Sociological Study of communal Riots :

A comprehensive survey and study, conducted by an UGC aided Team of 30 sociologists headed by Prof. Smt. Ratna Naidu, a distinguished Professor of Sociology at the Hyderabad University, offered valuable suggestions incorporated here. It is advantageous for the State Government and the Commissioner of Police to have them as a guide, for their remedial measures for maintaining peace in the city.

Some of the victims of stabbing have stated that their kith and kin were killed by their own neighbours, of other religion, whom they could recognise. This fact rebuts the theory that the outsiders had a hand in the large scale killing and destruction of property in the city in December, 1990. Now there are number of compounds and premises and old devdis,-Pardiwada, Muralidhar Bagh, Darul-Ussalam and other slums, where people like Pardhis have come to settle for decades, much to the discomfort of some of the landlords and commercial tycoons, who could build commercial complexes, in case the present inhabitants can be thrown out. The NRIs, the chawus (of Arab descent) and others who have gone to Gulf and who have become rich and would like to construct fairly big houses or complexes, do not find elbow room unless their neighbours are pushed out. The communal riots have come in handy for many to drive out the poor minorities from there. This is an anti-social trend in the city which should be stopped forth, with all firmness by the Government. The press has been reporting that there was considerable migration of affected families, some out of fear of future security. If such a situation is allowed to continue, the very concept of secularism, national integration and Hindu-Muslim unity established are at stake. God forbid, when such a stage is reached, it would be a sad day for the country and for Hyderabad, with its rich heritage of communal amity and religious tolerance, to allow its good name to be marred. It is a welcome feature that the State Government have since banned distress sale of urban lands in the city. The evils of drink, congestion and mushrooming of slums and petty politics, are the chief reasons for the growth of communal tensions. The answer for this is to find enough suitable living space and therefore the real remedy will be to acquire the sprawling compounds of the palaces of the nobles and the Nizams, which are now not in use. While the nobility have migrated to United States of America, United Kingdom, Gulf and Banjara Hills, their former domestic, household illiterate servants, gardeners, poor employees are in the streets; their boys and girls migrating to the Gulf under circumstances of acute poverty.

As a measure of preserving peace, it will be prudent if a City Peace Council is formed with the Chief Minister as the Chairman, MPs, MLAs, leaders of political parties of the State and senior officials including the Collector of Hyderabad, Mayor, the Commissioner, Municipal Corporation of Hydera-

bad and Religious Heads as members and make an effort to establish everlasting peace. It is also essential and desirable to have Mohalla Peace Committees organised and recreational facilities, provided with good play grounds, parks, community centres, periodical lectures on communal amity and cine shows and TV programmes highlighting the benefits and the need for everyone to live in peace and amity. Regular meetings of the youth, boys and girls, men and women should be organised on festive occasions so that all could participate in programmes that would promote comradery understanding, friendship and happy communal life. Every housing complex should have a peace and a community hall earmarked.

The need to house VVIPs in the Old City :

Hyderabad did face severe calamities such as the invasions of the Moghuls, flood of 1908, the plague of 1911 and famines. How did they confront the flood? On its delusion, the city has come to have its good water supply and the modern drainage system. The old city situated as it is, within it, high offices of the High Court of Andhra Pradesh, the first citizen of the twin cities – the Mayor and the Kotwal of the city, the and Commissioner of Police should provide enough confidence and prestige and all that a city needs. With the premier hospitals – the Osmania General Hospital, the Victoria Jenana Hospital, the City Civil Courts, the famous Salar Jung Museum and the Hyderabad Urban Development Authority, there are about 28 palaces dotting the old city, with large premises many of them in excellent condition for being used by the Ministers, Senior Officers, Judges, Doctors and also to house institutions like the Training Centres for the Police Officers and for housing some of the Government Civil Offices like Civil Supplies, Medical Sciences and technology. It is time the State Government seriously got a census of the idle houses of the old city and enforce measures to house its officers like the Engineers, the officials of the Hyderabad Urban Development Authority, the Municipal Corporation of Hyderabad, Revenue and Police Officers as a buffer between the warring areas. A bold step to house the Chief Justice, the High Court Judges, the Municipal Commissioner, Deputy Commissioners of Police, the Officers of Hyderabad Urban Development Authority (Quli Qutub Shah Urban Development) even affording them free accommodation, has to be taken. This would go a long way to create a healthy cordial atmosphere in the old city. It is also necessary that the legislators including parliament members and Corporators took an oath to maintain communal harmony and legislation undertaken to disqualify them to contest for public offices if their connivance in the communal strife is noticed.

The need for new Townships to ease congestion of population

1. Sultan Muhammed Qutubshah, nephew of the founder of Hyderabad, planned to build a city to the east of Hyderabad on the Vijayawada road. But somehow this did not materialize. One factor could be that he died young and later on the Mughal invasions also commenced, keeping the rulers busy, with the strengthening of the Golconda Fort, recruiting fresh army and payment of Peshkush to the Mughals from time to time.

2. Can the occasion of (4) Fourth Centenay Celebration period, enable the Government and its people build new townships. The Silver Jubilee of the ruler the Nizam VII witnessed the emergence of the Jubilee Hills Municipality and Banjara Hills from 1936.

To relieve the congestion and to correct the narrow street ridden old city, necessarily one has to demolish some habitations. Families so involved and disturbed have to be rehabilitated in new colonies that have to be organised and built.

The State Government will do well to concentrate on the old city dwellers for their rehabilitation. Unless free house sites were given, the families are not likely to shift or agree to vacate from the present congested localities.

To ease congestion and to have more elbow-room, is it necessary to shift the Collector, Rangareddy District and the subordinate officers of the Rangareddy District to their respective taluqs. Will it not be better to add Hayatnagar, Medchal and Ibrahimpatnam to the Hyderabad Urban district, so that the Collector, Hyderabad can play a more responsible role in the rehabilitation of the affected persons in the city, in fresh localities in these Taluqs. As things stand, there is no elbow ground for such people, as the jurisdiction of Hyderabad urban area is not even co-terminus with the urban agglomoration.

A New District for the City of Hyderabad

With the formation of Andhra Pradesh in 1956 there has been a great deal of influx of population opening of new offices, new Industrial expansion and Defense establishments. A need was felt to have a separate district for Hyderabad City to cope up with the growing work and business needs of the fast developing city. In fulfillment of these, the State Government and the public were anxious to have a seperate Collectorate with due in infrastructure to assist the growth of the city in a variety of ways. It was time even the rural Hyderabad should be given proper attention with a seperate collectorate.

On the eve of the formation of the new district of Rangareddi and Hyderabad the author was posted as Collector of Composite Hyderabad district and assumed charge on 11.8.1978. When he called on Dr. Chenna Reddy the Chief Minister on the same day at 'Greenlands' his official residence, he desired that steps should be taken to have the Hyderabad district quickly bifurcated into two to facilitate development of rural Hyderabad and to have it carved out separately as a district.

Dr. Chenna Reddy, in his ususal dynamism, speed and drive, immediately got at the Chief Secretary Sri I.J. Naidu on phone and gave out his mind to have the district inaugurated on the 15th of August and to cause the necessary orders issued. In turn, I was instructed to make necessary arrangements to have the buildings and staff sorted out as between the two districts so that the new districts function from 16.8.1978. This was an herculian task. However, with the blessings and support of the Chief Minister and the then Revenue Minister Sri. N. Janardhana Reddy necessary arrangements were made for the inauguration of the two districts at a colourful function organised on 15.8.1978. By mid-day on that day the district formally came into existence.

Government earlier had in mind to name the two districts as Hyderabad Urban and Hyderabad Rural. But later on, these orders were modified to name them as the Hyderabad District and the Ranga Reddy District. The latter was named so as to commemorate the memory of Sri. K.V. Ranga Reddy, a freedom fighter and an outstanding leader of the Telangana region, hailing from the rural areas of the Hyderabad district.

The buildings occupied by the collectorate at Lakadi-ka-pul was given to Ranga Reddy Collectorate & the Hyderabad Collectorate in due course took its place in the King Kothi. The original collectors office which was taken over by the Excise Dept. & later by the super market ultimately came in to the possession of Collector, Hyderabad.

We love the House that we have built

A word of Caution from Historians for a Harmonious Living

Hyderabad takes pride in its people of different races, religions, castes with varied linguistic heritage, adding to its cultural milieu.

Thus, it is a miniature India with its sensitive problems of communal and religious nature, often disturbing the peace of the city. These have to be tackled consciously and relentlessly by the Government and Citizens. Law and Order machinery alone cannot maintain peace, with out using brute force, which defeats the very purpose of using force. Referring to their experience of American affairs, Burke observed, in the maintenance of peace in a country or nation (or a city?) :

"The use of force alone is temporary. It may endure for a moment but it does not remove the necessity of subduing again : a nation is not governed which is perpetually to be conquered. The next objection to force is its uncertainty. Terror is not always the effect of force, and an armament is not a victory. If you do not succeed, you are without resource; for, conciliation failing, force remains; but force falling, no further hope of reconciliation is left. Power and authority are sometimes bought by kindness, but they can never be begged as alms by an impoverished and defeated violence. A further objection to force is that you impair the object by your very endeavours to preserve it. The thing you fought for is not the thing you recover, but depreciated, sunk, wasted and consumed in the contest." Then how peace could be endured? Dr. Ambedkar in his partition of India" points out great many common things that enable sometimes a warring citizens to live together. He writes : What the Hindus and Muslims must show is that, not withstanding some differences, there are enough affinities between Hindus and Muslamans to constitute them into one nation (shall we say a society or city) or to use plain language, which make Muslims and Hindus long to belong together.

It is not true, that a large majority of the Muslims belong to the same race as the Hindus. That all Mohommadans do not speak a common tongue, but many speak the same language, as the Hindus cannot be denied. That there are certain social customs which are common to both cannot be gain said. That certain religious rites and practices are common to both is also a matter of fact. These apart what Rannan says for nations is true of a city like Hyderabad. Let us study his statement for a harmonious living.

"A nation is a living soul, a spiritual principle. One is in the past, the other in the present. One is the common possession of a rich heritage of memories; the other is the actual consent, the desire to live together, the will to preserve worthily the undivided inheritance which has been handed down. Man does not improvise. The nation, like the individual, is the outcome of a long past of efforts, and sacrifices and devotion". "What an apt adage to the Hyderabadis to ponder over! Ancestor-worship is therefore, all the more legitimate; for our ancestors have made us what we are. A heroic past, great men, glory, these form the social capital, upon which a national idea may be founded. To have common glories in the past. a common will in the present; to have done great things together, to will to do the like again, such are the essential conditions for the making of a people. We love in proportion to the sacrifices we have consented to make, to the sufferings we have endured. We love the house that we have built, and will hand down to our descendant. The Spartan hymn, 'We are what you were; we shall be what you are,' is in its simplicity the national anthem of every land. Rannan also says forgetfulness as a factor for the will to live together in peace. We should forget whatever divided us, so that we can live together in harmony to achieve greater heights in our pursuits and contribute greater to human welfare.

This has been the message passed on to the beloved City by its Sufi Saints, the Nightiangle of India Smt. Sarojini Naidu and many poets and statesman. Should we not hope that the great Hyderabad would live upto these exhortations of its luminaries and March ahead with greater glory!

GLOSSARY

Cantonment	:	Military station.
Dasehra	:	The nine nights, or ten days, Hindu festival in October.
Diwan	:	The Chief Minister of a State or province.
Fakir	:	religious mendicant.
Fasli	:	The revenue year in India which is adjusted to the cultivation season.
Firman or Farman	:	The written command of a King or Emperor.
Hali sicca	:	Literally current coin; the currency in use in the Nizam's Dominion.
Inam	:	gift or grant of land.
Jagir	:	a tenure in which the revenues of a specified territory were made over to a Jagirdar, who would appropriate revenue and administer the District.
Jehad	:	the Islamic concept of holy war.
Khalifa	:	Successor to the Prophet; the highest form of Kingship in Islam.
Khatri, Kshatriya	:	a man of the second or soldier caste.
Khillat	:	a dress of honour; any article of costume presented by the ruling or superior authority to an inferior as a mark of distinction.
Kotwal	:	the head of the police in a metropolis.
Kulcha	:	a baked bread.
Khansaman	:	Cook, house steward, table servant.
Kotwal	:	Police officer, Indian town magistrate.
Langar procession	:	Festival associated with a vow redeemed by Hayat Baksh Begum.
Maulvi (moulvi)	:	Learned man; Moslem scholar or teacher, usually of religion.
Mohalla	:	Quarter or ward of a town.
Moharrum (mohharum)	:	Muslim festival; first month of Muslim year.
Masjid	:	a mosque.
Musnad	:	the seat of a ruler : a throne.
Mughal	:	An Indian Dynasty originating from one of the great Tartar tribes, the Mongol. Sovereigns of Delhi of the House of Timur.
Nautch-girl	:	Dancing girl.

Nazrs	:	Ceremonial gifts from interior to superior.
Nizam	:	Hereditary titles of the rulers of Hyderabad.
Purdah	:	Curtain especially one used to screen native women from sight of men or strangers; Indian system of secluding women of rank from public view.
Pagoda	:	an ancient coin.
Paigah	:	A Sunni family which organised and maintained armed forces and guard of the Nizam's family and acquired great political power.
Peerzadah	:	Sirname of a Sufi-Ibrahim Qutb Shah refers to Hussain Shawali as "Peerzadha".
Ramzan	:	the ninth month of the Muslim year when all good Muslims are expected to fast from sunrise to sunset.
Resident	:	A high military officer-Cum ambassodor of the British at the courts of the Princely States.
Rohillas	:	a tribe of Afghan origin.
Sahukar (sahoocar)	:	money - lender, banker.
Sanad	:	a grant; a document conveying to an individual emoluments, titles, privileges, offices, or the government rights to revenue from land.
Sarai	:	An inn
Shia and Sunni	:	the two principal Muslim sects. The Sunni accepts the authority of all the successors of Muhammad, whereas the Shia regards the first three Abu Bakr, Omar, and Osman as interlopers, and Ali, the prophet's son-in-law as the first Khalifa.
Sufi	:	Muslim ascetic mystic.
Tahsil revenue	:	a revenue district; revenue office.
Tazia (tazeea)	:	Expression of sympathy, the mourning of the shiahs for Husain and Hasan. The copy of the tomb at kerbala which is carried in procession at Mohurram.
Wahabi	:	A follower of the Shaikh-ul-Wahab, who attempted to reform the abuses that had crept into Islam.
Waqia-navis	:	News writer.
Zenana	:	Quarters of Muslim Indian house in which women of high-caste families are secluded.

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THE HINDU

Tuesday, August 12, 1997

BOOKS

Pristine glory of Hyderabad

Hyderabad 400 Glorious Years: K. Chandraiah; Information and Public Relations Department, Government of Andhra Pradesh, Hyderabad.

The 400 years (now 406 to be precise) of the founding of Hyderabad by Mohamad Quli Qutub Shah in 1950, are replete with social, cultural, linguistic, political and administrative upheavals which perhaps no other state of India would have witnessed in such a short span of time.

Mohammad Quli has been acclaimed as the first Urdu poet to compose as many as 15,000 couplets which were published by Idara-e-Adabiyyat-e-Urdu, Hyderabad 350 years later. He was also well versed in Telugu and Persian and also wrote impressive Telugu poetry. The last King of the Qutub Shahi dynasty, Abul Hasan Qutub Shah, also known as Tana Shah, was besieged by the forces of Emperor Aurangzeb who camped outside the Golconda Fort in 1687 for well over nine months and finally Abul Hasan was taken prisoner and sent into exile to Daulatabad where he was interned in the Fort.

The short regime of Aurangzeb in Hyderabad saw the completion of Mecca Masjid which was left without any dome or minarets by the order of the emperor. The Asafjahi dynasty commenced with Nizzamul Mulk, who was appointed governor, declaring independence and taking over the title of Asaf Jah in 1712. The last Asaf Jahi, Mir Osman Ali Khan (1911-48) was virtually overthrown and a popular government was installed in Hyderabad after what was technically known as "Operation polo" but was "Police action" in common parlance.

The author, late K. Chandraiah, has given a vivid description with some historic photographs of 400 years of Hyderabad which are quite striking. It also contains a resume of the political upheaval in the erstwhile state due to Qasim Razvi's (not Khasim as captioned in the photograph) Razakar movement which could be termed as political turmoil, leading to Government of India's decision to subdue the state and introduce a democratic system, could well form the basis of a separate volume. The author has taken pains to include in this significant volume the earlier transition period of Hyderabad from King Ganapaty of Kakatiya's constructed mud fort called Mankal being taken over by Sultan Quli who was appointed as Governor by Muhammad II of the Bahmanis. Sultan Quli declared independence and founded the dynasty known as the Qutub Shahi kingdom.

He has also included a very historical photograph of Lady Linlithgow's visit to the Women's College when it was functioning in a derelict premises in Nampally and also of its principal late Dr. (Ms.) A.K. Pope, a Canadian, who ushered in an interest in women's education among the orthodox Muslim women of Hyderabad, at a time when even college going girls were chaperoned in closed horse driven carriages. Her achievements in women's education in Hyderabad during the early Thirties have some how been omitted in this volume.

Baghlingampalli has been mentioned by the author as having been described by Thevenot. In the book entitled "The Indian Travels of Thevenot and Carreri", it has been stated that Thevenot mentioned Hyderabad as Bagnagar, while the Persians call it Haiderabad. The entire city of Hyderabad, spelt Haidarabad for phonetic convenience by late Prof. H.K. Sherwani, was called Bagnagar by Thevenot and not Baghlingampally as claimed by the author.

He has also mentioned the significant discovery of the life cycle of Annopheles mosquito by Sir Ronald Ross who won the Nobel Prize, with a telling photograph of the Sir Ronald Ross Institute in a dilapidated condition in the periphery of the Begumpet Airport. The author has not indicated the international importance of the decaying building. He also does not seem to be aware of the joint efforts of the Hyderabad chapter of the Indian National Trust for Art and Cultural Heritage (INTACH), the Osmania University and the funding agency, the British High Commission in India, which had drawn up plans and estimates for the renovation of the building which is in the process of being finalised.

The volume has been divided into 100 chapters besides introduction, acknowledgments and messages including the one by Dr. Shankar Dayal sharma, when he was the Governor of Andhra Pradesh. The volume contains some historical photographs which recapture the glory of 400 years of Hyderabad. The Information and Public Relations Department has produced the volume which will be useful for an indepth study.

-Mustafa K. Sherwani

Courtesy : THE HINDU

Andhra Pradesh Times — Sunday, January 19, 1997

BOOK REVIEWS

Hyderabad 400 Glorious Years
K. Chandraiah, IAS
Published by Department of Information & Public Relations, Government of A.P.
Price not mentioned

Of late Hyderabad has been the subject of books by many eminent authors, not to speak of earlier celebrated authors in Urdu and English. But Chandraiah has a refreshing approach, different from other books on Hyderabad.

"Desamante
Mattikadoyi,
Desamante,
Manushuloi" (it is the people who make a country and not the land), thus sang the famous Telugu luminary Gurajada Appa Rao and this fascinating volume on Hyderabad, lays emphasis on its people.

Since its foundation by Quli Qutub Shah of Golconda in 1591, Hyderabad has acquired a certain romanticism not merely because it was named after his lady love "Bhagmathi" but due to its importance as the gateway to the South. The emperors of Delhi could not extend their empire down south without over-powering the Deccan. That was the reason why India's freedom was not complete with out integration of Hyderabad with India.

Gone are the days when Hyderabad (in the author's words) was a city "known for its lofty palaces, lovely gardens and its rich culture when it shone like the Kohinoor diamond which was mined here"

Several travelogues including those of Nizamudin, Ferishta, Tavernier and Yenugula Veeraswamy have given us an "accurate description of the life and times of Hyderabad during that period," says Chandraiah.

Ferishta was ecstatic when he chronicled that Hyderabad was "a city which in respect of its elegance and charm, can never be found in the whole of India from North to South and from east to west."

That is a far cry. What we see of Hyderabad today is a different picture, depressing to say the least. Its population is bursting at its seams, gardens giving place to concrete monsters, palaces in a pathetic state, roads, though wide and asphalted, unable to contain the ever increasing volume of traffic. Hyderabad has grown in every dimension into a great metropolis, which has an advantage over Bangalore and Madras which are both southern cities, though cosmopolitan. Hyderabad scores over them by being a confluence of cultures and a meeting place of North and South.

An I A S Officer, late Chandraiah, though not hailing from Hyderabad was fascinated by its history and destiny while serving as the Collector of the city. He retired as member of Public Service Commission. This compendious volume is different from other publications on Hyderabad. It is the result of the author's abiding interest, intensive research and labour of love.

Of late Hyderabad has been the subject of books by many eminent authors like Narendra Luther, IAS (retd), Dr. V.K. Bawa, IAS (retd.,) Ian Austin, an Australian tourist writer, and H Rajendra Prasad, formerly Chief Post Master General, not to speak of earlier celebrated authors in Urdu and English. But Chandraiah has brought to bear a refreshing approach to the contents of his book totally different from other books on Hyderabad.

His attempt has been to spotlight different aspects of Hyderabad, under the rule of Qutub Shahis and the Nizams and subsequently, to recent times, with stress on its people, their social and cultural life, economic condition, its beautiful lakes and bridges that span the Musi river, languages and literature, poetry and archeology and architecture with copious photographs of kings, palaces, forts, jewellery, diamonds and what not.

In brief, the book, covers a whole gamut of variegated subjects spread over 100 chapters covering 332 pages.

The author quotes the well-known lines of Mohammad Quli Qutub Shah (whom he described a founder of the city of love and a romantic monarch) in Urdu with its English translation. His prayer was :

Fill the city with people, as thou hast filled the ocean with fish O, Lord.

His wish has been fulfilled with double vengeance.

The beauty of the book is that each chapter is self-contained and gives a wealth of information.

For instance the one on 'the famous diamonds of Golconda and Hyderabad' not only recounts their origin and history but also their detailed description with photographs. The rule of the Nizams occupies considerable space in the book with a large number of photographs of kings, fairs and festivals, banquets and celebrations.

The book covers such fascinating and varied subjects as Nazrana (gift) to the Nizam, what they ate their travel, hunting, currency and banking, the archival wealth of Hyderabad, its riches, poems on Hyderabad by famous poets, calamities that struck the city, distinguished European and royal visitors, details of Gandhi's and Swami Vivekananda's sojourn in the city, darbars and marriages, the police action, and the present day scene.

The author deserves praise for his ability to gather a mass of authentic information about this historic city with unmatched diligence and presenting it to the public.

Unfortunately, the book did not see the light of day while he was alive.

He passed away in mid 1995. The book is a valuable addition to the books and lore on Hyderabad and deserves to adorn both public and private libraries not only in India but abroad.

-P. Vaman Rao

Courtesy : **Andhra Pradesh Times**

September 18 : The day Hyderabad fell

When the Indian leadership had come to the conclusion that the Nizam would neither accede to India nor introduce a responsible government in the State, physical intervention became inevitable. On September 13, 1948 the Indian Army moved into the Hyderabad territory on five fronts. The police action on the government of Mir Osman Ali Khan, the last Nizam, was designated as Operation Polo by the Indian Army command. The Army of Nizam, apparently more of an exhibition than a fighting force, offered no opposition. The chief characters in the drama, were the Nizam, the Prime Minister Laiq Ali, the army commander Idrus, Munshi the agent of Government of India, Khasim Rizvi and his Razadars. We bring you three versions of the events that led to the fall of Nizam's government.

The police action on the government of Mir Osman Ali Khan, the last Nizam, was designated as Operation Polo by the Indian Army command. This was executed under the over-all supervision of the Southern Command, but Major General Chowdary was directly in charge of the action.

On September 13th, 1948 the Indian Army moved into the Hyderabad territory on five fronts. The Army of Nizam, apparently more of an exhibition than a fighting force, offered no opposition. The chief characters in the drama were the Nizam, the PM Laiq Ali, the army commander Idrus, Khasim Rizvi and his Rajakarsand Munshi, the agent of Government of India.

The common people Hindus and Muslims had mixed feelings of fright and excitement. The Nizam, when the Indian army captured Hyderabad by surprise, was planning to acknowledge its commanders as head of his new government, with himself as the constitutional Head of the State. But that was not to be. Major General Choudary took control of the affairs, and remained in virtual dictatorial charge of the city responsible, of course only to Delhi. His first task, was restoring order.

The end of Nizam's regime, the last hours of the last Prime Minister of the Nizam Liaq Ali and the fate of the notorious Khasim Rizvi of the Razakar Movement was ably ad vividly narrated by the last Prime Minister, Mr Liaq Ali in his Tragedy of Hyderabad.

The Police action has begun : Here are some reports.

It was past 4 o'clock in the morning of the 17th of September, 1948, when Liaq Ali, the Prime Minister of the Nizam was persuaded by the senior members of the general staff to go home and snatch a little rest. He had hardly stretched himself during the two previous nights and he eventually left the Army Head Quarters.

On the way to his residence he halted at the Shah Manzil and peeped into the restricted wing where the confidential staff was busy coding and decoding messages to and from Mushtaq Ahmed at Geneva.

There was no reference yet in any of the messages decoded, to the proceedings of the Security Council at Paris.

He left instructions to communicate to him the moment any news was received about the proceedings at Paris. He reached home and was preparing to stretch him self, when he was informed that the railway Chief was on phone and wanted to speak to him on a very urgent matter."

The station master informed him that he had just received a couple of messages over the railway telephones from the station master of Bibinagar that heavy shelling was heard in the vicinity of the station and that the Indian armies were proceeding towards the capital, along Bibinagar - Hyderabad road.

The Prime Minister telephoned to the Army Head Quarters. The Bibinagar Railway staff informed the PM that the Indian armoured columns were racing towards Hyderabad on the second day. The Prime Minister Liaq Ali and the Nizam were in soup....

To the Prime Minister it now looked that the end had come. With Indian troops at Bibinagar and a straight undefended road leading to the capital, there was nothing left to be done.....

The last Cabinet meeting of the Asafjahis

Mr Liaq Ali proceeded to Shah Manzil soon after the army commander had left him. A number of messages from Mushtaq Ahmed had been decoded. In one of the messages, the Prime Minister was urged by the leaders of Pakistan to leave Hyderabad in time and avoid falling into the hands of the Indian Union....

Time was running out for the Nizam and the Prime Minister Liaq Ali. It was a litter after 8 o'clock in the morning when he called on the Nizam.

Liaq Ali speaks on the AIR :

New Order for Hyderabad

Earlier in the afternoon, he went to the radio station and broadcast a message to the people of Hyderabad. In a few words he said that Hyderabad was no longer in a position to resist the might of the Indian armies and the Government, having failed in its mission to defend the independence of the State and had resigned.

He appealed to every man, women and child, to bear the disaster with courage and fortitude and prepare themselves for a new order of life, which their forefathers nourished.

Driving back from the radio station, he could see crowds of people around radio loud-speakers in shops an other public places. Almost everyone appeared with clinched hands and tears rolling down their eyes. Two large tears rolled down his own eyes.

After reaching home Liaq Ali learnt that the Indian forces planned to enter the capital on the forenon of the 19th (September, 1948) from the west and in the afternoon from the east.

Later in the evening a despatch rider brought an envelope from the police chief to him. It was issued under the order of the Military Government communicating that he was under house arrest and he was not to level his house.

Courtesy : **Deccan Chronicle**